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**JOURNAL OF THE  
1968  
GENERAL CONFERENCE  
OF  
THE UNITED METHODIST CHURCH  
Volume II**



# **JOURNAL**

**of the  
LAST SESSION OF  
THE GENERAL CONFERENCE  
of the  
EVANGELICAL UNITED BRETHREN CHURCH**

**LAST SESSION OF  
THE GENERAL CONFERENCE  
of  
THE METHODIST CHURCH  
and the  
UNITING CONFERENCE  
of  
THE UNITED METHODIST CHURCH  
and the  
GENERAL CONFERENCE OF  
THE UNITED METHODIST CHURCH**

**Volume II**

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**DEVOTIONAL ADDRESSES  
AND SERMONS**

## COMMUNION SERMON

Bishop Nolan B. Harmon

Sunday Evening, April 21, 1968

"The Communion of Saints"

Every Sunday morning we stand in our churches and we say that we believe in "The Communion of Saints,"—that is, we say that when we repeat the Apostles' Creed, as our well balanced order of worship directs us to do, but I do not believe that I ever heard a sermon on *The Communion of the Saints*; and doubt that many of you have.

I remember that when I was a child and heard the older people use this expression, I thought they meant *the* Communion—the Communion of the Lord's Supper, of which we are presently to partake. Well, I found out as I grew older that that indeed was part of it—both a symbol and an expression of it, if I may so say—but that the thing itself is far greater than any overt manifestation of it. A mystic involvement, a vast and mighty involvement in the spiritual riches of God's kingdom, both in heaven and in earth.

Now, you will surely say to me—indeed I have said to myself—what has the "Communion of the Saints" got to do with the meeting of a General Conference (or any earthly Conference)? Are we so naive as to think that a General Conference, not to say two General Conferences and a United Conference just assembling, is looking for the interpretation of mystic symbols or the explanation of an ancient creed made by holy people of the long ago?

I found out in my first General Conference—in this very city it was, by the way—that mysticism and otherworldliness get short shrift even before the first gavel falls and little enough afterward. Indeed, while I believe profoundly in the Holy Catholic Church, I must admit, as a veteran of many conferences, that the church is less holy, and sometimes less catholic at a General Conference—and oft times at an Annual Conference—than at any other season.

We are much more the church militant, or the church *rampant* I sometimes put it, at conference time than the church as the embodiment of spiritual majesty. We have to do with such nonmystic matters as addresses and admissions—to start into the index of any General Conference Journal—with agencies and appeals, with appointments and apportionments, with areas and assignments, with askings and associations—and that is not even to get in to the *B's* with ballots and beneficiaries, with benevolences and bequests, with bishops, boards, and budgets and all the rest of it. The world, the Methodist world, is too much with us, and the "pending question" or the "amendment to the amend-



ment" sometimes become momentarily more important than the whole Apostles' Creed with all its phrases.

This very fact has often made me feel that even this service of Holy Communion ought ideally not be at the very first assembling of a Conference; that it should come later on as the high-water mark of a working, cooperating conference brotherhood, when all have become of one accord and one mind, and when, as the Quakers would put it, the "peace becomes profound."

With that in mind, I have so arranged it in many Annual Conferences which I have held, reserving the Communion service until the conference draws nearer to its end, but sadly enough, I have found that amity and concord do not always come as conference days go by—often quite the contrary, and any bishop would grow greatly suspicious if in holding any conference, he suddenly found that the peace had grown profound!

But this time, my brethren, on this occasion, we do well in this first gathering to meet and claim together one common symbol of a transcendent spiritual unity, as we feel our way, as it were, toward each other into a greater brotherhood. Different churches we have been, but with a common rite; different names but common purposes; different Christians but a common sacrament, all enwrapped in a mystic fellowship in which we can be all for each and each for all. Yes, this service is a part of the Communion of the Saints.

What is this "Communion of Saints" in which we say we believe? Some there are who equate it with the church itself, and say in effect that the creed should be:

"I believe in the holy catholic church *which* is the Communion of Saints." But here again, while there is a close tie-in between these two, the church holy and catholic and this saintly communion, there is a difference. There is here something larger and yet more vast than the church itself, great as it is. For while there is a church on earth holy and catholic, there is beyond the church even an all encompassing spiritual enwrapping that is felt by God's people both in earth and sky. There is a tie that binds our hearts in Christian love, not connected with speech or language, not even with rites and symbols, Plans of Union and Uniting Conference declarations, but of something that transcends all these.

Spirit with Spirit can meet. Deep can call unto deep, and in the vast of God there is a church that overarches the church, a communion that includes all communions and holds together those who are its own. St. John even said that

God himself is in this, for he declared that "our communion is with the Father and the Son."

Surely as we come to this special occasion, which later generations shall call historic, and which we have sense enough to know is historic even now as we live it, we may give a few moments to thinking on the implications of which all this means as we are opening up into a larger brotherhood, yes a larger communion.

For the "Communion of Saints" whatever else it may be, is a state of being, a spiritual consummation, which all our activism does not quite bring about. It is not an activity, not a program, not a discipline, but a relationship of souls. We Methodists are, we frankly admit, activists, doers—and while you brethren of the E.U.B. Church have not each perhaps mounted your horse and ridden off in quite as many directions at the same time as we usually do, you too are a moving brotherhood.

John Wesley fought his first fight against the "quietists," as they were called—those who said no one can do good unless God moves him to it; so they said: "Be quiet, sit still and pray and let God do it all." John Wesley said pray all right, but get going while you do—"trample underfoot that enthusiastic doctrine ("of devils," he said) not to do good unless your heart feels inclined to it." Do good whether you feel like it or not.

Charles Wesley sang, "Arise my soul arise, shake off thy guilty fears." Or "Fight on, my soul, 'till death shall bring thee to thee thy God." We may have forgotten much else that John Wesley taught us, but we surely did learn never to be quietists—anything but. Our preachers do not even have time for private prayer; the social-action committee has taken the place of prayer meeting. Dr. Hal Luccock said that St. Vitus ought to be the patron saint of Methodism.

But, brethren, there is something that is beyond activism, as Dr. Browne Barr put it recently, and upon which in truth all sensible Christian activism must depend—and the United Methodist Church must never forget it. And right here, I think to be our danger today. For we more than any other Protestant body, because of our matchless centralized organization, lend ourselves—when our leaders, and board and conference majorities so direct—to becoming an earthly pressure group. Sometimes in great issues of morality we should be such a group. But it is not the dome of the Capitol in Washington but the great White Throne where sovereignty really lies.

We do well to say that the church must be relevant to the world, but *relevant to what need* of the world is the real question. We do well to know what our *young people* are

thinking, what the novels and plays of the time are saying, but we had better know what to say and think ourselves. There is a *secularism* which is dressed like an angel of light, and this the Church may follow with the best intentions in the world.

The old secularism which the church always fought was the "lust of the flesh and the lust of the eye and the pride of life," and God knows we have enough of that. But there is such a desperate eagerness to bring God's kingdom about here and now that we become worldly as the world is worldly, adopt its own methods, try to fight the devil with his own fire, and the truth is he has got more of it than we have.

O, my brethren, there is a Kingdom not of this world and the church through some strange spiritual power which is its own is most revelant to the kingdom of this earth when it is closest tied into and fixed upon the kingdom of heaven. Did our Lord not say that we must seek that first, and that then all these things should be added?

We were working some few years ago in New York on *The Interpreter's Bible*—I was book editor of The Methodist Church then—and we had our little editorial group, I remember, working one afternoon about a table in a room in Union Seminary. Dr. George Buttrick, then pastor there in the city, was with us, presiding over that special meeting. All of a sudden late in the afternoon, he pushed back his papers on the table and suddenly said:

"Fellows, I have an awful thing to do. There is a young woman in my church who has been desperately anxious to have a child, and she has lost child after child just before birth. This time the doctors put her to bed three months ago, and they and her husband and parents have watched over her with the greatest care. Yesterday she gave birth to a lovely child. She went to sleep ecstatically happy, and this morning the child died. Her father and mother telephoned me and said they simply cannot tell her; I will have to go and tell her."

Now what a truly dreadful task for a pastor—and what was relevant then? There was a man who had been president of the old Federal Council of Churches, but that did not help when he went into that room; there was a very fine scholar and superb preacher, which of course did help his own personal balance. But what was most relevant to that situation was something that rested on a man of God's empowerment as a minister of God—and a God whose ways, when it comes to human tragedy, are past finding out; but whose Son our Lord, who came to show us God, wept as they led him toward a new-made grave.

Relevance is not so much a matter of technique, of com-

munication—these, of course, we should have—but there is something more profound, that rests on the deeper, inconsistent depths of spiritual apperception.

Dr. W. Russell Bowie once said to a little group of us that the word that Protestantism has lost, is the word “eternity.” How right he was, but how great was the loss? Life everlasting—gone, or certainly not mentioned; final judgment—never preached; the return of our Lord—never mentioned; that “one, far off divine event” toward which this whole creation—if it has any purpose at all, as it surely has—must certainly move.

What we are seeing more and more clearly is that to rob the universe of God’s divinely revealed purpose is to rob man of all purpose and to make life meaningless for every man. No wonder youth is upset.

Dr. Victor Frankl, the Viennese psychiatrist, said some time ago in Atlanta, “Man finds himself in an existential vacuum, a spreading feeling of meaninglessness. Today’s young people,” he went on, “resort to fabricating subjective feelings, and meaningfulness by intoxicating their brains through LSD. . . . Each age has its own neuroses. The search for meaning in today’s world is the central theme of existence, and the search for meaning leads to the mental illness peculiar to our time,” so he said.

And why has the world lost this sense of meaning? Is it not because we have made this world and the things in this world the end of all our striving; trying to build a heavenly earth with no look toward heaven; trying to make this life the end and all for all men, forgetting that unless time is finally taken over by the solemn pulsebeat of eternity, nothing much will matter here.

Let the Church of God realize that its citizenship is in heaven, that it is part of a larger, greater fellowship, which fellowship, which “Communion of Saints” itself will not be perfect until we and all the generations of men and women in Christ shall be added to that holy fellowship. Does the writer of Hebrews tell us that the very saints in glory themselves must wait for us, and that they without us cannot be made perfect?

Now you need not tell me that this emphasis is outmoded and outdated in 1968. In fact they say that no person of intellectual respectability for the last 40 years has said anything about the resurrection of the body and the life everlasting. But have we respectable intellectuals—to give ourselves an unearned degree—or those who discount preaching about life, death, and that vast forever, done any better than our E.U.B. and Methodist fathers did, who built their sermons and their hopes upon it? At any rate, they did not



lose members as we have been doing—see our last statistics. They gained them.

And if you want to be pragmatic, that is realistic about it, the church has had much more influence on earth when it talked of heaven than ever it does when we are so heaven-bent on saving the earth that we turn ourselves into an earthly pressure group, adopting earthly techniques and at best gaining only earthly successes.

Not that our ends are not worthy; not that we ought not to pray that God's will may be done on earth as it is done in heaven; but we get that will done better here when, as the apostles put it, "We look for a new heaven and a new earth in which righteousness shall make its home"—a divine Communion in which are all the saints of God.

But now comes in the disturbing thought: But we—we are not saints! No, no, we are not saints—or are we? Certainly we are not stained-glass-window saints, or plaster saints as Kipling put it, or marble saints, or bronze saints. We are men and women living in a most difficult time to be ordinary Christians let alone Saints. But we are—let us insist—called to be saints as St. Paul put it, and that gives us a status as well as a divine compulsion; a people set apart to live for God, and as God wills each of our lives, and of that we are sure.

What good will it do us to say that we believe in the "Communion of Saints" when we are not now, and never hope to be, in it? We might as well say that we believe in the Milky Way, or in the bands of Orion if it be all that detached from us. But it can be proved that if we walk in the light, we do have fellowship with one another even while we live.

Even Thomas Carlyle who was the last person I ever thought would have a message here said, "Thou art not alone if thou have faith. Spoke we not of a communion of saints, unseen yet not unreal, accompanying and brother-like embracing thee, so thou be worthy? Their heroic sufferings rise out of all lands, and out of all times as a sacred *miserare*; their heroic actions also as a boundless everlasting psalm of triumph."

The writer of Hebrews puts it: "Ye are come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven; and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant." (Heb. 12:22-23.)

*There* is the ultimate communion, and call us saints, or call us just plain people; there we belong, not by reason of

what we do but by reason of what Christ has done and what by His Grace we can be.

Now we come to this Communion—called the eucharist, called the Sacrament, called in the plain English of our Fathers, the Lord's Supper. It surely is a part, an earthly expression of this transcendent Communion of which we have been speaking. A symbol, but more than a symbol; a memory, but more than a memory; a source of strength wherein we take these creatures of bread and wine "to our comfort"—*comfort*, "strength together," which the word *comfort* originally meant—and so this Sacrament becomes a means of grace as well as a hope of glory.

I have often thought that Jesus might have given his followers, his church, some other symbol by which he should be remembered. His *incarnation* for instance, was miraculous and wonderful, God the Creator, as God the Son, breaking into time out of eternity.

The Greek Church sees the Incarnation as perhaps an even more mighty miracle than the resurrection; and with them Christmas is fully as great a feast day as Easter. Why did our Lord not want to be remembered by some strain of the angel's chorus, or give us a star as our symbol, a star for the Star, that foretold his birth? But he did not.

Or he might have wanted us to think most of all of His resurrection, for that is surely the fact of facts for the Christian faith, the rising in mighty power of our Lord from the dead, the "first born of many brethren"—brethren of a new order that began on the first Easter morning. For brethren, the whole Gospel is comprehended in the three words: *Christ is risen*. Why should He not be remembered by some flush of the Easter sunrise, or some fragment of rock to signify the broken tomb? That might have become our symbol. But no, it is not.

For on the night in which He was betrayed—and now all the liturgies ancient and modern always repeat over and over, *on the night on which He was betrayed*, He took bread and broke, He took the cup and gave . . . and said with a command that his church has never forgotten, "do this in remembrance of me." A body to be broken, blood to be shed, a sacrifice to be made, and with unerring instinct the church of Christ has taken not the star, not the broken tomb, but the Roman cross as its symbol, and by that sign we literally do conquer.

All are involved, "All of you drink of it," said the Master as he passed the cup. And the name *communion* is right in very truth. "The Holy Grail does move through all lands, shattering evil custom everywhere" as Tennyson expressed

it. All this, because of a tragic night before his death, our Lord said: "Take, eat . . ."

And for me, I like to think that admission to the "Communication of Saints," those here and those who have gone before, can be met by the terms of this invitation to communicate which Thomas Crammer wrote over four hundred years ago as a preface to what we do.

"Ye that do truly and earnestly repent *you*," he wrote, "of your sins . . . are in love and charity with your neighbors . . . and intend to lead a new life . . . draw near with faith."

Faith is the victory. Meet those terms and we all belong. So let our prayer be in the language of the old Ritual of the Methodist Episcopal Church, South, in which many of us here were brought up, "May we be numbered with God's people here, and with His saints in glory everlasting." Amen.

### DEVOTIONAL ADDRESS

Bishop R. Marvin Stuart

Monday Morning, April 22, 1968

"The Sounds of Silence"

Much of the popular music of today impresses me as nonsense clothed in noise, but occasionally when the volume is turned down where I can understand the words, and I can remind myself to listen and not just reject the noise being made, I learn something. Sometimes there is a message profound and moving, to which all of us should listen.

Those of you with teen-age youths know the names of Paul Simon and Art Garfunkel. If you haven't heard them, get one of their albums. The first song on one of them is entitled *The Sounds of Silence*, and in the title alone there is a profound message to which we need to listen. I'd have the song played this morning, were there time. I am going to quote it several times in this meditation; I hope you will listen to it later. One of the verses goes as follows:

"And in the naked land I saw ten thousand people, many more,  
People talking without speaking, people hearing without listening,  
People writing songs that voices never shared,  
No one dared disturb the sounds of silence."

Silence does make sounds, and when you and I and all of us in the church together remain silent, we are speaking "loud and clear," as the expression goes, to those about us. Among those by whom we are indicted most severely are our youth. Simon and Garfunkel give voice to a growing chorus of disillusionment and dissent which tells us: "Have something to say to us, enter into our lives and get involved.

But don't think you can be neutral. When you are silent, you are saying far more than you realize."

One of the phrases current in the jargon of young people today is "dropping out." The person on drugs "drops out" of human relationship, out of society; goes into a private world cut off from those around him. And while those of us in the church are turning an accusing eye on individuals who indulge in such escapes as taking drugs, some of our more perceptive critics are looking right back at us and accusing us of "dropping out," too. The sounds of our silence are almost deafening in their ears.

Certainly we want the tone of this especially important General Conference, with a historic union about to be consummated, to be one of affirmation and hope. I should like not to spend our entire time together in criticism and dissent. Yet, unless we grapple with the issues at the heart, not only of our life as a church, but our life together as a total society and as the family of man, we might as well close up our attache cases and go home right now. A nation engaged in a bloody and costly war in Asia, in rioting and assassination in its streets at home, and with a growth of doubt and despair spreading like disease throughout its entire social fabric, requires a church that is *alive*. Simon and Garfunkel, again, sound the warning with their words, "Silence like a cancer grows." Let the church remain silent indecisive, unaware, and *our* silence will grow like a cancer on the land.

I suppose I am typical of my clerical generation in finding three points for most of my sermons. At any rate, there are three areas into which I want to group my remaining thoughts. I suggest that the sounds which our silence makes to the society around us are those of *conformity, cowardice, and confusion*.

### *I. Our Silence Speaks Conformity*

I know that a great deal has been said about the "status quo," the church's role as part of the so-called "Establishment." Some of this criticism is simply the noise of immaturity and irresponsibility. Those who are unable to find meaningful places in the world find fault with everyone who seems to fit in; "The Establishment," that wonderful cover-all phrase, is an umbrella by which a world of hostilities may be covered. Yet I suggest that just as our own children, immature though they may be, can sometimes get to the heart of our faults and shortcomings more quickly and accurately than anyone else, however bluntly and selfishly they may phrase their perceptions—so many of those criticizing the church today are getting to the heart of the matter. *If we will listen to them*, and not just react defensively



against them, we are going to learn a great deal about the disorder into which our own house has fallen.

I am not saying that we are always accused justly of reinforcing the status quo, of being a rubber-stamp for the secular world, of going along with current fashion and direction in the world around us. Nor am I saying, in fact, that everything going on in what is termed as "The Establishment" is wrong. I know men and women, as do you, who are using prominent positions in business and civic affairs and professional life to give leverage to social change where it is needed, but at the same time, there are far too many who are using all their efforts—including the time they consider themselves to be a part of the church—to shore up the walls of status quo against what they consider the frightening attacks of the barbarian hordes outside.

It is a tragic commentary on the way we look at ourselves, I think, that when disorders broke out following the assassination of Dr. Martin Luther King, Jr., one of our clergymen in a church in a certain city came running into the offices yelling, "There's going to be trouble; lock the doors, lock the doors!" The church staff went around sealing off their precious property from the people outside. What sort of impression does that action—which is a graphic illustration of more subtle types of locking-up and isolation—create? Do we react to criticism, to disturbance, by simply locking our intellectual, spiritual, moral doors against it? I recall the warning of Dr. Hans Rudi Weber of Bossey, Switzerland, voiced to a friend of mine and to me when we visited him summer before last. "If the church does not come to grips with the areas of race, the inner city, and world peace, it will become a museum!"

You lock museums, because all you have inside are inert objects to be valued as *things* and protected from theft and vandalism. But you do *not* lock up churches—not, that is, unless all you have inside are dead objects. What do we have that we are afraid of being taken? The Gospel of Jesus Christ, I submit, is not a possession but a gift—and it is any man's for the taking. Let us try to seal it within our institutional church doors, and men will seek it outside. For the Gospel will not dwell with those who seek to convert it to a prized object, to be guarded and hoarded and protected. It will escape its jailers and go abroad, every time we try to reduce it to those dimensions. Our choice is not whether to keep it locked up or to let it abroad in the world. Our choice is whether or not to go with it as it moves in the lives of men.

Listen again to what Simon and Garfunkel have to say:

"And the people bowed and prayed  
To the neon god they made  
And the sign flashed out its warning  
In the words that it was forming  
And the sign said:  
'The words of the prophets are  
written on the subway walls,  
and tenement halls,  
And whispered in the sounds of silence.'"

Before how many "neon gods" are you and I—and this General Conference—going to bow? Idolatry is the primal sin, the fundamental assertion of man's ego against his God, the chief snare and delusion of our existence on earth. Yet, miraculously, even the false idols we create flash back a warning at times; even *they* become vehicles of the grace of God. As the song implies, sometimes while we bow before the false gods we have created, they themselves indict us. The status quo to which we give unquestioning assent begins to fester, to convulse, to break open, and then the prophets *do* speak from the subway walls, the tenement halls.

*And our response?* It is too often, I think, *Cowardice*, the second of the sounds of silence which condemn us in the eyes of our brothers.

## II. *Cowardice*

Cowardice is an ugly word. I think our culture thinks of itself as daring, pioneer in spirit, willing to tackle anything. Certainly courage has high value in the Christian tradition. Yet, is that really *who* we are? Mirrored in the eyes of our children, of the hippies who scoff at us, the teen-agers who judge us, the dispossessed of our land who hate us, and the swelling mass of those around the world who condemn us, what do we see? Gun sales, I understand, are soaring in America. People can watch while others are attacked, afraid to step out of their own doors to render assistance. And the church? Will we step outside our own institutional doors?

We can become *so* sophisticated about all the reasons why *not* to take action, why not to stick our necks out. Yet, there can be no calculation, finally, in the command to love one another. I am reminded of words by E. E. Cummings, regarding someone who stood up for his principles—foolishly, many believed—and was sent to prison. Said Cummings, "We are all lost if in the sophistication of our failures we forget to admire the man who did not fail, the man who paid the price for his simplicities."

The price of his simplicities. I wonder if a certain simplicity is not called for right now in the ability of the disciples of Jesus the Christ to stand up and refuse to cloak cowardice with calculation. Words which Martin Luther King, Jr. spoke some years ago now come back to haunt us with a particular power and poignancy: "I still believe that standing up for the truth of God is the greatest thing in the world. This is the end of life. The end of life is not to be happy. The end of life is not to achieve pleasure and avoid pain. The end of life is to do the will of God, come what may."

Dare we refute those words now, with the witness of the life sacrificed in living proof that the one who spoke them believed what he said? As Dr. Buttrick once wrote, "The field of second-rate religion is strewn with the corpses of abstract nouns." What we need is not abstract nouns, but concrete actions. Only those actions which put our lives on the line—as individuals and corporately as the church of Jesus the Christ—will speak to the world in which we live now.

### *III. Confusion*

Underlying all the sounds made by our silence, however, is the fundamental indictment of our *CONFUSION*.

What we do *not* say and what we do *not* do today indicates, I fear, a deepseated uncertainty about what we believe. Theodore Parker Ferris has made a telling analogy between loss of faith and the childhood discovery that there is no Santa Claus. He speaks of three stages: simple childhood belief, a period of "emancipated unbelief," and then the recognition that the language we once heard is *still* deeply meaningful, though in a new way. Too many of us, I think, are still in that middle stage of "emancipated unbelief," boasting in our freedom from childish superstition, glorying in the powers of our own intellects. Certainly I went through that period in seminary, and I am sure that at times I still indulge in it. Yet unbelief has no constructive power for a world desperately in need of faith. I recall what my mother once wrote me when I was in seminary and deeply disturbed about all the questions being raised there: "Son, there is enough truth in the New Testament about which there is no debate, to keep you busy the rest of your life." How right she was.

When we indulge our uncertainty to the point of inertia, of course, we cannot express any enthusiasm. I am not about to advocate a return to the camp meeting and the sawdust trail. We do not meet the needs of today by turning to the past. Yet, where is the fervor which John Wesley knew,

the "heartwarming" experience of earlier Methodists? Some of us, in fact, are distinctly embarrassed by religious enthusiasm. "Losing your cool," as the contemporary slang expression goes, is about as serious a sin as some can imagine. One is to be objective, measured, balanced. And above all, one is not to be enthusiastic.

Yet the world about us calls for enthusiasm. And it calls for enthusiasm *about* something—a commitment which gives not only force, but indicates direction. One of the tragedies of the current hippie movement, I think, is that it is finally so empty at heart. The young people caught up by its dreams speak a great deal about love. And I think many of them mean what they say. They are sick of the competitiveness, superficiality, insincerity of so many of their elders. Yet, when you probe to the core of their lives, there is so often a sad emptiness at last—not a firm commitment to anyone or anything. And they are so very, very vulnerable to whatever wind blows across their paths. They are "looking for something to find," it seems to me—and I suggest that the church is, for the most part, failing miserably in helping them find it.

Too often we simply turn in disgust from their peculiarities of dress, their probing questions, and make no effort to communicate our faith. There are times when I fear our devotion to the bathtub and laundry is greater than to the Gospel itself, when I see the cruel rejection of the outcasts of our land by a decorous and proper church. God have mercy on us when our lives are so shallow that we cannot see into another man with any depth at all, but are simply repulsed by his clothes, his style of life, his words. The New Testament does not speak to us about that sort of shallowness at all, but about a Lord who looks into every man and finds his inner longings, his secret fears, his dearest hopes.

We must do even *more* than just understand. For if we mirror back only the confusion with which those in need of the Gospel come to us, we simply confirm their meaninglessness and fear. Using Paul's words in *Romans*, "For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship." In the face of a world in need of the good news of Jesus the Christ, we dare not fall back into fear.

Recently a friend of our family had a dream in which a group of teen-agers were milling around in a big stadium. In the bleachers was a crowd of adults. As she recalls the dream, the teen-agers were going to stand up and do various acts; each was to "do his own thing," as contemporary jargon goes. A girl stood up and started to sing. She was not

very good, and so attention lapsed. She sat down discouraged. A group stood up next, tried to do a musical number, then wilted even more quickly than the first girl alone. There was complete confusion; no one listened or seemed to care at all.

Our friend having the dream then saw an associate of hers, a church leader and theologian, go to speak to the youth. She was relieved; surely he would know just what to say, but he returned soon, reporting that he had lost his voice. The person having the dream then went down herself, stood on a box, and tried to get the attention of the youth. "You are just milling around lost," she argued—"hopeless and defenseless. And you aren't even paying attention to those among you who try to do something constructive. Can't you see how meaningless this all is?" They milled around as before—refused to listen, but finally one turned to the dreamer and said: "Unless you show us how to live, we will die." And she woke up.

Reporting the dream later, our friend realized that all she had been able to do was to mirror back to the youth what they knew already: that they *were* lost, afraid, aimless. They needed far more than a mirror to reflect their own faces; they needed something to transform them. Is that the challenge before this General Conference corporately, and before each one of us as an individual called to witness to his faith?

It is true that we are not equal to the task. By ourselves, we can do nothing but reflect what is happening about us. But as Paul, again, reminds us, "the Spirit helps us in our weakness." We are not alone. There is a vision deep within which can grow beyond all imagining, empowering and enabling us to share in the transformation of a world starved for the food of hope. To return to the eighth chapter of *Romans* again: "We know that the whole creation has been groaning in travail together until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies." I wonder if this is not what Simon and Garfunkel are saying in a presumably secular vein when they sing:

"Hello darkness, my old friend,  
I've come to talk with you again.  
Because a vision softly creeping  
Left its seeds while I was sleeping.  
And the vision planted in my brain still remains  
Within the sounds of silence."

The vision must *not* remain silent. It must become embodied in creative action. We may say all we want to say,



but words cannot break the silence so full of the sounds of our conformity, our cowardice, our confusion. As the poet Thomas John Carlisle writes:

"What makes a path able to say *I am*  
except for people constantly astride  
it trudging, marching, riding, foot and wheel  
tattooing the familiar pattern loud?  
The going and the goers make the road real."

"The going and the goers make the road real." We need to ponder those words, brethren. What road will *we* choose here? And what roads will we take? I was sick to read a newspaper summary awhile ago which indicated that our chief business at the General Conference would be to enact the ceremonial of uniting two church bodies and argue over some of our rules and regulations. If that is *all* we do, what a mockery this whole gathering may become. Our failure to address ourselves to more than housekeeping, more than internal polity and disciplinary reform, will leave such a silence on the land as to echo with judgment upon us.

One of my seminary professors, Dr. Charles M. "Pat" McConnell, had a genius for telling stories. Some of you knew him. He told one to illustrate a particular General Conference. A friend of his, a lifelong country preacher, related an experience to Dr. McConnell as they drove to a church meeting.

"I hired a neighbor to go deer hunting with me last fall and he went into the woods to scare up a deer while I stood by the deer runway at the shooting stand. He had no success so I took to the woods to start a deer while he waited to shoot. Pretty soon I started a big buck and ran him past the neighbor with the gun. There was no shot and I went out of the woods to see what had happened. That neighbor stood there with a broad grin on his face and said, 'I didn't see him 'till he got out of sight and when I shot at him the gun wouldn't go off!'"

Is that sort of thing going to happen at *this* General Conference? We meet at a crucial hour: war, racial conflict, cities splitting open with violence, a nation and a world in a state of daily crisis. We are not equal to the task alone. Left to our own devices, we have no hope; we will not see the issues until they are past, and when we try to deal with them, our actions will be ineffectual. Yet we need not be alone. Listen again to Paul's familiar words—words so familiar, perhaps, that we no longer hear them in the silence of our selfish fear:

"No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death,

nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord." Amen.

## UNITING CONFERENCE SERMON

Dr. Albert C. Outler

Tuesday Morning, April 23, 1968

"Visions and Dreams"

Fathers and Brethren and Sisters in Christ:

Here we are this morning, gathered together from over the world and from all sorts and conditions of men—to celebrate a birthday, *our* birthday as The United Methodist Church. In just a few moments now, we shall join in a ceremony symbolizing our new covenant of unity and mutual growth together. The aura of every newborn thing is an aura of hope. And so it is with us today. We stand here on a threshold. A new horizon looms ahead.

In some ears, it may sound fantastic to relate *this* day to the first Pentecost recorded in Acts 2—what with no rushing mighty wind, no tongues of fire, no glossolalia, and so forth. But actually, the lasting meaning of *that* Pentecost was its opening the way for others to follow after.

*And while the day of Pentecost was getting on, they [the disciples] were all together with one accord in one place . . . And they were filled with the Holy Spirit . . . and began to speak . . . as the Spirit gave them the power of utterance . . . about the great deeds of God. . . .*

This is, of course, an abridgement of the longer text, with the marvels omitted and also those two bits of local color that still intrigue me: the one where Peter denies that the disciples are drunk because it was too early in the morning (about the same time of day as *now!*); and that other one about the 3,000 new members added in one day. What a frustration it must have been for Peter to have all that happen, with no board to report it to!

Clearly, though, that *first* Pentecost was less significant for what happened *then* than for what came after. Pentecost *was the day when the real work of the church began*, when the Christian people accepted the agenda of their unfinished business in the world and began to get on with it! Those first Christians were not very well furnished in terms of ecclesiastical apparatus. Their organization was shaky, their polity and discipline sketchy. Their theologians were in typical disagreement, and their most prominent "lay leaders" were Ananias and Sapphira!

Even so, *that* Pentecost was ever thereafter memorable as the Church's *birthday*, as the day when Joel's prophecy was fulfilled—when the Holy Spirit would come and abide as God's governing presence in the midst of his People—and this memory remained, even when the rushing mighty wind subsided to homiletical zephyrs, when glossolalia was relegated to the margins of Christian experience, when the tongues of fire gave way to controversy and conflict. Pentecost is rightly remembered as the day when the Christian church was launched on its career *in* history, *for* the world. In every age, her performance has been scandalously short of her visions and dreams—and her plain imperatives. And yet also in every age since that first Pentecost, it is the Christian church that has marked off the crucial difference between man's best hope and his genuine despair.

I know as well as anyone that this analogy between that first birthday and this one of ours does not apply four-square. Our new church does not represent a radical break with our several past histories nor is there a comparable intention toward a radically new future. Even so, the analogy between that first Pentecost and this one could be edifying to us, too. This is the day when *the real work of the UMC begins*. It is a day when doors are opened that heretofore were closed, when new possibilities of reformation and renewal are literally "at hand."

The essence of the event is self-evident: it is the accomplished fact of The United Methodist Church. Where once, scarcely a generation ago, there were five churches, now there is one. Where once our differences kept us apart—with different languages and folkways—now they are overcome or at least contained within a larger circle of committed fellowship. We have been Christian brethren, after a fashion, for the better part of two centuries—but *separated* brethren. Now our memberships and ministries have been mingled without compromise or indignity; our separate traditions have been sublated and made one.

Obviously, no part of our venture in unity is really *finished* as yet. Our joy in *this* union ought to be tempered by our remembrance, in love, of those others of our Christian brethren, whom we acknowledge as such, and yet from whom we are still separated. Moreover, the various practical, domestic problems posed by our agenda in this Conference loom large and exigent. It will *not* be a debonair fortnight; few of us are likely to be content with the outcome. And yet, here we are and this is our birthday. Here we turn a new page in modern church history—and, just as smugness is excluded from our celebration, so also is cynicism.

Let us then ask ourselves what this fact of a new church



makes possible. What will it take to turn this beginning into the reality of its promise and of our hopes? We can offer our ungrudging gratitude and honor to all those whose toil and tears, faith and fortitude have led us to this hour—so long as we are all clear that none of their laurels (and certainly none of ours) is for *resting on*. We have much to be grateful for, nothing to be complacent about. Our joy this day is foretaste: foretaste of a future that can be even more creative than we have yet dared to ask or think.

This means that, as we turn from our ceremony of beginnings to the tasks that follow, our foremost need is for a vivid sense of the church we have been called to be. By what norms shall we seek to transform our covenant into genuine *koinonia*? By what principles are we willing to be guided in the agonies of growth that lie ahead? To what heavenly vision are we prepared to be obedient in the difficult days and years that even the blithest optimist can foresee?

One thing is for sure: what has served till now as our *status quo ante* will simply not suffice for the upcoming future. For all its great merits—for all its saints and heroes—the standing order is now too nearly preoccupied with self-maintenance and survival. The world is in furious and agonizing turmoil, incomprehensible and unmanageable. The church is in radical crisis, and in the throes of a profound demoralization, at every level: of faith and order, life and work. In such times, business as usual simply will not get our business done. Our own past golden age (the 19th century)—the heyday of pietism in a preurbanized society—has faded. Frontiersmen for tomorrow must be as dynamically adaptive to the new “new world” as our forefathers were in theirs.

There is, of course, a bit of glibness here—for the brute fact is that we have no clearly visible alternative to the *status quo* ready to hand, available merely for our choice and application. For all their advertisements, none of the new experiments of celebration of our own brave new world can honestly be hailed as the shape of things to come. Nor is it the case that any of our sister churches have had vouchsafed to them the blueprints for Zion’s Ark, space-age model—though some (notably the Roman Catholics) have recently exposed themselves to more massive and more fruitful self-examination than we.

For freedom we have been set free, from the outdated past—but it begins to look as if we have been condemned to freedom as well: condemned to come up with something better than protests and complaints and self-righteous criticism of others; we are condemned to *responsible* prophecy, reform and renewal—or else to the fatal consequences of

destructive discontent. If, in this new church of ours, we are to avoid "the dinosaur-syndrome" (with its zeal for furnishing later ages an abundance of fossils) or its opposite, "the Elijah complex" (with its self-pitying self-righteousness about our minority status), we *must* find our way forward in conscious concern for the continuum of the Christian tradition and history in which we stand with our forefathers: always aware of God's habit of linking the past and the future by means of the hopeful acts of men in decisive *present* moments—like *this one!* We must learn to discipline our imaginations and inventions, not by our own constrictive biases but by God's open-hearted mandates for his people, by patterns that will serve our *common* life in the Body of Christ.

One version of the style of the new church that is to be has already been encapsulated in a phrase now familiar from the discussions of the Consultation on Church Union. It is a sort of motto that could qualify as a charter for authentic unity and effective mission: "We seek to be a church truly *catholic*, truly *evangelical*, truly *reformed*." These words themselves are obviously not new; COCU has no copyright on this motto. Its significance lies in its summation of three essential dimensions and concerns of *any* company of persons calling and professing themselves Christian. Each of the terms has had a varied history of interpretation and misinterpretation; each has been a fighting word at one time or another. It is only when all three are taken and held *together*—each balancing and explaining the other two—that we can recognize their relevance as goalpoints for the church we aspire to be: catholic *and* evangelical (*both*, not either/or); catholic, evangelical *and* reformed—viz., with both catholic and evangelical concerns brought under perennial reassessment and re-formation in each successive new age.

One of the virtues of the motto is that it suggests a rich range of meanings, without specifying any single one of them as obligatory upon all. Certainly the interpretation I now propose makes no claim to finality. My only concern is to interest you in trying to understand its possible import for us in the UMC and in our efforts to shape her future during these next two weeks and the next two decades.

The basic meaning of the word "catholic" is "whole," "universal," "open." It reminds us that true unity not only allows for diversity, it *requires* it. "Catholic" has never rightly meant "uniform," "lock-step" "produced by template." It means "*inclusive*"—a community in which all the members "*belong*" equally and by right of membership, in which all ministers share equally the basic office of repre-

senting the whole church, by right of ordination. It means "open"—a community whose boundaries are set by the Christian *essentials* (the *bare essentials* at that) in which it is bad faith for anyone to deny full membership to any other save by the canons of faith in Christ and the Christian discipline that derives from that confession. This rules out all distinctions based on race, sex, class and culture—and so also all distinctions based on partisan emphases on this doctrine or that, this form of worship or that, this pattern of polity or that. Here is the plain teaching of Wesley's sermon on *Catholic Spirit*—a sermon we would do well to recall and to update in terms that might fit our own condition. A church tormented and befuddled by racial strife is not yet truly "catholic." A church that cannot manage her global ties without "colonialism" or "autonomy" is not yet "truly catholic." A church that proudly (or humbly!) sets her own polity and folkways above those of other churches may be "united" but she is not yet "truly catholic." A church that opens her Sacraments to all other Christians but is herself not yet eligible for sharing in the sacraments of some of the others is not yet "truly catholic." And if the main fault here lies, as we may think it does, with others fencing *us* from *their* Sacraments, this does not alter the fact that we have rarely asked, with appropriate dignity, what is required of us, and them, for the valid mingling of our memberships, ministries and sacraments. It is also true that the other churches are not fully catholic, either—and this is the ecumenical tragedy!—but if we are to join them in the search for a more inclusive, integral "catholic" fellowship in Christ, the least we can do is to commit ourselves to just such a fellowship in this new church of ours—and to open our hearts and minds to yet further bold ventures in quest of Christian unity.

But catholicity by itself is not enough. The church is called to mission, and her mission is both her message *and* the demonstration of that message in her corporate life. Her message is not *herself*, either—it is her witness to the *Christian Evangel*: to the scandal and folly of Christ incarnate, Christ crucified, Christ resurrected, Christ transforming human life and culture, Christ in the world, Christ for the world; Christ in us, our hope of glory! Thus, the church we are called to be must be "truly evangelical"—a church ablaze with a passion that God's Gospel shall be preached and heard and responded to in faith and hope and love by all who can be reached and instructed and gathered into the fellowship of God's covenanted People. The *fullness* of the Gospel embraces all human concerns everywhere and always; but the *heart* of the Gospel is startlingly

simple: that God loves you and me and all men with a very special love and that Jesus Christ is the sufficient proof of this love to every man who will receive and confess him as Saviour and Lord.

The Gospel is the good news that it is God's love that pardons, heals and reconciles, God's love that demands that we be fully human and opens up this possibility, for us, God's love that can sanctify our memories and our hopes. And yet, this same Gospel also reminds us, in *every* human circumstance, that our salvation comes from God's sheer unmerited favor. In no sense can it ever be earned or bought or wheedled—it does not come by any merit or demerit, by any good works or bad, by any claim that we can bring on our own behalf. The word “evangelical” is concerned above all with *the faith that receives the Gospel wholeheartedly and in trust*; it stresses faith as a gift from God, faith as man's basic response to God, faith as the mortal foe of all human pride—and yet also faith as the loyal ally of all true human dignity.

The church evangelical is, therefore, radically Christ-centered—disengaged from any final dependence on ecclesiastical apparatus of whatever sort, save only as it ministers to her central mission: that men may receive God's gift of saving grace in Christ and learn to live in the world in true communion with the Holy Spirit and with one another. The church evangelical is a proclaiming church—but it is also a *teaching church*. Wesley often pointed out that the difference between *his* movement and the others—equally zealous in proclamation—was his provision of *societies* in which converts came to learn the meaning of the Gospel *in depth* and in *concrete life-situations*.

We Methodists and EUBs alike—by profession and fond memory—are grateful heirs of evangelical fathers and brethren, but we can scarcely boast of having fully claimed their legacy. A church falling behind in the race with an exploding and huddling population is not “truly evangelical,” despite its self-advertisements. A church that counts her evangelical harvest chiefly in terms of members added to the rolls is not *truly* evangelical. A church the vast majority of whose members do not really understand the great issues entailed by “the Protestant principle”—God's sovereignty, man's justification by faith alone, the witness of the Spirit, the life of grace, the authority of the Scripture as the prime source of divine revelation, and so forth—such a church is not only not truly evangelical, she is, indeed, partaker in the greatest tragedy of modern Christianity: the abject failure of *the teaching church*.

Here we are—Christians by name and sign—organized



to the teeth and involved in titanic labors of all sorts, and yet the generality of our people do not really know what the Christian faith purports, do not really believe in their hearts and minds what they profess with their lips, and, of those who do, there are few who can give a rational accounting of it to themselves and others. The proof of this turns up in every great upheaval—doctrinal, moral, social. The church evangelical must not be doctrinaire—but surely her people should be clear about the crucial priorities between God and man in the mystery of salvation and in the enterprise of our becoming fully human. Wesley and Asbury and Otterbein and Albright understood these priorities in their day and in their terms. Those days and those terms are not ours—but the same task remains: of calling all men to the love of God above all else and of all else in God.

And yet, even the best conceptions of “catholicity” and “evangelical zeal” sag out of shape as history moves the church along through time and change. The provisional becomes permanent, creative experiments from an early age become vested interests in a later one, the pragmatic *warrant* for a given polity becomes defensive and self-maintaining. What once was a sign of “catholic spirit” becomes a new sectarianism; what once was an authentic evangelical concern becomes calcified into *theories about evangelism* that do not get the whole Gospel preached and heard and appropriated for life in the secular city. And so the church, even as she seeks to be truly catholic *and* truly evangelical, must also be truly *reformed*—constantly open to God’s judgment upon the insidious idolatries of every successful venture, aware of the waning of every heyday—a church eager to be re-formed, re-newed: to have her spirit and power repristinated.

A church truly reformed is one that is open, intentionally and on principle, to creative change of every sort (in teaching, discipline and administration)—not haphazard or reckless change but not timid and grudging, either. The church reformed lives by the Scriptures for they alone provide a decisive appeal to the constitutive tradition of Christ without the dead-hand of *traditionalism*; the Scriptures alone provide for radical, mandated change without the gusts and shallows of human ingenuity. Their authority does not rest upon their letter nor yet with an arcane or coterie interpretation—but rather upon the public sense of the texts and their original intentions, enriched by the wisdom of the teaching church through all the ages, sifted by the canons of critical reason and vital Christian experience in the modern world.

But the church reformed is also under the judgment of

the future. The eschatological orientation of faith is forever demanding that the old be constantly re-examined and re-constituted—always with an eye to the urgent, the needful, the effective. The reforming spirit calls for self-examination without self-justification, self-criticism without self-loathing, creative discontent rooted in the conviction that the *good* is the enemy of the *best*.

It may seem to some a mite unseasonable to suggest that the UMC needs to take conscious, urgent thought of being or becoming “truly reformed,” *just now!* We *are* a church re-formed: what with our new plan and our newer report and with ten more days to pull and haul away at their discussion, amendment, and adoption. Surely *this* is enough for the present moment. Well, ye-s-s—in a way—but that’s partly my point. This plan and the report in the form in which they will stand when we adjourn will doubtless be the very best we can do, under *all* the circumstances, etc., etc. But for how long will *that* be good enough? The answer: not much beyond the results being printed in the new *Discipline*. Wherefore, *now* is the time, as at that first Pentecost, for young men to see visions and for old men to dream dreams—visions and dreams that ask more of the Methodist people than we have ever asked before, visions and dreams that offer a richer, fuller life for all God’s People, visions and dreams that see this “new” church *renewed* yet again and again, not only “in the Spirit” but in her structures, functions, folkways.

This is not a proposal, not even indirectly, for any specific reform—yours or mine or anybody else’s. It is, however, an open advocacy of the *idea* of reform and of “the Protestant principle” of *semper reformanda*. When more of us get accustomed to the notion that this new church of ours *can* be remade for yet more effective mission, for still more authentic democracy and local initiative, for still more efficient, adventurous leadership—and that all this *can* be done and *should* be done forthwith!—then the pooled wisdom of our fellowship will surely be enabled to prove that rational, responsible change is a far more faithful pattern of obedience to Christ than the most devoted immobilism can ever be.

This, then is our birthday—a day to celebrate, a day to remember, a day for high hopes and renewed commitments. This is a day when the eyes of the whole Christian community are focused on us and especially those of our Methodist brethren in Britain who are with us here in spirit. This *is* the day that the Lord has made. Let us *really* rejoice and be glad in it—glad for the new chance God now gives us: to be a *church united in order to be uniting, a church*

*repentant in order to be a church redemptive, a church cruciform in order to manifest God's triumphant agony for mankind,*

Till sons of men shall learn *his* love  
And follow where *his* feet have trod  
Till glorious from the heavens above  
Shall come the city of our God!

Let us pray: O God of unchangeable power and eternal light, look favorably on thy whole church, that wonderful and sacred mystery; and, by the tranquil operation of thy perpetual providence, carry out the work of man's salvation; and let the whole world feel and see that things which were cast down are being raised up, that those things which had grown old are being made new, and that all things are returning to perfection, through him from whom they took their origin, even Jesus Christ our Lord. Amen.

### DEVOTIONAL ADDRESS

Bishop S. Trowen Nagbe

Wednesday Morning, April 24, 1968

"The New Earth"

Despite what happens in our world today—tribulations, frustrations, loneliness and the threat of another global war which hang over us, mankind is still and ever will be the ground of hope for a new earth. Man is the ground of hope because he is the only creature who thinks—hence the instrument by and through God moves mysteriously—acting, creating and redeeming.

I suppose he is the only creature who occupies a unique place in this universe because he has a sense of direction, a sense of mission and the desire for beauty—and the fact that he is in God's image certainly enables him to communicate with his Maker, respond freely and consciously to His will. This special relationship which man alone has, besides setting him apart makes him a praying and aspiring creature—always aspiring for the best in life—searching, discovering, building and hoping for a new earth.

The inhumanity of man to man has never been more obvious than it is to a generation that has witnessed the destruction and cruelty of two world wars. The explosion of revolutionary discontent and the overthrow of established institutions and cultures in Europe, Asia, and Africa have revealed the weaknesses of western and eastern civilization. The same reason that has won great triumphs over nature by its scientific discoveries has also put in men's hands the knowledge of power to destroy themselves.

Yet, in the midst of the gigantic problems created by war, economic exploitation, racial discrimination and international anarchy, man, because of his dynamizing spirit, and inexhaustible thirst for beauty, for a new earth is forever praying and hoping for a new earth in which the will of God is done clearly and unmistakably as it is in heaven.

What group of people on earth has seen and experienced more bloodshed, suffering, humiliation than the Jewish people? And, yet in their sufferings they kept themselves alive because of their faith in a living God and hope for a new Jerusalem. This insurmountable quest for a new day characterized the whole attitude of the Jewish people through their long history for survival.

Isn't this one of the glorious attributes of man that in spite of perplexity and suffering, poverty and disease he still hopes for a new earth; and although encircled by the wind of tribulation and death, man still looks ahead and takes a leap of faith, trusting that God in his own time will bring about the new earth through men of peace and good will?

This kind of abiding thirst for a new earth gives the certainty that no moment is possible in which we can be prevented from reaching the fulfillment towards which all life is striving. No creature, no power on earth can keep us from this ultimate courage.

In her *Diary* a young girl by the name of Anne Frank asked one of the most significant questions: "What is the point in living?", she asked. "It is difficult to live in these times: ideals, dreams, and cherished hope arise within us, only to meet horrible noise of war. It's really a wonder that I haven't dropped all my ideals, because they seem so absurd and impossible to carry out. Yet, I keep them, because in spite of everything I still believe that people are really good at heart. I simply can't build up my hopes on a foundation consisting of confusion, misery, and death. I see the world gradually being turned into a wilderness, I hear the ever approaching thunder, which will destroy us too, I can feel the suffering of millions and yet, if I look up into heavens, I think that it will all come right, that this cruelty too will end, and that peace and tranquility will return again."

Here again we see in this young girl another example of this divine power which lies at the bottom of every human heart—the triumphant character of every human being which gives us courage in danger, consolation in sorrow, hope in despair.

The Book of Revelation may suffer from wrong interpre-



tations, but it is this kind of message the book proclaims that gives it a significant place in the Bible.

The book was evoked by the terrible crisis which had burst on the church in Asia Minor owing to the enforcement of Caesar-worship in the reign of the Emperor Domitian. By their refusal to observe this official cult, the Christians exposed themselves to persecution, and John, who himself had been exiled to the Island of Patmos, wrote the Christians and advised them to be faithful unto death. What he tried to interpret to these suffering people was his vision in which he saw the old earth passing away giving way to a new earth, new Jerusalem. With this message John once more struck a note of hope and exultation for the Christians caught in a troubled world.

So it is. The deepest lesson of human life is that we must find beyond time the secrets of living truly in time. We should learn to recognize the fact that despite all the glory of creation it will always have plenty of dark valleys, narrow passes, suffering, mourning and crying. But above the darkness is heaven with the host of those who have overcome all opposition. We know this to be the truth because we believe in Christ's victory.

In Christ we see the new earth. In him we see God as he really is—gracious, loving, forgiving; the world in its proper perspective, and man as our real brother. The quality of his life, the impact of his words and deeds upon mankind therefore become the foundation stones for man's fresh hope for a new earth in an aging world.

In his own swift and pervasive way, Jesus tried to persuade men to substitute the dreams of political conquest and revenge with a nobler idea: love and concern for the poor, the brokenhearted, the captive, the blind, the sick and the bruised; grace in place of judgment, freedom in place of bondage, gladness and healing instead of bitterness and war.

Dr. Walter G. Muelder, dean of Boston University School of Theology, describes the new earth which Jesus initiated and John saw in his vision in his book *The Foundation of a Responsible Society*. The new earth is any community "where freedom is the freedom of men who acknowledge responsibility to justice and public order, and where those who hold political authority or economic power are responsible for its exercise to God and the people whose welfare is affected by it."

Where such a spirit exists, there is the new earth. How will it come? Not by power, nor by might, not even through technical know-how and economic security, but by the power of Holy Spirit working in us. It is the only power I

know that is changeless, that holds together, creates new hearts and minds; the only power that brings men to new worth and dignity as children of God; it is the power which does not condemn the world as being evil and coerce men as slaves, but through which the world will be free.

Therefore, let us learn to speak boldly in the name of God and oppose cruelty and race discrimination, to stand by the poor, the prisoner and refugee. As members of The United Methodist Church, we should ask God to teach us together to say "No" and to say "Yes" in truth.

No, to all that degrades man and reduces our churches into museums; No, to that system of nationalism which teaches people to hate the enemy and which often substitute faith in one's country for faith in God; No, to all staunch believers in white supremacy and black power, whatever it may be.

Yes, to the defenders of the Christian faith; Yes, to all who fight and suffer for the cause of man.

The New Earth, Bishop Barbieri of Argentina said some time ago, "goes beyond our geographic boundaries, beyond our discriminations, beyond our group egoism, beyond our race bias, beyond our political and economic clashes, beyond our national pride and exclusivism, till we shall see in every human creature a real brother, and in God, our inspiring and dynamizing Spirit."

This is the challenge—the challenge of building a new earth which we the members of this new church must face in our respective regions. God is holding us responsible to build it here and now!

Let me close with the words of Pope Paul VI in his Fifth Encyclical, *On the Development of Peoples*. He said:

"All of you, each in your own way, are the builders of a new world. We entreat Almighty God to enlighten your minds and strengthen your determination to alert public opinion and involve the people of the world. Educators, it is your task to awaken in persons, from their earliest years, a love for the peoples who live in misery." Amen.

### DEVOTIONAL ADDRESS

Bishop Kenneth W. Copeland

Thursday Morning, April 25, 1968

"Faith And Fulfillment"

The eleventh chapter of the Book of Hebrews is an exciting recital of triumph men and women of faith experienced over every conceivable circumstance within the context of their history. The chapter begins with a definition

of faith, then goes on to a declaration that "It is for their faith that the men of old stand in record," as the New English Bible records the words.

The author of this magnificent chapter moves with the skill of an inspired artist painting the portraits of these persons of faith and concludes with a statement which involves everyone of us today:

"These also, one and all, are commemorated for their faith; and yet they did not enter upon the promised inheritance, because, with us in mind, God has made a better plan, that only in company with us should they reach their perfection."

J. B. Phillips brings these concluding lines to us in the following words:

"All these won a glowing testimony to their faith, but they did not then and there receive the fulfillment of the promise. God had something better planned for our day, and it was not His plan that they should reach perfection without us." This affirmation reflects the relationship we in this General Conference have with those whom we hold in our hearts in sacred memory this day.

Apart from the Christian faith death is a symbol of man's lost hope, and an indication that the sun has set never to rise again. However, our Blessed Lord in his resurrection makes clear the dimension of eternal life and brings us past the question:

"O death, where is your victory," and to the twin affirmations: "Death is swallowed up in victory" and "Thanks be to God who gives us the victory through our Lord Jesus Christ." (1 Corinthians 15:54-56.)

In the endless line of splendor to be seen in this chapter two facts stand out in bold relief: First, their faith, and second our fulfillment. The "Faith of Our Fathers" can live only in the "fulfillment of their sons." One dies without the other, while both together flower into fruition in spite of dungeon, fire or sword—or hatred, hostility and moral decay.

Each generation dares to invest its faith for the next generation's fulfillment. Each generation is responsible to fulfill the faith of the preceding generation. This Service of Memory for a noble line of men and women who have laid foundations before us in this church gives us an opportunity to magnify this truth. The captivating phrase in the last verse of the chapter before us stimulates both inspiration and aspiration. It reminds us that "only in company with us should they reach their perfection!"

There are revealing implications in this affirmation. The first would seem to be: "Only in company with them can

we fulfill their faith!" A lot of emphasis is being placed today on a kind of "this-worldliness," which would seem to be a necessary adjustment to much of our thinking. But we are in danger of losing sight of another equally important emphasis which reminds us that no man lives totally in the present.

The call today is for "change," and it is a needed call. But change itself is not fulfillment. Change can be good, evil, or neither. Those who would make change the end to be sought, the highest goal to be reached, or a god before whom we surrender have lost the vision of faith's true fulfillment. He who would cut himself loose from values that have proved valid and vital in history cuts himself loose from true foundations on which meaningful life is to be built.

Dr. Robert McAfee Brown, in his book, *The Spirit of Protestantism*, would remind us today that "the message of the Gospel is not merely an italicized version of the message of the world. Nor is the task of Christians to whittle away their heritage until it is finally palatable to all . . . The point must be stressed because much of what is going on at present on the Protestant scene gives the impression of being willing to jettison whatever is necessary in order to appeal to the modern mentality. But faith has never been easy, and if seeming irrelevance to the world is always the temptation of theological purists, undue accommodation to the world is equally destructive of faithful witness."

We cannot deny there are those among us who are prisoners of the status quo, and who desire no freedom from it but rather find some false security in it. There are also some among us—and I believe these are in the majority—who believe "the communion of saints" roots deeply in the past, moves creatively in the present, and shines brightly through the eyes of hope toward the future. Yesterday's faith should remind us, if we have ears to hear, that there are changeless values, inherent in the nature of God Himself, which are necessary ingredients in the building of a meaningful life in every age.

All of us today are indebted to our Fathers in the Faith who yesterday gave direction to destiny and laid foundation on which a Christian civilization can be built. In his recent book *The Secular Congregation* Robert Raines pays tribute at one point to the 17th century Puritans, whom he says, "We caricature as mean, self-righteous killjoys."

"But," he goes on to add, "these were men who believed in the absolute sovereignty and holiness of almighty God, men who revered the Bible as the normative witness to God's Word, gave it priority in their worship, and studied



it with a rigor and devotion to which most contemporary Christians are strangers. These were men who believed in loving God with the mind and who founded most of the early universities in America for the purpose of educating their clergy. It ill becomes us, a people flabby in the capacity for self-discipline, averse to intellectual rigor, and adrift on a sea of pseudo-freedom which much of the time is an aimless amorality, to castigate the Puritans. We may deride their vices, but God knows how desperately we lack their virtues!"

Our link with the past is something more than sentimentality. Because of their sacrifices we can serve. Because of their faith we can fulfill. Because they have established roots we can produce fruits. We are inseparably linked with them—not imprisoned by them. There is a continuity in history moving through every change. The patterns may be discarded—the principles never.

I am impressed by another implication in this story in Hebrews eleven, and that is this: Only in company with our brothers today can we fulfill the faith of our fathers of yesterday! Each generation has a message to proclaim and a mission to perform, and we can never do it in isolation. Faith and fulfillment are impressively personal, but never private. It is important that we worship together. It is equally important that we witness together, "unto the uttermost part of the world."

In both worship and witness, in company with other Christians, we demonstrate our oneness in Christ. When we pray the prayer our Lord taught us to pray, we begin with the words, "Our Father . . ." Goodwill toward men is something more than a beautiful phrase calling upon us to try to like everybody else. It calls us to an overall, divine regard for the welfare of all mankind. The Gospel calls "every man to bear his own burden," to be sure. But also, with symphonic repetition, it calls upon us to "bear one another's burdens and fulfill both the law and the love of Christ."

No doubt it is in this sphere the Holy Spirit longs most of all to make real the renewal of the church, next only to our much-needed reconciliation to God. Brutality attempts to put brotherhood on the cross while it occupies the throne. In our mental attitudes as well as in our actions we have allowed communities to polarize into competing forces instead of complimenting groups. We call the laity "the people of God," and include both the ordained clergy and the men and women of the pew in that group, as we should.

Yet we find it difficult to work together as members of the same family. Our human problems overwhelm us! We

seem to be incapable of listening to each other, incapable of understanding what the other person is saying. Like Cain, when asked of God, "Where is your brother?" we reply, "I do not know."

Robert Frost speaks for many of us, or perhaps for all of us, when he says: "Something there is that does not love a wall, that wants it down." And certainly our Blessed Lord assures us he has "broken down the middle wall of partition," and calls upon us to build bridges instead of barriers between brothers and to transform the background of war into a foreground of peace—"on earth." "Man simply cannot exist with bitterness and hatred in his heart which separates him from God and from his fellow man."

The jealousies and envies and hostilities that poison so many hearts today must be removed by the divine surgery of the transforming Holy Spirit! Will we have the courage to allow Him to do it? The faith which affirms, in all languages, that "all men are created equal," cannot be fulfilled in an atmosphere which violates any man's equality or debases any man's divine dignity. Working with our brothers today is not only desirable, but absolutely necessary if we would survive as a civilization and especially as children of God. We must learn to be workers together with God, or we will be forced to languish alone as slaves of Satan.

Finally, I am sure our lesson today not only implies but affirms that: Only in company with God can we fulfill the faith of our fathers. Only in His Spirit can man in any age dream dreams and see visions. Only in His Spirit is faith possible. Only in His Spirit can fulfillment be reality. The tragedy of our day is not "the experience of the death of God." It is, instead, "the death of the experience of God." Jesus still cries: "Have I been so long time with you, and yet you do not know me!"

Recently, while standing on Mars Hill in Athens, Greece, I read from the New English Bible's rendition of the 17th chapter of the Acts of the Apostles. You will recall these lines; "Then Paul stood up before the Court of Areopagus and said, 'Men of Athens, I see that in everything that concerns religion you are uncommonly scrupulous. For as I was going round looking at the objects of your worship, I noticed among other things an altar bearing the inscription: "To an Unknown God." What you worship but do not know—This is what I now proclaim!' Information about God can never be substituted for experience with God! Only in company with the Living Lord can we sons and daughters fulfill the Faith of our Fathers!"

Perhaps we are ready today to pledge anew our lives to

the fulfillment of the faith which was so much a part of the lives of all those whose transition to the Assembly Above moves us this day to reassess our foundations and to renew our commitment. Could we, like Paul the Apostle, reaffirm: "All I care for is to know Christ, to experience the power of His resurrection, and to share His sufferings, in growing conformity with His death, if only I may finally arrive at the Resurrection from the dead."

In loving gratitude for the lives and labors of those whose names are called here today, in the growing consciousness that we are in company with them as we remain in company with our brothers today and especially in company with the Living Christ, we would commit ourselves to the fulfillment of their faith. The church can do it! The church must do it! The church will do it! And in doing so will shout triumphantly: "This is the victory that overcomes the world!" Amen.

### **DEVOTIONAL ADDRESS**

**Bishop Francis E. Kearns**

**Friday Morning, April 26, 1968**

**"Discipleship In Today's World"**

What does discipleship mean in the world in which we are living today? Many adjectives have been used to describe our world. It is bewildering, confusing, loving, hating, killing, caring—what an amazing world it is. The one adjective which appeals to me more than any other is that it is an exciting world in which to live. It is particularly exciting for Christians because we have the opportunity to mold this changing world more nearly according to the will and purpose of God.

All of us will agree that it is an explosive world. Since 1945, we have witnessed the atomic explosion, the political explosion, the population explosion, the technological explosion, and the knowledge explosion which has been the most amazing of all.

From the birth of Christ until 1900 knowledge doubled. From 1900 to 1950 it doubled again. From 1950 to 1960 it doubled again. From 1960 to 1966 it doubled again. When I realize that what I learned in chemistry, physics and mathematics is included in the introduction to the textbooks that young people study today, it is a rather humiliating experience.

It is in this kind of a world that we are called to be Christians. In the Scripture of the morning we heard the words of Jesus, "I pray not that you should take them out of the world, but that you should keep them from the evil

one." Jesus never wanted his disciples to draw away from the world into "insulated ecclesiastical sanctuaries"; rather he sent them out into the world to live in the midst of the dirt, the soil, the muck, the stain and the sin. "As the Father sent me into the world, so send I you into the world."

What then does it require to be a disciple of Christ in such a world? In the first place, it demands a strong commitment of our lives to Christ as our Lord. Too often in our discipleship we try to evade the moral demands which are made upon us. We follow because we want to get something rather than to give something. Or we follow because we are looking for comfort and security. Many of you will remember that Dean Inge described the average 20th century Christian thus:

"They climbed the steep ascent of heaven,  
Through peril, toil and pain;  
O God, to us may grace be given  
To travel by the plane."

Jesus never made such promises to his disciples. He pointed out that there was much to be done, hurdles to be leaped and rough roads to be traveled. He never promised to give them anything, but he did promise to make them something. "I will make you become fishers of men."

Someone has said that the trouble with us today as professing Christians is that we are suffering from "the leukemia of noncommitment." We do not want to become involved in the agony of humanity. The risk is too great, the price is too costly. We prefer to sit in the bleachers rather than to get into the game. We choose the quietness of the cloister rather than the arena where the decisive struggles are taking place which are the determiners of our destiny.

What Jesus was and said and did stems back to those times out on the Galilean hills when alone with God he made this commitment, "I consecrate myself." What we are talking about probes to the very depths of our being. As Dr. Thurman has written, "Commitment is the yielding of the whole nerve center of life to God." It means taking all our lives—our wills, our minds, our spirits, our bodies, our material possessions—reaching out and saying "yes" to God.

Commitment means the giving of ourselves and not just making a contribution. Evelyn Underhill, one of the noble group of Christian mystics, acknowledges that many members are running away from God by giving service to the Church. What she means is that people believe that, when they make a contribution to the Church either of money, of time, or of service, they are making a commitment to God. The truth is that first we commit our lives to Christ



and then we give our services in gratitude for what he means to us and what he has done for us.

Recently, white and black Christian leaders were meeting in Harlem. They were sharing together as to what they might do to bring more of the love and understanding of Christ into this great poverty-stricken area of New York City. After they had discussed the various possibilities, one of the black pastors pointed his bony finger at the white leaders and said, "you have given us your sympathy, you have given us your empathy, now what we want is your identification: we want you to give yourself to us."

The world today is waiting for us to give ourselves. Isn't that just what Jesus did? He identified himself with the agony and the wrong-doings of people. It has been said that "the sorrow of Jesus was that he identified himself with the sins of people with all the agony of God."

Then again, discipleship certainly calls for witness. The challenge of Christ is clear. "You are to be my witnesses to the ends of the earth." I am greatly impressed by the new accent today upon the significance and power of the laity in the life of the Church. Both in the Protestant and Roman Catholic Churches we are beginning to awake once again to the realization that the laity are the bridge between the church and the world. As Archbishop Temple so well expressed it, "The minister stands for the things of God before the congregation, but the laymen stand for the things of God before the world."

In our homes, in our businesses, in our schools, in our factories, on the street, in our recreation we are to witness to our discipleship. We are not only to place the cross on our churches but we are also to lift it above our market places. In every decision and every choice we have the opportunity to demonstrate the love of Christ.

The practice of the love of Christ in our daily living is the most powerful and ultimate solution of the present strife which threatens to tear our nation apart. A Negro woman in Ohio who is a dedicated leader in the Church Women United said to me:

"What we want is very simple and what you also want. We want to be able to live where we can afford to live and where we desire to live; we want a good education for our children; we want jobs so that we can enjoy some of the good things intended for all people, we want to live with a sense of human worth and dignity."

I remember an incident that cut deeply into my life. An outstanding black leader in Milwaukee was talking about his people. He referred to one company that was employing 12 percent black young men. That seemed to be fair since

at that time 12 percent of the population of Milwaukee was black. But then he continued, "This is the graveyard for our educated young men who have ability." What did he mean? He meant that these black young men with ability never had any opportunity to advance, to be promoted to positions of increasing responsibility.

In this area a great opportunity lies before Christian businessmen today. If businessmen in our nation will look at a person for what he is worth and not at the color of his skin nor his ethnic origin and then promote him according to his training and ability, we will be well on the way to the solution of discrimination in employment practices.

Furthermore, discipleship calls us to serve. L. P. Jacks, a great Christian leader in England, defined the church as "the fellowship of those who love for the sake of those who suffer." This recalls the words of Jesus. Jesus didn't say only "I consecrate myself." Jesus gave to commitment a purpose, to share the love of God with others. The individual Christian is not to live for himself and the Christian Church does not exist to perpetuate itself.

The words of Jesus are true for the individual and the Church. "He who loses his life shall find it." Paul gave us our goal when he testified, "We are your servants for Jesus' sake." Our role as Christians today is that of servants who give themselves for the life of humanity.

All of us need to catch once again what it means to be a servant of Christ. In his book *The Ghetto of Indifference*, Dr. Mullen reminds us that the have-nots lie bleeding along the way and the haves pass them by on their way to church. Many of the churches at the center of our cities tend to perpetuate their own lives rather than to be servants of Christ in the community. Too often these churches become islands of liturgical luxury in the midst of crime and poverty and ignorance.

To visit the Coventry Cathedral in England is a fascinating experience. Destroyed during the war, this Cathedral was rebuilt with the dominant purpose of serving the community. One of the central chapels is the Servant Chapel. Everything in that Chapel points up the servanthood of Jesus. The walls are glass so that, when you kneel at the altar, you look out upon this great industrial city. You are constantly reminded that out yonder where the people live and work is where Christians are to be serving.

In describing Coventry Cathedral, one writer put it thus: "This is the architect's vision of the church in Britain in the middle of the 20th century; a great body of men and women who belong to the world, who fight for their faith in the world, but whom the world cannot wholly claim."

Finally, discipleship calls us to quest for that unity which has already been given in Christ. A divided church can no longer heal a broken world. Jesus prayed that "they may all be one . . . that the world may believe." Our witness to the world must be a united witness if we expect the world to listen and to heed.

That which we seek in obedience to our common Lord is not a static uniformity, but a dynamic unity. Unity in the Christian fellowship does not call for the blotting out of differences of opinion, patterns of action or functions in service. However, it does call for a better understanding, a closer fellowship, and a more unified effort.

Dr. Littell has reminded us that: "It's not unity of thought that holds the Church together; it is common concern." The traditions of all our communions are rich and meaningful and can bring to our unity an enrichment that would otherwise be impossible.

This dynamic unity was well expressed by the Commission on Faith and Order: "The unity which is both God's will and his gift to his church is one which brings all in each place who confess Jesus Christ as Lord into a fully committed fellowship with one another through one Baptism into him, holding the one apostolic faith, preaching the one Gospel, and breaking the one bread, and having a corporate life reaching out in witness and service to all."

Discipleship in our world today is very demanding. Jesus never called his disciples to a life of ease and comfort. His invitation was "If any man would come after me, let him deny himself, take up his cross daily and follow me."

We are to be haunted constantly by what Dr. Outler called "creative discontent." As we look out upon our world today with the destruction of war, the loss of so many lives many of whom are innocent victims, the racial conflicts with the accompanying bitterness and hatred, the countless refugees without shelter or food, we as Christians should be greatly disturbed and filled with an agony of spirit. We share that agony of the cross which is eternal in the heart of God.

Georgia Harkness, a Christian whose mind and heart are on the frontier, identifies herself in a meaningful way with the suffering of God. She testifies:

"I listen to the agony of God,

I who am well fed and never been hungry,  
And yet millions around me in my world today are dying of starvation.

I who am warm and never known  
what it means to be without a sheltering home,  
Yet refugees roam aimlessly across the face of the earth.

I who am strong and have always been surrounded by health  
and laughter,  
Yet millions of children are being stunted by poverty and ignorance."

And then she concludes:

"I listen to the agony of God.

But know full well that not until I share their bitter cry Earth's  
pain and hell,

Can God within my Spirit dwell  
To bring his Kingdom nigh."

## DEVOTIONAL ADDRESS

Bishop J. Owen Smith

Saturday Morning, April 27, 1968

I am quite sure I express the interest and appreciation of this Conference when I say for all of us that we are very grateful for these who have come from far and near, these choirs, to be a part of our worship services.

I'd like to refresh your thinking concerning the conversation between Nicodemus and Christ in the first eleven verses of the third chapter of John.

There is a tradition that when Nicodemus inquired of Christ about the genius of the new birth, the Master calmly pushed open the window of the Oriental shanty. When he did, the breezes—the breezes that were refreshing and unpredictable, as well as cleansing and invigorating—came blowing through. And Jesus said, "See, Nicodemus, you hear it, but you can't tell from whence it comes or whither it goes. So, also, is the Spirit of God. There is a direct relationship, therefore, between these winds of God and what you are interested in; namely, the New Birth."

The speaker has no desire to continue this conversation between Jesus and Nicodemus. He would like for you to imagine with him what might happen to this great church of ours if the church pushed open its windows, to let the winds of God blow through. It would make a profound difference. These refreshing, invigorating, unpredictable breezes! The poet was right—there is a difference, because "when the trees bow down their limbs, the wind is passing by."

It could make a difference, you know, if the church would cease trying to save itself, or if those of us in it would stop trying to shape it up exactly as we want it. There is a tendency sometimes to paint the place, adorn and redecorate to the utmost; put a fence around it and a fence around the fence. We need not be troubled about saving the church. It is a good time to raise the windows and let the winds of God blow through the place, and get it going across the world in which we live. Don't fence it in nor try to save it. Turn it loose and let it run with reckless abandon.

These refreshing, unpredictable, invigorating breezes! Let the church do that and take the consequences. Of course, for me to stand here this morning and say what might happen to the church that does that, is somewhat like saying what the sunshine means to the rose or the raindrop to the violet. These breezes are unpredictable in a way, and yet the paradox is that they could be rather predictable. You always undergo certain consequences when the winds of God blow through the church.

For example, the church that does this will have something to say. It always has had when it was at its best. "How amiable are thy tabernacles, O God," "Under the shadow of the Almighty." "A secret resting"—those of us who come here "go from place to place," The wind is passing, passing by. Not simply the mechanics of a worship service perfectly performed, but a time for cleansing, a time for conviction, a time for deciding.

The statistics are fabulous across this land with respect to church extension in recent years. We are happy about this. Sometimes, though, in a serious moment, I wonder if we are simply going to say when we come from church and have lunch with our children around the table, "Wasn't our new church pretty today? Weren't the candles lovely?" All this is nice, but I wonder if some little boy or girl would say, "Daddy, something happened there this morning. Let's do! let's go! let's live! We've been to church, and the wind of God was passing through, and we heard it."

There is no substitute for this, dear friends. I have been aware all through the years that Richard the Lionhearted is not too appropriate in the day when we have come to abhor war. It did something to me years ago, and I leave it with you this morning.

"Once in this chapel, Lord, young and undaunted,  
Over my virgin sword delightly I chaunted:  
Dawn ends my watch; I go shining to meet the foe.

Swift with the dawn, I said, set the lists ringing;  
Soon shall the foe be fled and all the world singing.  
Bless my bright plume for me, Christ, King of chivalry,

War-worn I kneel tonight, Lord, by thine altar,  
O in tomorrow's fight, to let me not falter,  
Bless my dark arms for me, Christ, King of chivalry.

Keep Thou broken sword all the night through  
While I keep watch and ward then the red light through.  
Bless the wrenched half of me, Christ, King of chivalry.

Keep Thou my sullied mail, Lord, that  
I tend here at the altar rail,  
Then let Thy splendor touch it once,  
and I go stainless to meet the foe."



Also, the church that opens its windows will come to itself. "I will arise and go to my Father." Dr. Carlyle Marney in his little book entitled *The Crucible of Redemption* says:

"This generation is dangerously near becoming a scapegoat one." He says the Judas story is so perfect in the New Testament that one suspensions that it was created. He does not think this, of course. It was used so much in the early church that people just liked to talk about Judas—it got the light off of themselves.

Before Christmas I looked in my own files, and I was amazed to see how many times I had talked about Herod—this bad fellow who wanted to kill the little Jesus boy. I have talked many times about the innkeeper who would not entertain Joseph and Mary for Christ to be born. I, too, have talked about Judas during Easter also, about Simon Peter who denied him. I don't recall ever getting any criticism about this. People like an incident in history that gets the light off them. A good scapegoat!

When the winds blow in the church, somebody will say, "O wretched man that I am, who shall deliver me?" We have improved a little bit, but some months ago when you engaged in conversation you came away thinking there wasn't much wrong with society except Stokely Carmichael, LBJ, and Vietnam. I doubt that. It doesn't get you and me in it. We are there. It is quite possible that most of the criticism that we have had of the Federal government has been because it did something in the area where the church has flatly refused to touch. We have had Moses and the prophets for years and years and years, and haven't done a thing about it. We will elect a new president and see what he will do. We will impeach the Chief Justice of the Supreme Court. I've said that all over Georgia that I think we ought to have the intestinal fortitude to impeach this man or intelligence enough to take the signs down.

Some of us who moved around in the world last year came home discouraged about what our friends overseas thought of us and Vietnam. Really, the thing that disturbed us most was that they said you people in America have gone over one hundred years without any war at home. (Until just recently we got involved with ourselves). "You haven't even had a rose bush broken in your front yard, not a bridge blasted out anywhere. Your government is not torn up; other populations have been completely rubbed out. Ninety per cent of your people are making vastly more money than they had the slightest idea in the world they would make. They have more comforts, luxuries and gadgets than they ever had an idea they would have. And yet, with all this, you won't even take time to work at the civil



rights program or anything else in the field of human relations."

"O wretched man that I am." Have I sold anything recently to buy the pearl of great price? Am I really trying to save society from a couch, when the noble cause was begun from a cross? Who do we think we are? We talk about salvation. Jesus paid it all, and salvation is free. So it is. We forget this very strategic statement: "Save yourself. Come down from the cross." If he had done it, you never would have heard from the Christian church.

Blow, winds of God. The occupants of this church might come to themselves and find their own shortcomings. There is still no substitute for character, no substitute for honesty, no substitute for wholesome influence, no substitute for holiness, righteousness. These values are close-in, not scapegoats at some distant point.

Furthermore, the church that opens its windows might sweep from under the rug a lot of things that it has been sweeping under there. Any minister who has lived a little while, if he wrote his diary or tried to write a book, would want to get a chapter here, that over a period of years the thing that has almost broken his heart is that the things that should have been pulled out in the open in the breeze, somebody expedited it, you know, by pushing it under the rug and calling it smart.

This is what happens to us now. These are growing pains. Time is catching up with us. There is nothing like a good breeze for moldy rugs. This is happening. A teacher was teaching a church school class about Old Testament characters and said: "Now there was Lot's wife, and she looked back and turned into a pillar of salt." A little fellow sitting in the back of the room said, "Miss Mary, don't let that bother you. My mama looked back and turned into a telephone pole."

This is where you are when you begin to look under the rug. You turn from this to that. You don't know which way to turn. It is very revealing. A church with the winds of God blowing through it, refreshing, invigorating, unpredictable—should take the consequences and see where we are. You might raise the question, "What is Christian?" Are you sure? I used to think I knew. I am not so sure now. How do you do the perfect thing—the perfect way when the situation is not perfect—where do you start? Do you really in some emotional stride reach the right answer? Most every General Conference gets supercharged with something. We say we are going out of here with this. We shouldn't do it to the detriment of a half dozen other things that are just

as important. Let's do them together. That could be Christian, too.

How do you do the Christian thing? This is not easy. How are you going to keep on being Christian to me if I am constantly unChristian to you? Is it true that we have been protecting the protected through the years to such an extent that we have neglected the neglected? A young minister said, "I have torn many paragraphs out of my morning messages because Mr. Joe might not like it." The truth is that Mr. Joe is already pretty well protected. A church school teacher has said, "I have not quite known how to plan my morning teaching schedule because Miss Mary might not like some of what I say."

Let the breezes of God blow across the scene. What about our ethics, morals, our habits and practices? Don't strait-jacket and package up some things conclusively, without taking a look at all of these things. Am I out of line when I say we should turn computer machine on these, as we turn them in the business world? The Internal Revenue Department pumps the information into them, goes down and gets the answer. Big industry does it, big business does it, the government does it—and gets the answer. Why not do this in the field of habit and behavior? Take the statistics of one hundred or one year. Turn the computer machine on them. See whether it says OK or no; whether it throws up a red flag or not.

You might take a look at a simple thing like housing. This is about our worst problem. I was reared in South Carolina, did all my preaching there until I came to this office. I was reared in the country four miles from town. Fifty-three years ago my father put electric lights in his country home. He put them in the homes of every working family on the farm—lovely ceiling overhead, lovely flooring underneath; he papered the walls, put a nice well in the back yard, good windows properly screened, painted the house. These homes were good places to live. The following Sunday they jogged him a bit in his Sunday School class—saying it meant the rest of them would have to do the same thing. My father said, "Let me worry about that."

"No little child that can't walk around its house and say, 'This is our home,' with pride, 'Mama and Daddy live here.' A little child that can't do that is already marked." That endeth the reading of the lesson, with one small exception. His twelve year-old son heard it. It did something to him.

I've been hitting this problem ever since, and let there be no mistake—the end of the hitting is not yet.

Blow them from under the rug. They have been swept

there. The military may keep peace. It may stop war. The church, however, is to create a setting in which peace can grow. Take a look at it.

Again, the church that opens its windows will find that those who are under favor are likewise under judgment—under favor, under judgment. “I know you better than I know any family in the world,” said Amos, “and I, therefore, saith the Lord, will punish you for your iniquities.” “Unto whom much is given, of him shall much be required.” It was not the servant who did not know about his master’s coming that was striped; it was the one that *did* know about his master’s coming that was striped severely. Under privilege—under judgment.

Redemption is in the New Testament, but the reformation stories of the Old Testament are redemptive. In the Book of II Kings, the eighteenth chapter, Sennacherib, the king, had just taken Damascus, and he now wants Judah. He didn’t want to fight for it. He sent an ambassador to the prophet Hezekiah to try to talk him into persuading the rulers to let him have it. “Well,” he said, “you have nothing to fight with. If I gave you 2000 horses, you wouldn’t have any riders to put on them.” A horse in that day was about like twenty B-52 bombers in modern war. They had lots of power, but no riders for them. We must be somewhere in there—lots of power, but where are the riders? Under privilege—Under judgment.

We are like Dr. Barnard, the heart surgeon. He was on television one day and made the statement, “I know at 42 that I can’t possibly operate when I’m 60.” Somebody asked him, “Doctor, why can’t you operate at 60?” And he held up his hands that were severely drawn with arthritis, even gnarled. He said, “Don’t you see? I couldn’t possibly operate at 60. Therefore,” he said, “I’m putting every thing I’ve got into this heart business now, while there is yet time.”

I don’t agree with my friends when they say that time is running out, there is no more time left, it has struck high noon, it is midnight, etc. I think the sun will keep on shining, an occasional shower of rain will be here and there. The stock market might go up and down some more. The world will keep alert and alive. I remind you however that this is our time—the church’s time—Now.

Let us pray:

O winds of God, blow. Incline thine church to stand within them and be prepared to take the consequences. O God, if Thy Church should decide not to, prepare it still to take the consequences. In this quiet moment, we pray for the refreshing, invigorating, unpredictable breezes of God

to blow through the windows of Thy church. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

### DEVOTIONAL ADDRESS

Bishop Noah W. Moore, Jr.

Monday Morning, April 29, 1968

"A Working Hope"

Jesus said, "Inasmuch as ye have done it unto one of the least of my little ones, ye have done it unto me." Then in Matthew, the 24th chapter, the 44th verse "Be ye also ready; for in such an hour as ye think not the Son of man cometh," A Working Hope.

The note sounded throughout these passages of the 24th chapter of St. Matthew is preparedness for the Lord's return. The basic concern, however, is not for another world, but this world. After all, here is where He is to return, not in heaven but in earth, and here is where the disciples needed him and certainly here is where we need him.

The focus, consequently, is to be not only upon him crucified and resurrected, but also the resurrection of men from the death of evil ways that enslave, and setting them free here on earth, preparing them for his return. Now you can see at once then that this look to the future does something for them in the present. I am not a fanatic, I am not even a fundamentalist, but certainly this return and hope for his return, did something for them in the here and now, and it has also proven to be the most powerful force in Christianity—yea in human experience; namely, it gave them hope, hope spelled out with all capital letters.

I venture to assert, friends, that without it, that is this hope, the hope, I am thinking without this hope, Abraham certainly would never have left Ur of the Chaldees, but he got himself out from his country and from his kindred, and from his father's house to a land of hope and promise. It was hope that brought him to that land and hope that motivated him in that land, caused him to look for a city, a community of love, a community which has foundations whose builder and maker is God.

Once possessed with this hope he was never the same; he couldn't be, for hope was transforming him. The die was cast for future generations. The crucifixion of our Lord and Savior Jesus Christ, to say the least, friends, delivered a death blow to the disciples and to the movement of Jesus. It was dead, so they thought. They returned to their nets, you will recall, then out of nowhere Jesus appeared to Mary, and then to Simon, and James and also to Thomas—you re-

call who put his fingers in his side and his hand. Paul said he appeared to 500 disciples at one time.

I am thinking that the resurrection appearances were not enough. The several appearances gave them hope that he was alive, but what they needed was a hope that would make them alive. I repeat, his resurrection was not enough. I am afraid they would have remained with their boats and their nets and they would never have gotten to an upper room, so there was given to them another hope, hope that he was not only alive, but a hope that he would return to be with them and they with him.

It was at his ascension you will recall, while they beheld him that they were given assurance that the same Jesus taken from them into heaven should so come in like manner as they had seen him go into heaven.

It was then following the instructions of Jesus that they returned to Jerusalem to an upper room where they tarried in preparation of themselves as individuals and as a community of believers for his return. This glorious hope was the working hope, working miracles in their lives as they tarried. It was this working hope, friends, set afire in the experiences of Pentecost that sent them everywhere, zealously as evangelists, aflame as Christian witnesses turning the world upside down adding daily to the church.

Pentecost made them ready for his return, but on the other hand they were instruments for putting the world and people about them in readiness to receive the Lord when he returned. The word that had been given to them was "ye shall receive power and after that the Holy Ghost shall come upon you; ye shall be witnesses unto me unto the uttermost parts of the earth."

Now, friends, not only were they to be ready, but the whole earth through their witness was to be made ready for the coming of the Christ. Now somewhere, somehow, we have lost this glorious, this working hope, this dynamic that overturned empires, if you please, that changed the entire course of history from paganism and the enlightenment of a few to human uplift and the enlightenment of many.

Yes, we have lost this, and having lost it we have lost the way, his way, and having pursued our own way, consequently, friends, across the world, we sit in fear of annihilation through atomic power. If we are to survive, we must recapture this dynamic of hope that motivates and inspires and will save from destruction.

My heart is sorrowful that in losing this hope we not only look with disfavor and distrust upon the Lord's return, but also we find ourselves in doubt as whether or not he was ever here. We set ourselves up as lords and masters to be



worshiped and served instead of worshipping him, the risen Lord and Savior, and performing his services.

It is this, friends, that has brought about in the case of too much estrangement between ourselves and him, and between ourselves and our brethren. A man without hope is a man without God, without Christ, the one with whom he may commune, the one in whose presence despite the noises about him, yet he may be still and know that God is.

A man without hope is a man without a brother, no one to whom he belongs, and with whom he may fellowship. He becomes a loner, not only a lonely man, but also a dangerous man, dangerous because he is alone, and lonely for companionship and friendship, dangerous to himself and to the society to which he is a part. Like a rogue elephant driven from the herd, he becomes a killer.

I wonder sometimes, friends, if this is not the predicament of many today on both sides of the issue all over the world, our troubled world, that split people and peoples right down the middle. I am confident this is true of the far left and the far right in the civil rights movement. Both groups are without hope. One has lost hope in despair, the other despair of unfulfilled dreams of black people in a white society, a branded race, and consequently the advocate of black states; others are without hope, white people with unfilled dreams, the privileged people, whose privileges are threatened. They are sought by black extremists who as branded race could care less; consequently, the advocate of Nazi-styled concentration camps with all the furnaces, the gas chambers that accompany them.

Now this is what happens, friends, to people who have no high horizons of hope, yea who have no hope whatsoever. This well could have been the hopefulness of the Hebrew people yesterday and today scattered abroad throughout the earth. Did you ever stop to think upon it? In truth there were those who cried in despair and hopelessness.

You remember how many sang the song of Zion in a strange land. But upon the other hand there were pathetic voices of hope who put a song in their hearts and upon their lips and knew persecution could not silence them. You remember those marvelous words of the prophets that have come to pass in the last days when the Lord's house shall be established on the top of the mountain and shall be exalted, and many people shall go and say, "Come let us go up to the mountain of the Lord, and he shall judge among the nations and shall rebuke many people. They shall beat their swords into plowshares. Nations shall not lift up swords against nation, neither shall they learn war any more, O



house of Jacob, come ye and let us walk in the light of the Lord."

My friends, what a hope, what a glorious hope, a working hope! You can't just see the people with a hope like that. A republic has discovered it. Through the centuries this hope has moved mountains; hope always works that way.

May I remind those Americans of African descent among us and across social, revolutionary America that no race of people has had greater cause to despair than the African brought to this land in chains, who came to this land of virgin soil, ruined by face of slavery. There were many who were without it.

Many destroyed themselves because they had not hope, and there were even others with babes who cast both themselves and their children into the sea rather than rear them as slaves. Howard released the picture, you remember, which described an African princess who threw herself into the sea with her babe rather than to rear it as a slave.

You remember the newly arrived Africans to these shores in 1619, over three and a half centuries ago. Thanks be to God, yet they soon discovered, however, that even though enslaved, they were not without hope, in spite of the carefully selected Bible passages "serve your master because this is right." They soon learned, friend, there was something else in that hope, that old master wasn't reading right.

It was not a Book of bad news for black people and good news for white people; it was a Book of good news for all people. There was a Savior, a Savior who brought good news, good news to the poor, good news of healing to the broken-hearted, good news of deliverance to the captive, good news of freedom and liberty to all of them that were bruised.

No, No, No, old master wasn't telling the right story. He wasn't reading that Book right. There was a Savior of hope. They began to talk with him out of their sufferings and their trials, and their tribulations. They sang about him, the fields rang with their songs of hope, "steal away, steal away, steal away to Jesus."

These humble people, friends, poor and with nothing, were rich in hope that there was a deliverer, and better days ahead because they were the children of God. Without shoes, barefoot, yet they could sing, "I got shoes, you got shoes, all God's children got shoes."

Paul Thurman said they would go through the colonial house, the big house, you know, where ole master sat on the large white veranda with a big palm leaf fan in his hand and a pitcher of mint julip at his side, and they would sing

loud, "Everybody talking about heaven, ain't going there, heaven, heaven, going to shout all over God's heaven."

Now if you think he was speaking only of the world beyond, you are mistaken. He was speaking of heavenly days, tho distant, but right here. He believed in it, and in several ways planned today. He worked for freedom and for better days. He couldn't stop it.

As a culprit I would like to recite that the Indian fought and died, but the Negro sang and multiplied. Thank God there were hundreds of whites in churches and states, North and South, (and we must not and we will not forget it in spite of the hatred and bitterness and threats of too many of us) there were whites all over America who worked with them and for them.

Many of their names are still to be seen in records of the underground railway as they called it. I asked one of our college professors here now where did a certain school get its name. He told me a marvelous story about a servant who was brought over here from Europe. They gave him the edges of the field that he might till for his own and profit, and he was able to buy his freedom. Then having bought his freedom he began to give attention to giving freedom to the black. So he bought a parcel of land down in South Carolina, and out of it has been erected Claflin College. Though we were not alone there were those all across this land who worked with us.

Now, friends, it was this glorious hope springing eternally within the hearts of black people and white people for all of God's people which have brought us to this day of social revolution. It is a revolution, not only for black, but for many whites. There are whites who need to be freed. They are not only economically poor whites, but many well-to-do whites and well-meaning whites, but whites afraid to open their mouths against inequities and injustices of our society.

I remember some years ago in a march on Washington I heard Roy Wilkins of NAACP speak of this group. He said, "You join us and help us to free us, and then we will join you and help you to free you, because neither is free."

There are white snow-capped mountains that need to be brought low and black mud flats that need to be lifted up. There are three ways of extreme racism both among the white-topped mountains and the black bottom valleys that will have to be made straight and rough places of mutual hate and mistrust of whites and blacks that must be made smooth.

Let us bear in mind, friends, that in our struggle for civil rights, and God forbid that we would forget that while black

people in America or any other place in the world have not arrived, no, no. We have not arrived, but we are on our way, and in America we are further on our way than black people of any other nation where blacks and whites have lived side by side, I have visited a few places.

We still may recite the slave seen in Damascus, the one broken, the one race held; they are rising, they all are rising, blacks and whites together. That's the way, friends, it must be, or it will not be, that's the way it is. The glorious hope is first of all, friends, we see an increasing hope; it embraces all.

The songs of Zion cannot be sung in a strange land, because they left out strangers. Consequently, leaving out strangers, they left themselves out when they lost their song. We always do when they leave out our brothers. We lose the music of our hearts. In I John 3 this verse appears: "He who hath this hope purifies himself even as he is pure."

This needs to be repeated, we need to chew it and swallow it and digest it. Our purity is not to be in conformity to our brand of society, but in conformity to him. It is to be neither lily white nor charcoal black. It is to be like Jesus, risen Lord and Savior, not in conformity to a stuffed-shirt Pharisee, worshiping himself and thanking himself that he was not like other people, but in conformity to Jesus in whose presence all are humble and contrite.

Society itself had to be purified for the return of the Lord. It was to be for people, not like Pharisees and Sadducees, but was to be a people like Jesus, without spot and without wrinkle.

One of my favorite Negro spirituals and one which we seldom do today is "Lord, I want to be like Jesus in my heart, in my heart." Negroes in those early days revered leaders, black and white, but they wanted to be like Jesus. Yes, they revered Mr. Lincoln, but they never sang, "Lord, I want to be like Lincoln." They revered Frederick Douglass and Sojourner Truth, but they never sang, "I want to be like Frederick Douglass or Sojourner Truth."

They sang, "Lord, I want to be like Jesus." No matter how burning the fiery crucible through which they came, they wanted to be like Jesus. They revered Mr. Lincoln, but they wanted to be like Jesus.

It reminds me of a hymn we used to sing at every Conference:

"Beloved, we are the sons of God, and it does not yet appear what we shall be, but we know that when He shall appear, that we shall be like Him."

Friends, this is a purifying hope that purifies not only ourselves while we work, but our society and all of our

relationships and involvements as we strive to become like Him. The King and the Kingdom coming, are, in truth, already here, because the King's spirit and the King's will are operative in us. Watch and work and hope.

In the parable of the talents you will recall the Lord left his servants and traveled to a far country. And yet the five-talent servant and the two-talent servant knew that while he was gone, it was as though he was still there, because his spirit was one with their spirit, his will was one with their will, as they worked, and willed his will in everything they did. When the Lord returned their talents were doubled.

When God and human personality get together, there is always multiplication, and you don't need a computer either to discover it. It is the grain of mustard seed, the least of all the seeds, but full grown in Him, in his earth, in his refreshing rains and dews of heaven, in his glorious sunlight becomes the greatest of all the herbs. It is the grain of wheat planted in him and dying in him, the hope and faith of him, the goodness of him, the obedience to him, becoming fields and fields and fields of golden wheat.

It is a little leaven of the love of God, hidden in a measure of multitude of just common, everyday, run-of-the-mill people, and the whole neighborhood is leavened and changed with his love and with his joy, and with his peace.

It is remarkable, friends, what one person can do to a community when he possesses the love of God in his heart. Yes, it multiplies. Jesus, you remember, sat in one spot, purified all the men of Sychar in Samaria simply by spending his lunch hour talking with a lone woman who was hungering and thirsting deep in her being for pure, warm, sympathetic friendship that was not sordid, but pure.

She was hopeless, but no, no, Jesus lifted her out of herself and gave her a purifying wholeness. You remember the words, "If thou knewest the gift of God, and who it is who said unto thee, 'Give me to drink,' thou would have asked him and he would have given thee living water."

Yes, thou would have asked him, and he would have given you living water that quenches all thirst, because it is a well of water springing from within, purifying and satisfying. She not only drank, friends, but she ran back to town to get the menfolk. This "go-go girl" mind you—No, no, she wasn't "go-go" any more—she was "gone" for Jesus. She brought all the men out and a whole town was purified in one noon hour. Yes, it was purified, the whole town was purified.

For if you clean up these men, our towns and our cities will be clean. The men are the rotters. For every woman



who has been defiled, there are six men, as in the case of this Samaritan woman who had five husbands and the man she was living with wasn't her own. There it is. Jesus brings it out—six to one. Friends, we need a program for menfolk.

The millions we are planning to raise and spend in our ghettos and in our inner cities, much of it must be used to raise the standards and the conditions to give opportunities to menfolk and to all of our boys who roam our streets. O perhaps, friends, among the greatest tragedies in race relations has been this attempt through the centuries on the part of too many white men to dehumanize black men.

No matter how long a black man lives or how well he lives, he has been a boy. And this is part of the revolution of rebellious black boys who want to be accepted, not as boys but as men. And they would rather die defying economic, social, and political power structures, too often symbolized by brutal, unprincipled police in their impoverished communities.

Yea, they would rather die than live the subhuman existence which has been theirs and their father's and their grandfather's for generations, and robbed them of every sense and semblance of human dignity. The 20 millions of dollars in the Hope Fund for the hopeless of America.

Friends, we are more than our brothers' keepers; we are our brothers' brother, and brothers give hope to one another and without this hope we are without brothers. Life, consequently, centers in ourselves instead of in Christ and in one another. We become like the hopeless people in the day of Noah. You remember, they not only did not know the hour of the flood, but bereaved of hope, they could care less, less about God, about Noah, and his prophetic voice, or about themselves and their morals and one another. So they just went on eating and drinking and marrying and giving in marriage, perpetuating themselves and their kind, hoping for nothing, knowing nothing, caring for nothing but themselves and things and sex, until the flood came and destroyed every one of them who refused to listen to the voice of hope.

Now the Master says, "So shall the coming of the Son of Man be. Watch ye, therefore, not simply for one who is to come, but as though he were already here." And he is here, friends. Nothing could be plainer in his words: "Lo, I am with you always, even unto the ends of the age." He is the stranger who moves in our block, or just next door to us, who causes us to take our welcome mat and put it down, or pull it in, and our shades to come down and finally we ourselves to move to the suburbs.

He is already here. He is the poor, and the jobless hungry

in our streets and in our dilapidated tenements that reek with roaches, rats and rubble. He is already here. He is the sick at heart, lonely, sad, unkempt, unwanted, wandering aimlessly from city to city, from house to house, from alley to alley. He is already here. He is the prisoner of an unjust society that has so badly crippled him in his imprisonment in which he has been forced to live, that when prison doors are opened, he is unable to walk out free.

He is already here. He is in our hungry, and we must feed them. He is in our naked, and we must clothe them. He is in our thirsty; we must give them drink. He is in our sick, and we must minister unto them. He is in our prisons, and we must go unto them. For Jesus said, "Inasmuch as ye have done it unto one of the least of these, my little ones, ye have done it unto me."

Let us pray: Eternal God our Father, we thank you for the glorious hope which is ours. A hope, O God, which motivates us to spend and be spent, that Thy will should be made to reign in the hearts of Thy people. Possess our hearts, O God, with the passion and the compassion of our Lord in Christ, as we seek to minister. May we know that we are not alone, but Thou art with us. Now may the Lord bless you and keep you, may the Lord make His face to shine upon you, and be gracious unto you. May the Lord lift up the light of His countenance upon you and grant you peace in your heart, and peace in our sessions, and peace throughout our land and nation and throughout the world, now and forever more. Amen.

### DEVOTIONAL ADDRESS

Bishop Paul V. Galloway

Tuesday Morning, April 30, 1968

If I were trying to name this job, I would probably say something about requirements, rewards, or the essentials and fulfillments of our faith. Or we could call this 51st Psalm a starting place.

We all know that starting places are important. If you don't believe it, go to a weathered-in airport or try to leave a hotel where taxicabs are short. A life of righteousness and intelligence is no good based upon small knowledge or just convenient concepts and the littleness of our own areas.

When we start with the small circumferences and radii of our own lives, we really have no great start in life. Some people try to start their living where they want to be, and they try to start church and others where they intended to be without picking them up from the starting place where



they are. I think sometimes we as ministers have moved but haven't gone back to get the furniture and the family of the church.

Wise leadership is not only devoted but is patient and persistent. When we go with the wrong motives and the wrong intentions and when we use the wrong means, we do not only start from the wrong place, we start in the wrong way. Evil attitudes and belligerent moods and days will not bring about the Kingdom; it may bring about change. Wrong platforms and bases and ungodly tactics may become the surrender of principles for immediency.

Too many of us love the cheers of the pseudocommitted or the fanatic saviors, and in the church we deceive and we pressurize and we use power short of integrity, righteousness, or short of the dignity of man. This is true on all sides of programs and in questions.

It is important where we start. The principles with which we start and those with whom we start and for what. David in the 51st Psalm had the right place to start and the right One with whom to start: "Have mercy upon me, O God." He is the one, strong, universal, wise, holy with loving kindness, tender mercies, the concerned one with ability and availability, the one with joy and gladness.

When we know not God nor start with him, we have to resort to ourselves or to some of our other little organizations, or status groups, or common mores or old time prejudices.

Or we may find an escape theology, such as fundamentalism, transcendentalism, existentialism, liberalism, new morality in parts that we take as an escape rather than a great faith. Thus we fall into self-righteousness, belligerence, gloom, cynicism, and a declaration of war that is against everyone except ourselves.

We thus become immediate reactionaries, pro or con. Escape theology or escapism without the basis of God is far short of the Kingdom of the church. It's an idea of Tinker-toying ourselves and trying to replace God's love and God's power and God's wisdom with our own activity and our own little concepts. It is from God and with him that we gain righteousness, redemption, reconciliation, and love just as Jesus gained it from him and spent much time with him and how much more do we need to?

When one sees God, he can then best see himself. He can see his insufficiencies, his weaknesses, his sins, his emptiness, his littleness—when one stands in the presence of something big, we can understand how small we are. It's like my standing up by the side of Judge Reeves here, Jimmy Walker, or Bishop Hunt, I realize my shortness of stature.

One doesn't see his real self by looking at himself or the small crowd but before God. Then one can say, "I was shapen in iniquity" and "in sin was I madeup." We all need to see God and we need to start with him.

Dr. E. Stanley Jones in his book, *Victory Through Suffering* tells about, and you remember, tells about sending some chapters on conversion to Dr. Boss who was the president of the International Psychoanalytical Association of Europe. He thought that maybe this Dr. Boss would cast him aside but Dr. Boss wrote him, "This is the kind of book that we need on conversion."

The psychiatrists, not thought superficial, believe that vast neurotic misery is a neurosis of emptiness. Men cut themselves from the root of being, and life turns meaningless, goalless, empty, and sick. Dr. Ken Apple of the American Association added, that after a person has been psychoanalyzed, he has to have something to take the place of the anxiety of nothingness which remains. He needs something to give him faith in God. We need conversion, Christian experiences, Godly morality that is dependable and lasting.

Without such hate and despair and bitterness and rioting and ruthlessness and horrible self-righteousness come. David made it for a while without God. He made it with his own success, affluence and his own political power, which was family power, Jewish power, personal power, political power, and with his own permissive morality, but in permissive morality we always seem to become the permitters ourselves. And yet this gave him no real joy nor no real self-hood.

We need to ask where do we start from, from what, from whom, from self or God, and with what purpose? The great requirement of our Lord and of our church is that we begin and end with God, Alpha and Omega, from the beginning to the very end, the purpose as well as the beginning. Not with our own concepts and not with the group from whom we come or with whom we come, or whom we try to promote, but is God in this?

The second step necessary in this Psalm is confession. David confessed his sins. It would have been much easier to confess the sins of others. We would rather confess the sins of the whites or the blacks or the boards or the bishops or the classes and status groups or Texas or Alabama, but not Arkansas, O Lord.

We confess all the sins of the church. We love to whip the church in public, though we would not want to whip our own children in public and those whom we most love in public. I think so often when we whip people or whip organiza-

tions in public, we're probably showing our failures and our frustrations, such as booing a referee and an umpire.

I refereed football for years and umpired baseball. I umpired the Yale Series once, and I came to the conclusion while I was in that business that the people that got up and yelled "Bum—kill him" really would have come more nearly the truth—though I made mistakes I've been told—would have come more nearly telling the truth if they had stood up and said, "Look at me, I'm a psychopath."

We prefer confessing the sins of others. If you don't believe it, read the papers, attend a luncheon, go to a women's circle, or come to the General Conference, and some of our confession is nothing but bragging; we love to wallow in sinful joys or sinful gifts.

I went to a Buchman night meeting once at an invitation of a student in divinity school. He just insisted I go. When four or five others got in his room, he said, "I want us to confess," and he said, "I want to tell you just what's happened during the Christmas holidays. I left Connecticut and went clear down to Georgia to confess to a girl that I was sorry that I'd kissed her." Then he turned to us, "Have you kissed a girl?"

Well, we weren't going to give him our list. This is so natural with life. We want others to confess theirs and we want to confess theirs. True confession, you see, is not only honor and integrity. But true confession is even more than a recognition of our sins. True confession is the recognition that there is a God to whom we can go and to whom we can confess, from whom we can be forgiven and we can be healed. True confession is an openness, an openness clear to God and an openness back from God to us.

Some of you have been on the road from Mexico City down to Pueblo. You know that there on the highest mountains you go across where you usually stop for refreshments and that's worked out with all the touring guides. It is frozen up there during the night. It freezes every night, and with donkeys, and with dogs and with people going across those puddles that are there, muddy puddles, and yet if you stand back to one side there by the moon, you see the sun breaking through, and then you see the water being drawn up, the muddy water being drawn up, and that night drop down as snow upon the Mount of the Sleeping Giant, the Lady.

This is when we confess and let God come clear into our lives. We can be whiter than snow. We receive his forgiveness, his grace, and restoration, then we can truly say with the Psalmist, "Purge me, and I will be clean, Wash me and I will be whiter than snow."

Renewal is the third step in this Psalm. Create in me a clean heart, a clean heart, O God, and renew a right spirit within me. What is renewal? We hear a lot about it. It is not just the return to the old time sawdust I am sure, and neither is it a destruction of everything which has gone before. I don't think it is just bombarding the establishment that is or has been or shall be.

Urban renewal has destroyed many old buildings, but instead of the family living in a house with five, many of them are now living in a house of fifteen to twenty. This is not renewal. Renewal is not just dislocating where we've been or what we've had. In the dimness, let's take some of the most dovish people in regard to war, who become the most hawkish when we talk about certain establishments of the church, a community, or society. Our belligerence is anything but Christlike though it may be genuine and real in purpose.

Those who so often bombard in their idea of renewal of the old establishments, really want to start some new ones with themselves as the directors. And what we do so often is change nameplates—dictatorship under new management.

Renewal is not just the old or even something new in charge, nor is it changing colors on the altar, though that's hard to convince some people. Renewal is more than spending millions for our church or government. It's more than just attending another meeting. Renewal is to make young, to make fresh and strong. Renewal is to give spiritual glow and strength, not just revert and rearrange, but to make better. To replace with that which is needed and useful and Godly. It is to put in a fresh supply. It is to refill. It is to restock.

I was sorry that the Vatican Council changed some of the indulgencies of the Catholic Church where they can eat meat all the time because before in Tulsa and in San Antonio during Lenten Season, I bought up good steaks that filled up my deep freeze, but this time the Catholics beat me to it. It's refilling, it's restocking, that which comes from the Almighty, that which is fine and good.

It's bringing in a new herd with new cows and new bulls. It's more of a condition than conniving, it is more becoming committed than organizing new committees or even new commissions. It's in showing understanding and not just moving previous questions. Renewal is letting God have his way. Of God's way in our hearts and our minds and our eyes and our being and our doing.

Then, we may become new persons with Godly power and purpose and ways, when we turn to God, when we confess,

when we are renewed. We do not look unto God and confess our sins and become cleansed so that we may be heaven's style show here on earth like a Nieman-Marcus show for the women. Not to say, "Behold us."

Three verses in that Psalm that have something to say to us, "The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise." God's just not a banner to wave. He's not a writer of *Who's Who* to show how great we are. Renewal is no mink stole or no rose of Sharon with which we have exclusive rights, for either the underground church or the overhead temple.

A contrite heart, not a crushed spirit, but a genuine humble, unpretentious, receptive, and sharing life. This is a character of integrity, cleanliness, and selfhood—our being as well as acceptance and doing. Quality even more than power propelled. Then whenever you see the word, "then" or "therefore" in the Bible, look on both sides of it. Because you don't get the meaning unless you see what leads up to it and what follows that "then."

Look at what happened here for 12 verses before that word "then." Their requirements, their results, as well as rewards and fruits. Cultivation as well as harvesting. When God is our base and center and being, when we can truly and genuinely confess our sins and when God comes in to hold sway and give us renewal of spirit, then will we teach, lead out transgressors in God's ways.

Sinners, that includes all of us, sinners shall be changed. We shall be redirected, we shall be forgiven, we shall be sent out on mission and in mission. We shall be filled with power and with life. We will be his people, and his church, and his witness to all people everywhere.

We will then be as interested in carrying out our pledge to God, our own pledge to God, that we made when he called us, as we are in urging the President to carry out his pledge.

For we need peace and conciliation, and righteousness and love and full devotion here.

### DEVOTIONAL MESSAGE

Bishop John Wesley Shungu

Wednesday Morning, May 1, 1968

"Necessity Of Spiritual Union"

Jesus recognized the importance of his disciples being spiritually united and empowered before they began the important task of bearing witness for him to the ends of the earth.



The disciples waited in Jerusalem as Jesus instructed them to do, and the promise of the father was fulfilled when they were baptized with the Holy Spirit, and Jesus' high priestly prayer, "may they all be one" was answered. The church came into being as the apostles were united by the Holy Spirit.

This was not true while Jesus was on earth. There was so much corruption in organized Judaism that Jesus recognized that to be one with it would be like betraying his mission. Peace or unity under any and all circumstances at any cost can sometimes be just as sinful as to hesitate to be united when there is nothing but fear of loss of privilege, place, position, or prestige that is keeping us separated.

Unfortunately, this was the case even among Jesus' disciples. As Jesus' disciples wanted high position, no amount of reason or persuasion could correct this sad situation. It was only when they were baptized with the Holy Spirit that they forgot privilege, place, position and prestige.

But it was not for selfish reasons that Martin Luther and the Reformers felt that they would be betraying their consciences if they accepted without question the monolithic unity of the medieval church. The Reformation was necessary as a revolt against priestly authority and corruption. It has been rightly called an uprising of the human intellect to break the bonds which had been imposed upon free thought by the medieval church.

The Reformers, in maintaining that authority resided not in the church but in the Bible, exercised the right of private judgment. In so doing they laid the foundation of intellectual liberty and freedom of thought which coming generations were to enjoy.

Unity purchased at the price of conformity when against one's conscience is a curse.

Again, the religious condition of England in the 18th century called for spiritual renewal. Among the higher classes, infidelity was the fashion. One writer of the period stated that "hardly one in a hundred among our people of quality or gentry appears to act by any principle of religion."

The growth of large cities in that time had not been accompanied by new churches and increased religious teaching for the common people. The message of the pulpit was not relevant to the needs of the people, and the tone of the pulpit was studiously calm and moderate.

When John Wesley's heart was strangely warmed at Aldersgate in 1738, he passionately felt that he had a message that was relevant to the needs of the people and he had an inner compulsion to proclaim it.

If he had conformed to the hierarchy of the church when they objected to some of his methods, he would have been untrue to the highest he knew. Peace and unity purchased at this price would have deprived literally millions of people of the knowledge of Jesus Christ as Savior and Lord.

However, we are now witnessing the exact opposite of the situations which I have just referred to. We are witnessing the consummation of the union in The United Methodist Church of The Evangelical United Brethren and The Methodist Church. It would have undoubtedly been just as wrong for these two churches not to have united as it would have been for Martin Luther and John Wesley to have accepted peace and unity, regardless of the price, in their situation.

For the sons and daughters of Otterbein and Albright and Wesley and Asbury have been and are spiritually one. And organic union is an obligation where spiritual union exists.

All movements toward organic church union are important and should require our careful and prayerful attention. However, we should remind ourselves that organic church union is neither inherently good nor inherently evil in itself. It should therefore never be an end in itself. In considering organic union the church bodies concerned should sincerely ask themselves such questions as these—"Will the consummation of the union in question increase the effectiveness of the church's witness to the world?"

"Will it be a more effective instrument in God's hands for the nurture of Christians?"

May Christians in every Christian denomination including those in The United Methodist Church experience a modern personal Pentecost. May Christ's prayer, "that they all be one" then be answered in leading us to spiritual unity, and even an ever more inclusive organic unity, if it so pleases God. Amen.

### DEVOTIONAL MESSAGE

Bishop W. Maynard Sparks

Thursday Morning, May 2, 1968

"The Community of the Hurt"

Countless are the ways in which life identifies us. Where a man lives, where he works, where he worships—these are inescapable groupings. In cultural interests, in social concerns, in political convictions we are bound together.

There is a bond, however, we can overlook so easily. That is the Community of the Hurt. Constantly we find ourselves in the midst of physical pain, emotional shock, wounded feelings, intellectual and moral hurts. Some of these are

merely passing; others are imbedded deeply within the fabric of the human spirit.

There are hurts brought about by careless remarks, by slanders arising from malice, by slips of speech that have a cutting edge. On crowded streets some are hurt who walking in loneliness and the most painful of all hurts is to be discriminated against because of something one cannot help.

When one turns to the Gospel according to St. Luke he sees hurts in the holy family: misunderstanding and wrath among the townspeople at Nazareth. A religious leader is hurt deeply when Jesus, his guest, accepts the affection of a sinful woman. In this same Gospel are disappointed disciples who wanted to display their badges of merit rather than assume the towel of service. Even the Savior was hurt "when he saw the city that turned its back against the things that make for peace."

Does the Christian message speak to us who find ourselves in the community of the hurt? Is there any word from the Book of Life? Some folk, to be sure, become quite fatalistic when undergoing hurt; others put on false pretense; still others become rebellious—always kicking up the dust. Not one of these attitudes is of Christ. For fatalism, pretense and retaliation mock the very spirit of him who lived the life and taught the Gospel of overcoming evil with good.

## I

There are some hurts that only he who is hurt can bear. It may be a very burdensome load but as the Great Apostle understood: "Each man will have to bear his own load." Each soldier must carry his own *pack*. There are things which no one, however kind he may be, can do for us and by the same token there are distasteful experiences which we cannot pass off on anyone else no matter how much we may desire. In the Community of the Hurt there are some loads each one can bear by the grace of God.

Almost four years ago the Republicans met in convention at the Cow Palace, San Francisco. On many lips during those warm summer days the name of Lincoln was accented, but I heard no one tell about Abe's struggle to find God's will for the healing of his hurts. But the struggle was always going on. Stephen Vincent Benet, in *John Brown's Body*, refers to one of Lincoln's friends who had a kennel full of "hunting dogs, young dogs and old, smart hounds and silly hounds." There was an old half-dead foolish looking hound that had only one virtue and that was a good sense of smell. In a most sober moment, Benet has Abraham Lincoln lift his eyes and say—

"I am that old, deaf hunting dog,  
O Lord,  
"I will keep on because I must keep on  
Until you utterly reveal yourself  
"I have held back when others  
tugged me on  
"I have gone on when others  
pulled me back  
Striving to read your will  
"And now I stand and tremble on  
the last  
"Edge of the last blue cliff,  
a hound beat out,  
"Tail down and belly flattened  
to the ground  
"Everything in me's whipped  
except my will.  
"I can't go on, and yet I must go on"

So much for my will Lord. Show me what is yours. Lincoln took an honest look at the dimensions of his own hurt but not apart from an honest appraisal of the resources of God's grace.

The distinguished ex-president of Princeton Theological Seminary tells a gripping incident about the parish of his ancestors. In the middle of the 18th century, according to Dr. John Mackay, "scarcely any people went to church in the Scotch highlands. A new minister, Donald Sage by name, came to this parish from the University of Aberdeen. On the first Sunday—to his great hurt—he found all the members of his flock down on the village green engaged in a wrestling tournament. There was a champion there, Big Rory, challenging everyone to a wrestling bout—and he threw them all. What was the new minister to do? Empty church, the people wrestling. Well, the Lord had given the new minister a strong body and he, too, knew how to wrestle. After lingering awhile on the margins of the throng he challenged Big Rory. The two men came into grips and swayed like pines on the hillside until they went down with the minister's knee on Big Rory's chest. Shaking hands, he said: "Now, Rory, I'm the new minister here. You're going to be my elder. So let us get the people up to church." And so they did. Big Rory stood at the door so they could not get out and the minister preached a sermon that led to the conversion of Big Rory and a work of grace began in the parish. Donald Sage could have pitied himself and could have led the Sabbatarian cause but he didn't. What was the use of the Sabbath if the people broke it as they did? The minister brought them to church by wrestling and by winning.

Each soldier must carry his own pack. In the Community of the Hurt there are some loads you can bear by the grace of God.

## II

But there is another side to this coin. In the Community of the Hurt we need to stand together. There are times when a man is in no position to minister to himself and the gospel of Christ points to the overflow of joy when we share in bearing the hurts of one another.

I remember the day when Dr. E. Stanley Jones was 60 years old. He was preaching in a community where I was a pastor and on that particular day he gathered together the ministers and shared with us in a heart-to-heart talk. He told us about the class meetings when he was a boy and about one in particular, when he was unable to testify because he had done something he ought not to have done. For Stanley there was no escape in attendance at this weekly service. His name was called. He had no words—only tears streaming down over his face. But in that distressing moment there was an understanding layman who knew what to do with a boy whose heart was broken. No reprimand—only a call for everyone to pray for Stanley. Dr. Jones referred to the lift that came to him in that moment when he could not bear his own burden. It was a class leader and a community of the faithful standing with a needy lad in the community of the hurt.

In the early thirties I was given my first pastoral assignment. Seminary days were over. The idealism of the late twenties saturated my thinking and much of my preaching was colored by a spirit of inevitable progressiveness that dominated a lot of pulpit work in those years. But alas! Securities gave away overnight. Hardly anyone had any work. Apples were sold on the street corners. One morning the banks didn't open. We just stood around and looked at the bolted doors. In 1936 Franklin Delano Roosevelt was elected president of the United States for a second term and following his reelection one of my sainted ladies (who thoroughly detested the Hyde Park political figure) called her pastor to her home to announce the sweeping judgment that never again would Americans have opportunity to vote for a president. In those years we were reading Marc Connelly's *Green Pastures* and no message described my feeling so adequately as the words of Gabriel, looking down upon earth's confusion and saying: "Everything nailed down is coming loose."

But thanks to some deeply dedicated lay people in my church I was tutored by teachers I didn't choose. Those coal miners of western Pennsylvania introduced me to a gospel of which I have never been ashamed and without which I have no mission. Unto such lay people I shall ever be in-



debted. They showed me what I needed to see. I saw myself as they saw me and then they showed me what the power of Christ can do; and from that time to this I have never doubted the adequacy of the gospel of Christ for the woeful inadequacies that infest the human family.

In a world where "people are coming out second best to things," according to the president of Notre Dame, and in times when—

"we have institutionalized compassion while our own imagination in the ways of caring has atrophied" and in light of the fact "we sent hired agents to do at the ends of the world what we have refused to do at our own front doors . . . the judgment day is hard upon us."

In the Bay area of northern California I was worshipping one morning. These words I found on the bulletin cover: "The church of Jesus Christ is the only organization which is more concerned for the people outside than for the people within." Quite an assumption! Can it be true? It ought.

Waiting in front of a Seattle hotel one Sunday morning for a pastor to transport me to the eleven o'clock service I was approached by one whose appearance betrayed him. Lest I hear his plea for a coin I leaped into conversation quite defensively and asked him: "Will you go with me to church?" After some hesitation he replied: "I guess I wouldn't be welcome where you are going." Just then the pastor pulled up to the curb, and I dashed for the car leaving my unnamed visitor on the sidewalk, and this was my downfall. On the Lord's Day was I more concerned about the man outside or the people within? You judge. How striking and how urgent the warning of Peter T. Forsyth—"we are more anxious to cover ground than to secure it; more anxious to evangelize the world than convert it."

So different was the spirit of the Apostle John in his pursuit of an unfaithful youth in a story once told by Clement of Alexandria! Once this lad had been entrusted to the church, but at a moment when care for him was relaxed he took to the hills and became a leader of a band of ruffians. He was nobody's concern. Even the bishop labeled him as "dead to God." One day John returned to this church to set in order what was not in order. When he learned about the plight of the young disciple, he laid aside all routine business, called for a speedy horse, took to flight and did not return until he found this leader of the robber band, interceded for him, assured him of his pardon and did not depart until he had set him over the church.

The world in which we live today is broken. It stands in need of the healing and redeeming power that resides in the

Christ of God. What is our stance? Are we wooing and finding people or in the language of the late Dr. Emil Brunner in his characterization of the elder son in St. Luke 15, asking ourselves: "I wonder how many we have scared away." The call to witness is never an elective. "One soul," said John Wesley, "is worth all the merchandise in the world." Is it any wonder that the only line he wrote in his diary one day was this?—"Today, I rode into town and offered them Christ."

Though we have found ourselves in a very protected atmosphere during General Conference days we belong to the Community of the Hurt. Neither you nor I nor anyone else is sufficient unto himself. We stand in need of each other and we are never nearer to God than when we are sharing someone's trouble, bearing someone's burden and helping someone in his need. "Help one another to carry these heavy loads, and in this way you will fulfill the law of Christ" (Galatians 6:2).

### DEVOTIONAL ADDRESS

Bishop Robert F. Lundy

Friday Morning, May 3, 1968

#### "The Impossible Dream"

Among Joe Darion's lyrics for the musical play, *Man of La Mancha*, there is this catalogue of standards for what is called "a glorious quest":

"To dream the impossible dream, to  
fight the unbeatable foe,  
To bear with unbearable sorrow, to  
run where the brave dare not go.  
To right the unrightable wrong, to  
love pure and chaste from afar,  
To try when your arms are too weary,  
to reach the unreachable star."

And the unreasonable confidence to support these untenable ideals is derived from the undocumented conclusion that

". . . the world will be better for this;  
That one man scorned and covered  
with scars,  
Still strove with his last ounce of  
courage,  
To reach the unreachable stars."

That this is untrammelled enthusiasm is freely admitted. The question is: In our kind of world, are we justified to occupy our thoughts and the days of our years with dream-

ing about that which is not possible, fighting against an invincible enemy, bearing the unbearable, running headlong into situations that label us more foolhardy than brave, working to make right the wrongs that stubbornly resist conversion, maintaining *agape* in the vortex of *eros*, doing well when weariness of it all has set in, reaching for stars that are patently far beyond our grasp?

Can we by any stretch of the imagination believe that our contribution, fraught with scorn and scars, is worthwhile even as an example of reckless courage?

One of the materials handed to us during that impressive centennial celebration of Negro higher education was entitled, *Realizing the Impossible Dream*.

R. B. Kochtitzky, writing in the February issue of *World Outlook* about laymen participating in mission overseas, says: "Few churchmen are willing to dream the impossible dreams for humanity, and most are threatened by those who do."

He makes no mention of the eligibility age for dreaming on the one hand, nor for those who are threatened by dreamers on the other, but one tends to conjure up a "generation gap" between the rising generation, as the former, and the latter, which would be the setting one.

The Scriptures indicate that it is the young men who "shall see visions," and the old men who "shall dream dreams." We would normally expect that young men should be the dreamers, and we associate visions, Lancelot and King Arthur's knights to the contrary notwithstanding, with seers and elders such as John the Baptist's father, Zechariah, and the other John of Patmos.

But the whole context of the quotation from Joel in Acts 2 is like this. It speaks of sons and daughters who would prophesy, and that is unusual. It indicates that a portion of God's spirit would fall upon slaves, both men and women. And there would be cataclysmic changes from the normally dependable patterns of nature, with the sun turning to darkness, and blood on the moon, and fire spreading over the earth.

That the young continue to dream is not denied. My teenage daughter is not yet 17, but she subscribes to the magazine, *Seventeen*, and she read to me from a recent issue of that magazine an article affirming that:

"Dreams are important . . . they are symbolic and involve deep feelings . . . recurrent themes and characters and the suggestions of strong feelings are really messages to you . . .

"Once you understand the tendency of dreams to be highly colored expressions of rather ordinary feelings, you will be less frightened of them . . . Put your dreams to work as goals

and then put yourself to work attaining those goals . . . great doers are great dreamers . . . Life without dreams is dull indeed, lacking romance and imagination, goals and vision. The non-dreamer inches his way around a daily routine without adventure and without inspiration . . . Dreaming and doing are two weights on the scale.

"If your dream is bright enough and steady enough, and if you have the determination and plan and the vigor to work hard for it, you are very likely to approach your star—near enough to enjoy its warmth if not actually to grab hold of it."

But this is the voice of youth! Can old men still find efficacy in what seems ethereal, can they find dimensions for their dreams?

A song of an earlier day, when some of us were in that decade's rising generation, stoutly insisted, "You can't stop me from dreaming." This seems to be the case. For all our realism, and for all our need to be practical and antiseptic and scientific, there seems to be no way to enforce a moratorium on dreams. We are unable to expunge our nature of the tendency to dream. And of what do older men dream?

### I. Whatever Happened to Perfection?

Sanctification, it is to be noted, is a part of the Plan of Union, as an unnumbered Article of Religion from the Methodist side and as Number XI and "deemed congruent" with the other from the Evangelical United Brethren Confession of Faith. But whether it is a relic of religion rather than one of its cardinal tenets is still a live question. Who among us claims to be sanctified? Is the Christian view of the nature of men after all defensible, that he is at once made in the image of God, and is also a sinner saved by grace? When the injunction of the Master, "Be perfect, just as God is perfect," is seriously considered, is it after all tenable?

Paul's words to the Romans enlighten but do not empower us: "Prove what is the will of God, what is good and acceptable and perfect." How are we to prove that which we consider to be perfect?

A Chinese proverb says: "He who raises himself on tiptoe cannot stand firm; he who stretches his legs wide apart cannot walk; he who is self-approving does not shine; he who boasts has not merit; he who exalts himself does not rise high." Certainly to acknowledge one's own perfection is an unlikely position to take!

Is it not more realistic then to settle for the realities of human nature? Is it not considered a disadvantage to be

thought of as pious, much less a waste of the hours to "take time to be holy"? Would not situation ethics lead us, in the name of relevance—and relevance is king today—to revise our stance so that we no longer say, "Be in the world but not of it," but rather, "Be in it and of it if you are to be *with* it"? The latest injunctions to identification would stretch the point almost to ethics that are not only relevant but relative, and the sound of the one is uncomfortably like the sound of the other.

Our service for Admission into Full Connection in the Annual Conference poses those awkward questions: "Are you going on to perfection? and do you expect to be made perfect in love in this life?" We smile at the first one to observe how the candidate will respond, and we emphasize the words "in love" in the second one so that it will be abundantly clear that perfection is understood as a matter of attitude and not judged by performance according to the absolute.

The recently-issued and widely-discussed *Report on Alcohol Problems* concentrates attention on that controversial phase of personal morality which exposes the troubled Methodist conscience. If alcoholism is a disease, it is a spiritual as well as a physical disease. Tom Price is right to caution us against "halo-tosis," a kind of Pharisaism that shuts off any effective ministry in this area, where the emphasis ought to be upon the redemptive and forgiving nature of love.

But the reference in the March issue of *Together* to the "complexity of living in a gray world with all its ambiguity" is not sufficient justification for a strategy of persuasion. It is not necessary to be "authoritarian, legalistic, coercive" in order to care genuinely and to be morally exercised so that alcohol can be labeled for what it is—an enemy, potential or actual, to the good life. And to be told that we have been making hypocrites out of our ministers is a bit of special pleading. Hypocrisy is a personal thing and we assume personal responsibility for being hypocritical.

William S. White says that "politically the future will belong to that man who may most truly embody a sense of dignity, of restraint, of strength, of compassion and of a calm, firm resolve to restore those old and traditional values which we seem so largely to have lost. . . . What most of all has been lost, perhaps, is that sense of manners which in the hierarchy of mankind's true values stands next to morals themselves."

And there are those favorite sins of ours—pride, unfettered ambition, jealousy, hate—how far away the dream



of perfection takes us! But we still dream about its possibility, elusive though it certainly is.

## II. Peace, Peace, When There Is No Peace.

The fourth Assembly of the East Asia Christian Conference began its sessions near Bangkok on the very day in January this year when the Tet offensive broke open war in Viet Nam. Reading about destruction in Pleiku and Nha Trang and Kontum, places I had just visited the previous week in contacts with Methodist personnel there, was a grim reminder of the setting in which the Assembly had been convened.

"This Assembly," said a statement issued at Bangkok, "dares to hold out hope for we believe that in Christ all things hold together." What sort of hope can there be for peace?

The statement was realistic at three points. "Objectives that are too high and too rigidly held are likely to produce prolonged and even escalated warfare," it said. We know this now to be true.

In the second place, "Primary responsibility for negotiating a peaceful settlement rests with the government of South Viet Nam and the National Liberation Front." This would make it possible for the "fundamental nationalism" of the Vietnamese themselves to be involved powerfully in the shaping of peace.

Again, the statement recognized the two long-range issues which stem from two different viewpoints, one calling attention to the "expansionist claims and potential of Communist China" and the need to provide containment, and the other stating that "the intervention of outside powers is the big threat" and that "coexistence among ideologies and societies of different nature" is a viable alternative.

But realistic as that approach may seem, February in Bangkok has come down to the end of March in Washington, and to talks in Honolulu in April, and it is May in Dallas and there is still war in Viet Nam.

Independence has truly come to new nations all over Asia, in that wide geographical crescent extending from Pakistan to India, to Ceylon and Burma, to Malaysia and Singapore, to Indonesia and the Philippines, and, in a different setting, to Japan and Korea. Colonialism everywhere in this area has been given a decent burial. But peace has not inevitably followed.

In the past five to fifteen years, India and Pakistan have been at war, language riots have divided Ceylon, the Karens have had to be faced in Burma, confrontation has beset rela-

tions between Malaysia and Indonesia, Singapore has been ushered out of Malaysia, the Philippines have continued their territorial claim to Sabah, and Hong Kong and China have experienced unrest due to internal domestic and political difficulties.

Even if there could be a plausible or possible vision of peace among the nations, there are perversities in group, class, race, language, and cultural relations that litter the pathway to understanding and harmony.

One of the drafts prepared for the sections which will study the issues of peace and justice at the World Council of Churches Assembly in Uppsala this July contains these words: "Men are made in God's image, yet as sinful creatures they participate in great and mysterious forms of evil. This understanding of the human situation delivers us from false optimism and from cynicism and despair. Man is made for hope by the God who makes all things new." And, again: "In a world where peace and welfare are threatened by the estrangement of different groups and interests, we must open and keep open the lines of communication between races, classes, nations, and blocs."

Our perplexities are as current as the assassination in Memphis, and the looting and burning in Washington and Chicago and Kansas City, and as old as the admonition of Paul to the Corinthians: "I exhort you . . . that you all agree, and (that) there be no divisions among you, but (that) you be made complete in the same mind and in the same judgment." (I Corinthians 1:10.)

Judgment there is, even in our dreaming. But as was said at the 1954 World Council Assembly in Evanston: "We must be ready to face situations that seem hopeless and yet to act in them as men whose hope is indestructible." How indestructible is *your* hope?

### III. The World for Christ: In Which Generation?

The Rev. E. H. Robertson, prominently associated with religious programming for the British Broadcasting Corporation, said recently in Singapore: "Christian confidence has gone. We are not as sure as we once were that the world is going to become Christian. The church is statistically on the decline throughout the world."

This is actually true. We may not think so, from successes in evangelism that will be reported at many an Annual Conference within the next two or three weeks. Measuring ourselves by the 11 million figure we have attained as United Methodists may cause us to think we are doing very well.

But the explosion in numbers today is not in the church.

Dr. D. T. Niles has stated that, except in the thrust of new life in Indonesia and Japan, growth is not apparent in the Asian churches today. In terms of the proportion of Christians in the population, we are definitely falling behind everywhere.

Eric Mitchell of Bombay told us at Galveston the other day that a baby is born in India every second-and-a-half, which means 40 every minute and 2,400 every hour. Each year, 21 million people are added to the population, while 8 million die annually, and the net figure of 13 million is as large as the current census of Australia—every year.

There were an estimated 31,190,000,000 people in the world in 1963. The daily increase in population is over 160,000. The population has doubled in the last 60 years and is estimated to double again by the year 2000. At the present rate, there will be one person to each square yard by 2560 A.D., and by 3660 A.D. humanity will weigh more than the earth itself.

We have in Singapore, where the density of population is more than 8,000 per square mile, the world's largest maternity hospital, Kandang Kerbau, with an annual "birth-quake" of over 37,000 babies, or over 100 per day. The Family Planning Association has its offices in the same area of the city, and the Methodists have four churches within a mile and a half of that hospital. But we are not adding 100 members a day to our rolls there or anywhere else in our Area.

Mr. Robertson adds: "The church needs to know how to die, as Jesus knew how to die, if we are to be his body." But he knew how to rise again too. Do we?

The cry, "Let the church be the church" is both dissonant and mistaken, because the church *is* the church. Jesus said she would prevail beyond the very battlements of hell. That sounds more like victory than defeat. She may be an unworthy church, a church lacking in power, too timid to face her challenges. But she still remains the church.

Some try to distinguish the "institutional church" from what they believe to be the renewed and reformed Community of God. The book, *The Underground Church*, describes "clandestine and semi-clandestine underground cells for worship and fellowship." This in itself, of course, is a new kind of establishment. You can't avoid being institutional.

If there is anything the church should not be today it is underground! In the first century, certainly, when hiding for her life—but not today! Jesus met his followers in an upper room and had private worship in a garden. But his teaching and preaching and healing were on the streets and

in the homes and out on the hillsides, and beside the wells—and in the synagogue. The public proclamation of the Gospel continues to have, and must have, central significance. There is no hiding place left and, more to the point, there is no time for hiding nor for catacombs in the modern form of them as bomb shelters.

However, we may plan for renewal and reform, for the church's role as leaven in the dough of society, the idea of winning the world for Christ in this generation or in the next would seem, as in the past when the slogan was popular, a mathematical impossibility. Yet we continue to dream that kind of dream.

Is it sensible to keep on dreaming such impossible dreams? Who among us would deliberately aim at imperfection? And who would settle for war as a way of decision-making from now until doom's day, which may be closer than we think? Who would disavow the Master's injunction that the Good News must be taken to all nations?

Not we. We are those who dream dreams. But will any of these dreams come true?

What are we to say to the injunctions of Jesus?

"Seek first the Kingdom of God and his righteousness . . ."

If men should seek righteousness first,  
Then why do they eagerly do their worst?  
How little they actually thirst  
For such goodness of life!  
True, the trail to perfection is steep,  
And the summit's not reached by a leap,  
And the sacrifice called for not cheap.  
But the victory's worth all the strife!

"Blessed are the peacemakers, for they shall be called the children of God."

If God's children are makers of peace,  
Then their labors should cause wars to cease  
And bring to earth's peoples release  
From deep sorrow and grief.  
Though the pathways to peace are elusive,  
And the treaties kings sign inconclusive,

Yet the vision, persistent, intrusive, Compels us to faith and belief.

"I am come that they might have life, and have it in abundance."

If the burgeoning nations, exploding,  
For abundance of life prove eroding,  
Then how dire the result, and foreboding,  
For man's future on earth!  
But the Gospel's unlimited, and comes  
To the secular towers, the farms, the slums,  
To all of the world—until it becomes  
The cradle for man's New Birth.

**DEVOTIONAL ADDRESS**  
**Bishop Friedrich Wunderlich**  
**Saturday Morning, May 4, 1968**

Our scripture lesson this morning is just one line, "He leadeth me in the paths of righteousness." All of you, of course, know that this is written in Psalm 23.

This Psalm certainly is one of the priceless pieces of world literature. We find it in all languages of the world. The German translation by Martin Luther is so beautiful and so meaningful that my father chose it as our family Psalm. He was a Methodist minister. Our church was located in East Berlin. We, the children—two boys and four girls, knew this Psalm by heart from the earliest days of our childhood. This was in the years before the First World War.

Father was a truly evangelical preacher. He wanted to make these beautiful words known to all people he could possibly reach. I was proud of my father, but sometimes I was embarrassed by his evangelical zeal and many times I was afraid people would ridicule him. For instance, he had stationery and all his letters and envelopes showed his name, street and number, in East Berlin and finally instead of reading the telephone number (we had no telephone) or his bank account, it read Psalm 23. Even when he sent in his income tax, the tax collector finally had to read Psalm 23.

His favorite line was, "He leadeth me in the paths of righteousness." In the German translation, "Er fuehret mich auf rechter Strasse," which means, "He leadeth me on the right way." Now, my father died during the First World War. Mother, who equally believed in Psalm 23, was killed by bombs during World War II. When I came to Berlin right after the Second World War, our beautiful church was completely destroyed. I met my old Sunday School teacher. We had not seen each other for twenty years. He had lost his house and after a narrow escape, he found shelter in our Methodist Hospital in West Berlin. He helped to remove the ruins of our damaged building. When he saw me he was overjoyed. He took me in his arms, looked at me, and even kissed me, and he said, "Friedrich! Remember! Psalm 23 still stands"

What a lesson! He interpreted the *Bible* to me. Our German translation suggests that God is leading us always on a right way. The right way, however, is not always a pleasant and comfortable way as we would rather like it. Sometimes it is a hard way, but nevertheless we sing, "He leadeth me, he leadeth me, By his own hand he leadeth me.



His faithful follower I would be, for by his hand he leadeth me."

When you open your *English Bible*, you will find an excellent translation from the original Hebrew, "He leadeth me in the paths of righteousness." Righteousness! What a word! When we read it in the context of the whole Bible, we find three elements in it: Right which includes Justice, Truth and Mercy, which means love. This is God's normative action in this world. This is God's way. This is the way of Jesus, who said, "I am the way, I am the truth, I am the life."

This should be our way. We have to struggle with the great problems of our time in all parts of the world. We have done so during all the days of this great General Conference. We will achieve nothing, and we shall find no solution with regard to justice, civil rights, war and peace, the fight against poverty without a total surrender to Him, who leadeth us in the paths of righteousness.

With a total surrender of each of us who are here, there will be a renewal of the new church.

We want to be "evangelical" in the best sense of the word. I shall never forget the day at the end of the Second World War. I was in the midst of the shifting population of our country, part of them moving East, part of them moving West, all of them without homes, bombed out or displaced persons from other countries or people evacuated from their homes. Many of us did not know whether their families were still alive. I came to a little village in the forest of Thuringia which is now East Germany. I saw two very lovely children, a little girl about ten years old and her little brother who was about six years old. Homesick for my own children, I tried to start a little conversation with the children. Believing that these two nice children were among the homeless ones, I asked, "Are you evacuated?" The little girl looked at me a little suspiciously and said: "No sir, I am evangelical." I was so surprised that I did not know what to say. So she continued the conversation, protectively taking her little brother in her arms and said, "My little brother is evangelical too!" And both of them ran away into a little house nearby which was still intact. They were at home! They were evangelical and they were at home!

This conversation was like a cup of fresh water in the middle of a desert. Since that time, the word evangelical has meant far more for me than before. I remember a beautiful spiritual which I heard in this country. There is a line which says in a jubilant way, "I am at home with God!"

I would like to quote a sentence from Professor Outler's great message which we heard at the beginning of this con-

ference. I would rather quote him because my English which is made in Germany cannot compete with his classical English. He explained what it means to be truly evangelical:

"The fullness of the Gospel embraces all human concerns everywhere and always. The heart of the gospel is startlingly simple: that God loves you and me and all men with a very special love and that Jesus Christ is the sufficient proof of this love to any man who will receive and confess him as Saviour and Lord."

To receive and to confess and to live up to this confession means to walk in the paths of righteousness, in the path of justice, truth, and love.

What we need walking in this way is a living and daring faith in a living God through Christ. Mankind is starving for this living faith in a living God. It would be a tragedy if spiritually undernourished Christians or a church without renewal would not be able to give witness of the bread of life. Jesus said, "I am the bread of life. He who comes to me will never be hungry."

Sometimes, I think that some of the outstanding contemporary physicists and scientists know more about a living God than some theologians.

In the Cokesbury Book Store I found an excellent English translation of the tragedy, *Faust*, written by Johann Wolfgang Von Goethe. We find Faust in his study almost in despair exclaiming:

That I may detect the inmost force  
Which binds the world, and guides its course;  
Its germs, productive powers explore,  
And rummage in empty words no more!

Faust's assistant tries to help him in a rather superficial way so that Faust finally breaks into the words:

That brain, alone, does not lose hope, whose choice it is  
To stick in shallow trash forever more,—  
Which digs with eager hand for buried ore,  
And when it finds an angle-worm, rejoices!

We must dig deeper, we do not want angleworms, but gold. There is no substitute for a faith in a living God!

All of us know about John Wesley's Aldersgate experience. There came that face to face experience with his Lord. Let me quote Bishop Raines when he said in Pittsburgh, "That masterful little man mounted his horse and rode out to conquer England. He had only one additional resource over what he had before, namely, the assurance that Christ had taken away his sin, the experience of the risen Lord, and that spark of grace set ten thousand hearts on fire!"

Do we know the words which gave assurance and strangely warmed the heart of John Wesley? Listen! They are, "Faith is a living, daring and challenging confidence in God's Grace, so sure about it that he (the believer) would die a thousand times for it. And such confidence and knowledge of God's grace will make him joyful, unshaken and of good will towards God and all creatures." "Glaube ist eine lebendige, verwegene Zuversicht auf Gottes Gnade, so gewiss, dass man tausendmal darüber strube. Und solche Zuversicht und Erkenntnis gottlicher Gnade macht frohlich, trotzig and voll Lust gegen Gott und alle Kreaturen, welches der Heilige Geist tut im Glauben."

This great General Conference has a tremendous outreach. As a man who comes from overseas, I want to state in this hour that all the past General Conferences with the courageous statements of our social creed were always a great help to widen our horizons and to help us see the emphases of our task. I am extremely grateful for having had the privilege to belong to this Council of Bishops. Their wisdom, their experience and the warmhearted fellowship with these brethren who are so devoted to their task are of inestimable value.

Looking back to this great Uniting Conference, I would like to say:

Go on, go forward, United Methodists, walking in the paths of righteousness, joyful, unshaken and of good will toward God and all creatures!

**REPORTS  
ADMINISTRATIVE  
COMMITTEES**

## COMMISSION ON ENTERTAINMENT AND PROGRAM

For membership see pages vii, 13.

### Report No. 1 of the Commission on Entertainment and Program of the 1968 General Conference

The Commission on Entertainment and Program for the 1968 General Conference was elected in 1964 under the Plan of Organization and Rules of Order of the General Conference of The Methodist Church. It was responsible for the arrangements necessary for the 1966 Adjourned Session of the 1964 General Conference at Chicago at which session the Constitution of The United Methodist Church was approved.

Since it was evident from the actions taken in 1966 by both of the General Conferences of The Evangelical United Brethren and Methodist Churches that a Uniting Conference session would be held in 1968, the personnel of the Commission was expanded to include representatives of The Evangelical United Brethren Church on both the Program Subcommittee and the Commission itself. Dr. Paul V. Church, Dr. Cawley H. Stine, and Dr. Craig Brandenburg were added as voting members. Bishops Paul W. Milhouse and Harold R. Heininger were added to the Program Committee. The Commission thus augmented presents the following report for consideration and action:

1. Pursuant to the authority given to the Commission by the Plan of Organization and Rules of Order, Dallas, Texas, was chosen as the site for the 1968 Conference because the physical facilities met our requirements more adequately than any other location which was considered and because we were anxious to hold a session of the General Conference in the deep South.

We have been extremely fortunate in having a superb Local Committee under the general direction of Bishops W. Kenneth Pope and Noah W. Moore, Jr. The president of the Local Committee is Mr. Avery Mays and the executive director is Mr. James H. Stewart. Although many of the committee meetings will be held in hotels, the Dallas Memorial Auditorium has been designated as the seat of the Uniting Conference. Arrangements have been made for separate sessions of the General Conferences of the two churches as may be needed. It is requested that your Commission's action in this respect be approved.

2. The Commission has assigned seats to elected delegates. Proper provisions have been made for the bishops and the Judicial Council on the platform. Members of the Council of Secretaries of The Methodist Church (Par. 502), Executive Secretaries of The Evangelical United Brethren Church, representatives of Provisional Annual Conferences and Missions outside the United States (Par. 503), representatives of affiliated autonomous churches of both denominations and to secretaries of Jurisdictional Conferences. The assignment of seats to delegates by lot was done by the officers of the Commission. We recommend that the seating plan as printed in the *Daily Christian Advocate* of this date be approved as the official seating plan of the Conference. We further recommend that our Commission be authorized to make from time to time such changes and adjustments as are found necessary.

3. Identification badges for many different groups of people who attend the General Conference have been furnished. Different colored ribbons are used to identify the status of persons wearing the badges.



These colors and the groups using them are:

Delegates .....	White and Red
Bishops .....	Maroon
Bishops' Wives .....	Maroon and White
Judicial Council .....	Purple
Judicial Council Wives .....	Purple and White
Commission on Entertainment .....	Royal Blue
Commission on Entertainment Wives .....	Royal Blue and White
General Secretaries .....	Nile Green and White
Fraternal Delegates .....	White
Staff Members and Spouses .....	Nile Green

An appropriate Medallion designed in Dallas symbolizing the traditions of the two denominations and the unity of the Conference is a part of the badge.

In addition to the badges for delegates and officials of the Conference, the Local Committee provides badges for its personnel, ushers, pages, and visitors.

4. As required in the Plan of Organization and Rules of Order of the General Conference, our Commission has arranged with the Methodist Publishing House for the publication of a *Book of Quadrennial Reports of Boards, Commissions and Committees of The Methodist Church*. Mr. Lovick Pierce, President and publisher, nominated Mr. Charles A. Britton, Jr., as editor. The volume has been furnished to all delegates to the Uniting Conference. We commend Mr. Britton very highly for a job well done. We hope that the compendium of vital information about the work of The Methodist Church around the world will have widespread use.

5. In co-operation with the Local Committee, your Commission has arranged for suitable meeting places for the 14 Legislative Committees of the Conference in the Auditorium building and downtown hotels. The correct list of these meeting places is printed in the *Delegates' Handbook*. We recommend that the list be approved.

6. Offices for the general officers of the Conference and a place of meeting for the Judicial Council have been provided. These are also listed in the *Delegates' Handbook* and approval is requested.

7. Your Commission recommends that the official area of the Conference be fixed to include that portion of the floor of the Memorial Auditorium used for the seating of elected delegates and representatives of boards, including the platform as shown on the printed diagram of the floor as it appears in the *Daily Christian Advocate*.

8. We have provided press tables conveniently located, and we recommend that representatives of the press as designated from time to time by the Commission on Public Relations and Methodist Information be given seats at these tables.

9. Your Commission recommends that active and retired members of the Judicial Council of The Methodist Church be seated upon the platform during all business sessions of the Conference.

10. Your Commission recommends that three offerings be taken during the Conference. The purposes for which these offerings are to be taken are as follows:

a. The Communion offering Sunday evening, April 21, to go to the Methodist Committee for Overseas Relief.

b. Saturday evening, April 27, offering to go to the Dallas Local Committee toward the expenses of *Texas Night*.

c. Sunday evening, April 28, offering to go toward the expenses of the Uniting Conference.

11. A contract has been signed with Institutional Electronics, Inc., for tape recordings of all business sessions. A verbatim record of all business sessions will be made.

12. Your Commission has, in accordance with the Plan of Organization and Rules of Order, and after consultation with the Council of Bishops, officially invited fraternal delegates to attend the Conference. Arrangements have been made to present these distinguished visitors and to have one of them address the Conference on behalf of the whole group. Each of them is requested to prepare a written message of not to exceed 300 words to be included in the *Daily Christian Advocate* and the official *Journal of the General Conference*. Your Commission recommends that the fraternal delegates be seated upon the platform from time to time as occasion requires.

13. In order to provide for the convenience of certain persons who will not be present during the entire session of the Uniting Conference but who have been invited as a matter of privilege for the Conference, and in order to facilitate their presentation to the Conference, your Commission recommends the following Orders of the Day.

Wednesday, April 24, immediately after recess—Presentation of Fraternal Delegates.

Thursday, April 25, 8:30-9:10 a.m.—Commemoration of Deceased Bishops and Delegates-elect.

Friday, April 26, 11:30 a.m.-12:15 p.m.—Presentation of a prelate of the Roman Catholic Church.

All other requests for Orders of the Day are referred to the Committee on Agenda as required by the Rules.

14. Your Commission recommends that the per diem allowance and travel expenses for delegates be provided by each of the two churches in accordance with prevailing practices. Since the Evangelical United Brethren General Conference is an adjourned session of its 1966 regular session, delegates from conferences of The Evangelical United Brethren Church will receive reimbursement on the basis of the practice of their former denomination. Delegates elected by conferences of the former Methodist Church will be reimbursed on the basis of the Plan of Organization and Rules of Order of The Methodist Church. We further recommend that the allowance of expenses of each accredited fraternal delegate be approved for a period not to exceed three days.

15. Under the chairmanship of Mr. A. G. Jefferson, a program of importance has been arranged for delegates and visitors. The following features which will be announced in detail from time to time are called to your attention:

a. A preaching service will be held each afternoon of the first week of the Conference in the First Methodist Church, 1928 Ross Avenue, Dallas, at 4 o'clock. Outstanding preachers from The Evangelical United Brethren and Methodist Churches have been chosen for these services. Also, outstanding choirs have been selected.

b. On Wednesday evening, April 24, a program of Observance of the Centennial of Christian Higher Education among Negroes will be presented in the Memorial Auditorium.

c. On Saturday night, April 27, a great program titled *Texas Night* will be presented by the Dallas Local Committee in the Moody Coliseum, Southern Methodist University.

d. A Great Hymn Festival is planned for Sunday night, April 28, in the Memorial Auditorium under the direction of the hymnal editors of the two denominations.

e. On Wednesday evening, May 1, a dramatic presentation on the general theme *The Ecumenical Nature of the Church* will occur in the Memorial Auditorium.

16. During the quadrennium, your Commission has functioned in a consultative capacity with the Secretary of the General Conference at his request. An amendment to the Rules of the Conference will be

suggested by the Interim Committee on Plan of Organization and Rules of Order to provide that the Secretary of the General Conference will work under the supervision of our Commission.

17. Sometime during the sessions of the Uniting Conference we will present the persons who have comprised the Dallas Local Committees and who have labored long and faithfully to the end that our every need be provided and that our visit in Dallas might be pleasant and profitable. As a Commission we would record our gratitude to the large number of men and women without whose help this Conference would not be possible. We have indeed been fortunate that such local leadership has been available and willing to render such assistance in the myriad of details which are involved in planning and arranging such a Conference.

18. The chairmen of the legislative committees shall fix a bar for each committee. Within that bar would be seated the delegates and the secretarial staff related to that committee; the visitors would occupy the seats in the rear of the room.

Commission on Entertainment  
and Program

J. Otis Young, *Chairman*

Paul V. Church, *Vice-Chairman*

J. Wesley Hole, *Secretary*

## Report No. 2—See page 12

### 1. AGENDA

For membership see page 12.

#### AGENDA

Tuesday, April 23, 1968

#### MORNING

- 8:30 a.m. Service Unification
- 9:50 a.m. Welcome from the Governor of Texas—John B. Connally
- 10:30 a.m. Opening Business Session—Bishop Donald H. Tippet, presiding
  - 1. Roll Call—J. Wesley Hole, Secretary of General Conference
  - 2. The Question of Quorum
  - 3. Report of Commission on Entertainment and Program—J. Otis Young, Chairman
  - 4. Report of Interim Committee on Plan of Organization and Rules of Order—John D. Herr, Chairman
  - 5. Election of Secretary—Naming of Assistants
  - 6. Welcome from Bishop W. Kenneth Pope, Bishop Noah W. Moore, Jr. and Local Civic Leaders
  - 7. Response to Welcome—Bishop Donald H. Tippet
  - 8. Nominations of Administrative Committee—Council of Bishops—Bishop Roy H. Short
  - 9. Report from Ad Hoc Committee and Commissioners—Charles Parlin
  - 10. Statement by Treasurer of General Administration Fund—Donald A. Cooke
  - 11. Announcements—Secretary of General Conference
  - 12. Adjournment

**AFTERNOON**

2:30 p.m. Legislative Committees

**EVENING**

7:30 p.m. Legislative Committees

**AGENDA**

**Wednesday, April 24, 1968**

**MORNING**

- 8:30 a.m. Devotional Address—Bishop S. Trowen Nagbe  
9:15 a.m. Business Session—Bishop Paul Hardin Jr., presiding  
Report: Committee on Journal—Tom Reavley  
Report: Committee on Agenda—J. Otis Young, Chairman  
Report: Committee on Credentials—J. Everett Walker  
Report: Committee on Courtesies and Privileges—Joel McDavid  
9:30 a.m. Committee on Interjurisdictional Relations—Leonard  
Slutz, Chairman; George Atkinson; Vice-Chairman; Trigg  
James, Secretary  
10:30 a.m. Recess  
10:45 a.m. Hymn  
10:50 a.m. Order of the Day:  
Presentation of Fraternal Delegates—Bishop J. Wesley Lord  
11:05 a.m. Commission on Statement of the Faith—Albert C. Outler,  
Chairman  
11:20 a.m. Introduction of the Commission on Entertainment and  
Program—J. Otis Young, Chairman  
11:30 a.m. Report of the Legislative Committees  
Board of Trustees, Wesley Seminary  
11:55 a.m. Announcements—Secretary of General Conference  
12:00 Adjournment

**AFTERNOON**

- 2:30 p.m. Legislative Committees  
4:00 p.m. Preaching Service at First Methodist Church, Dr. James  
Armstrong

**EVENING**

7:30 p.m. Centennial of Higher Education for Negroes

**AGENDA**

**Thursday, April 25, 1968**

**MORNING**

- 8:30 a.m. Devotional Address—Memorial Service—Bishop Kenneth  
W. Copeland  
9:15 a.m. Business Session—Bishop Fred Pierce Corson, presiding  
Report: Committee on Journal—Tom Reavley, Chairman  
Report: Committee on Agenda—J. Otis Young, Chairman  
Report: Committee on Credentials—J. Everett Walker, Chair-  
man  
Report: Committee on Courtesies and Privileges—Joel D. Mc-  
David, Chairman  
9:30 a.m. Crusade Scholarship Fund Report—Dr. Robert Oxnam  
9:45 a.m. Introduction of the Commission on Entertainment and  
Program—J. Otis Young, Chairman

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- 9:50 a.m. Report on trustees for Wesley Seminary—Hurst Anderson  
9:55 a.m. Report on Committee on Interjurisdictional Relations—  
Leonard D. Slutz, Chairman  
10:30 Recess  
10:45 Hymn  
10:50 Church and Government Report—Dr. Joe Albrecht, Chairman  
10:55 a.m. Report on COSMOS—Bishop Richard C. Raines  
11:55 a.m. Announcements—Secretary of General Conference  
12:00 Adjournment

AFTERNOON

- 2:30 p.m. Legislative Committees  
4:00 p.m. Preaching Hour, Dr. M. J. Miller

EVENING

- 7:30 p.m. Memorial Service for Dr. Martin Luther King, Jr. Bishop  
Donald H. Tippett, Leader  
7:45 p.m. Business Session—  
Report: Committee on Journal—Tom Reavley, Chairman  
Report: Committee on Agenda—J. Otis Young, Chairman  
Report: Committee on Credentials—J. Everett Walker, Chair-  
man  
Report: Committee on Courtesies and Privileges—Joel D. Mc-  
David, Chairman  
8:00 p.m. Completion of Report on COSMOS  
Report of the Co-ordinating Council—Bishop James K. Mathews  
Legislative Committees

AGENDA

Friday, April 26, 1968

MORNING

- 8:30 a.m. Devotional Address—Bishop Francis E. Kearns  
9:15 a.m. Business Session—Bishop Charles F. Golden presiding  
Report: Committee on Journal—Tom Reavley, Chairman  
Report: Committee on Agenda—J. Otis Young, Chairman  
Report: Committee on Credentials—J. Everett Walker, Chair-  
man  
Report: Committee on Courtesies and Privileges—Joel D. Mc-  
David, Chairman  
Presentation of Bishops' Wives—Committee on Courtesies and  
Privileges—Joel D. McDavid, Chairman  
9:30 a.m. 75th Anniversary of Scarritt College—Bishop H. Ellis  
Finger, Jr. and D. D. Holt  
9:45 a.m. Report on trustees of Drew University—Robert B. Good-  
win  
9:50 a.m. Report of Commission on World Service and Finance—  
Bishop Paul E. Martin and Dr. Don A. Cooke  
10:30 a.m. Recess  
10:45 a.m. Hymn  
10:50 a.m. Continuation of Council on World Service and Finance  
Report  
11:30 a.m. Order of the Day—John Joseph Carberry, Archbishop of  
St. Louis  
12:15 p.m. Announcements—Secretary of General Conference  
12:20 p.m. Adjournment



**AFTERNOON**

- 2:30 p.m. Legislative Committees  
4:00 p.m. Preaching Hour, Bishop Odd Hagen

**EVENING**

- 7:30 p.m. Devotions  
7:40 p.m. Business Session—Bishop James W. Henley, presiding  
Report: Committee on Journal—Tom Reavley, Chairman  
Report: Committee on Agenda—J. Otis Young, Chairman  
Report: Committee on Credentials—J. Everett Walker, Chairman  
Report: Committee on Courtesies and Privileges—Joel D. McDavid, Chairman  
7:55 p.m. Plan of Organization—John D. Herr  
Continuation of Council on World Service and Finance Report  
8:15 p.m. Reports from Legislative Committees—Dow Kirkpatrick, Chairman  
9:45 p.m. Adjournment

**AGENDA**

**Saturday, April 27, 1968**

**MORNING**

- 8:30 a.m. Devotional Address—Bishop John Owen Smith  
9:15 a.m. Business Session—Bishop Eugene M. Frank, presiding  
Report: Committee on Journal—Tom Reavley, Chairman  
Report: Committee on Agenda—Willis M. Tate, Vice-Chairman  
Report: Committee on Credentials—J. Everett Walker, Chairman  
Report: Committee on Courtesies and Privileges—Joel D. McDavid, Chairman  
9:30 a.m. Order of the Day—Calendar—Dow Kirkpatrick  
10:30 a.m. Recess  
10:45 a.m. Hymn  
10:50 a.m. Affiliated Autonomous Churches  
11:00 a.m. Continuation of Calendar  
11:45 a.m. Special Privileges  
11:55 a.m. Announcements—Secretary of General Conference  
12:00 Adjournment

**AFTERNOON**

- 2:30 p.m. Hymn and Prayer  
Business Session—Bishop Odd Hagen, presiding  
Report: Committee on Journal—Tom Reavley, Chairman  
Report: Committee on Agenda—Willis M. Tate, Vice-Chairman  
Report: Committee on Credentials—J. Everett Walker, Chairman  
Report: Committee on Courtesies and Privileges—Joel D. McDavid, Chairman  
2:45 p.m. Nominations for Judicial Council  
Calendar—Dow Kirkpatrick  
5:00 p.m. Adjournment

**EVENING**

- 8:15 p.m. Texas Night Presentation: The New Wilderness. The Moody Coliseum, Southern Methodist University.

## AGENDA

Monday, April 29, 1968

### MORNING

- 8:30 a.m. Devotional Address—Bishop Noah W. Moore, Jr.
- 9:15 a.m. Business Session—Bishop Reuben H. Mueller, presiding  
Report: Committee on Journal—Tom Reavley, Chairman  
Report: Committee on Agenda—Clarence M. Winchester, Secretary  
Report: Committee on Credentials—J. Everett Walker, Chairman  
Report: Committee on Courtesies and Privileges—Joel D. McDavid, Chairman
- 9:30 a.m. Order of the Day—Presentation of the Committee on Local Arrangements—J. Otis Young and Bishop W. Kenneth Pope
- 9:40 a.m. Stewardship Foundation—Lloyd M. Bertholf
- 10:00 a.m. Order of the Day—Calendar—Dow Kirkpatrick, Chairman
- 10:30 a.m. Recess
- 10:45 a.m. Hymn
- 10:50 a.m. Order of the Day—Calendar—Dow Kirkpatrick, Chairman
- 11:45 a.m. Special Privileges
- 11:55 a.m. Announcements—Secretary of General Conference
- 12:00 Adjournment

### AFTERNOON

- 2:30 p.m. Hymn and Prayer  
Business Session—Bishop John Wesley Lord, presiding  
Report: Committee on Journal—Tom Reavley, Chairman  
Report: Committee on Agenda—J. Otis Young, Chairman  
Report: Committee on Credentials—J. Everett Walker, Chairman  
Report: Committee on Courtesies and Privileges—Joel D. McDavid, Chairman
- 2:45 p.m. Order of the Day—Calendar—Dow Kirkpatrick, Chairman
- 4:00 p.m. Preaching Hour, Dr. Carl Sanders
- 5:00 p.m. Adjournment

### EVENING

- 7:30 p.m. Hymn and Prayer  
Business Session—Bishop F. Gerald Ensley, Presiding  
Report: Committee on Journal—Tom Reavley, Chairman  
Report: Committee on Agenda—John E. Marvin  
Report: Committee on Credentials—J. Everett Walker, Chairman  
Report: Committee on Courtesies and Privileges—Joel D. McDavid, Chairman
- 7:45 p.m. Order of the Day—Calendar—Dow Kirkpatrick, Chairman
- 9:45 p.m. Adjournment

## AGENDA

Tuesday, April 30, 1968

### MORNING

- 8:30 a.m. Devotional Address—Bishop Paul V. Galloway
- 9:15 a.m. Business Session—Bishop Dwight E. Loder, presiding  
Report: Committee on Journal—Tom Reavley, Chairman

- Report: Committee on Agenda—Paul E. Horn  
Report: Committee on Credentials—J. Everett Walker, Chairman  
Report: Committee on Courtesies and Privileges—Joel D. McDavid, Chairman  
9:30 a.m. Order of the Day—First Ballot for the Election of Members to the Judicial Council  
9:45 a.m. Order of the Day—Calendar—Dow Kirkpatrick, Chairman  
10:30 a.m. Recess  
10:45 a.m. Hymn and Prayer  
10:50 a.m. Order of the Day—Calendar—Dow Kirkpatrick, Chairman  
11:45 a.m. Special Privileges  
11:55 a.m. Announcements—Secretary of General Conference  
12:00 Adjournment

#### AFTERNOON

- 2:30 p.m. Hymn and Prayer  
Business Session—Bishop W. Ralph Ward, presiding  
Report: Committee on Journal—Tom Reavley, Chairman  
Report: Committee on Agenda—Frank L. Robertson  
Report: Committee on Credentials—J. Everett Walker, Chairman  
Report: Committee on Courtesies and Privileges—Joel D. McDavid, Chairman  
2:45 p.m. Order of the Day—Calendar—Dow Kirkpatrick, Chairman  
4:00 p.m. Preaching Hour—Dr. L. L. Haynes  
5:00 p.m. Adjournment

#### EVENING

- 7:30 p.m. Business Session—Bishop Kenneth W. Copeland, presiding  
Report: Committee on Journal—Tom Reavley, Chairman  
Report: Committee on Agenda—R. S. Doenges  
Report: Committee on Credentials—J. Everett Walker, Chairman  
Report: Committee on Courtesies and Privileges—Joel D. McDavid, Chairman  
Ballot for Judicial Council  
7:45 p.m. Pledge Service for the Quadrennial Program—Bishop James K. Mathews  
8:00 p.m. Order of the Day—Calendar—Dow Kirkpatrick, Chairman  
9:45 p.m. Adjournment

#### AGENDA

Wednesday, May 1, 1968

#### MORNING

- 8:30 a.m. Devotional Address—Bishop John Wesley Shungu  
9:15 a.m. Business Session—Bishop W. McFerrin Stowe, presiding  
Report: Committee on Journal—Tom Reavley, Chairman  
Report: Committee on Agenda—Ernst Ryser  
Report: Committee on Credentials—J. Everett Walker, Chairman  
Report: Committee on Courtesies and Privileges—Joel D. McDavid, Chairman  
9:30 a.m. Order of the Day—Ballot for the Election of Judicial Council Members  
9:45 a.m. Order of the Day—Calendar—Dow Kirkpatrick, Chairman  
10:30 a.m. Recess  
10:45 a.m. Hymn

- 10:50 a.m. Order of the Day—Report on the American—British Consultation: Dr. Eric Baker, Secretary of the British Methodist Conference and Bishop F. Gerald Ensley, Chairman of the American Section, World Methodist Council  
 11:05 a.m. Order of the Day—Calendar—Dow Kirkpatrick, Chairman  
 11:45 a.m. Special Privileges  
 11:55 a.m. Announcement—Secretary of General Conference  
 12:00 Adjournment

#### AFTERNOON

- 2:30 p.m. Hymn and Prayer  
 Business Session—Bishop Richard C. Raines, presiding  
 Report: Committee on Journal—Tom Reavley, Chairman  
 Report: Committee on Agenda—John A. Dowd  
 Report: Committee on Credentials—J. Everett Walker, Chairman  
 Report: Committee on Courtesies and Privileges—Joel D. McDavid, Chairman  
 2:45 p.m. Order of the Day—Calendar—Dow Kirkpatrick, Chairman  
 4:00 p.m. Preaching Hour for Visitors—Dr. Harold Bosley  
 5:00 p.m. Adjournment

#### EVENING

- 8:00 p.m. Special Program—Council of Secretaries

### AGENDA

Thursday, May 2, 1968

#### MORNING

- 8:30 a.m. Devotional Address—Bishop W. Maynard Sparks  
 9:15 a.m. Business Session—Bishop Edwin R. Garrison, presiding  
 Report: Committee on Journal—Tom Reavley, Chairman  
 Report: Committee on Agenda—Douglas F. Verdin  
 Report: Committee on Credentials—J. Everett Walker, Chairman  
 Report: Committee on Courtesies and Privileges—Joel D. McDavid, Chairman  
 9:30 a.m. Order of the Day—Presenting Retiring Bishops—Bishop Roy H. Short, Secretary of the Council of Bishops  
 9:45 a.m. Report from Joint Commission on Church Union—Charles C. Parlin  
 10:00 a.m. Order of the Day—Council on World Service and Finance Report  
 10:30 a.m. Recess  
 10:45 a.m. Hymn  
 10:50 a.m. Order of the Day—Calendar—Dow Kirkpatrick, Chairman  
 11:45 a.m. Special Privileges  
 11:55 a.m. Announcements—Secretary of General Conference  
 12:00 Adjournment

#### AFTERNOON

- 2:00 p.m. Hymn and Prayer  
 Business Session—Bishop Gerald Kennedy, presiding  
 Report: Committee on Journal—Tom Reavley, Chairman  
 Report: Committee on Agenda—J. Otis Young, Chairman  
 Report: Committee on Credentials—J. Everett Walker, Chairman  
 Report: Committee on Courtesies and Privileges—Joel D. McDavid, Chairman

- 2:30 p.m. Order of the Day—Calendar—Dow Kirkpatrick, Chairman  
5:00 p.m. Adjournment

**EVENING**

- 7:30 p.m. Hymn and Prayer  
Business Session—Bishop W. Angie Smith, presiding  
Report: Committee on Journal—Tom Reavley, Chairman  
Report: Committee on Agenda—Willis M. Tate, Vice-Chairman  
Report: Committee on Credentials—J. Everett Walker, Chairman  
Report: Committee on Courtesies and Privileges—Joel D. McDavid, Chairman  
7:45 p.m. Order of the Day—Calendar—Dow Kirkpatrick, Chairman  
9:45 p.m. Adjournment

**AGENDA**

**Friday, May 3, 1968**

**MORNING**

- 8:00 a.m. Devotional Address—Bishop Robert F. Lundy  
8:45 a.m. Business Session—Bishop James S. Thomas, presiding  
Report: Committee on Journal—Tom Reavley, Chairman  
Report: Committee on Agenda—J. Otis Young, Chairman  
Report: Committee on Credentials—J. Everett Walker, Chairman  
Report: Committee on Courtesies and Privileges—Joel D. McDavid, Chairman  
9:00 a.m. Order of the Day—Nominations from Council of Bishops—Bishop Roy H. Short  
9:05 a.m. Order of the Day—Calendar—Dow Kirkpatrick, Chairman  
10:30 a.m. Recess  
10:45 a.m. Hymn  
11:45 a.m. Special Privileges  
11:55 a.m. Announcements  
12:00 Adjournment

**AFTERNOON**

- 2:00 p.m. Hymn and Prayer  
Business Session—Bishop Everett W. Palmer, presiding  
Report: Committee on Journal—Tom Reavley, Chairman  
Report: Committee on Agenda—J. Otis Young, Chairman  
Report: Committee on Credentials—J. Everett Walker, Chairman  
Report: Committee on Courtesies and Privileges—Joel D. McDavid, Chairman  
2:15 p.m. Order of the Day—Report from the Joint Commission on Church Union—Charles C. Parlin, Chairman  
2:45 p.m. Order of the Day—Calendar—Dow Kirkpatrick, Chairman  
5:30 p.m. Adjournment

**EVENING**

- 7:30 p.m. Hymn and Prayer  
Business Session—Bishop T. Otto Nall, presiding  
Report: Committee on Journal—Tom Reavley, Chairman  
Report: Committee on Agenda—J. Otis Young, Chairman  
Report: Committee on Credentials—J. Everett Walker, Chairman  
Report: Committee on Courtesies and Privileges—Joel D. McDavid, Chairman



- 7:45 p.m. Nominations from Council of Bishops—Bishop Short  
Joint Commission on Church Union—Charles C. Parlin  
Order of the Day—Council on World Service and Finance  
Report  
8:15 p.m. Order of the Day—Calendar—Dow Kirkpatrick, Chairman  
Adjournment

## AGENDA

### Saturday, May 4, 1968

#### MORNING

- 8:30 a.m. Devotional Address—Bishop Friedrich Wunderlich  
9:15 a.m. Business Session—Bishop W. Kenneth Pope, presiding  
Report: Committee on Journal—Tom Reavley, Chairman  
Report: Committee on Agenda—J. Otis Young, Chairman  
Report: Committee on Credentials—J. Everett Walker, Chairman  
Report: Committee on Courtesies and Privileges—Joel D. McDavid, Chairman  
9:30 a.m. Order of the Day—Report from the Joint Commissions on Church Union—Charles C. Parlin, Secretary  
10:00 a.m. Report from the Commission on Entertainment and Program—J. Otis Young, Chairman  
10:10 a.m. Nominations from the Council of Bishops—Bishop Roy H. Short, Secretary  
10:20 a.m. Special Privileges  
10:30 a.m. Recess  
10:45 a.m. Hymn  
10:50 a.m. Final Items of Business  
11:10 a.m. Order of the Day—Closing Message—Bishop Eugene M. Frank, President, Council of Bishops  
11:30 a.m. Adjournment

## 2. CHAIRMEN

For membership see page 12.

## 3. CORRELATION AND EDITORIAL REVISION

For membership see page 12.

No reports, as such, were made.

## 4. COURTESIES AND PRIVILEGES

For membership see page 12.

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## 5. CREDENTIALS

For membership see page 13.

### REPORT NO 1. CREDENTIALS

1. AGRA (OS)  
*Munshi R. Utarid* (MR) in place of *Sisa M. Sagar* (M), resigned.
2. ALABAMA-WEST FLORIDA (SE)  
*Thomas West* (LR) in place of *George C. Wallace* (L).
3. ANGOLA (OS)  
*Zacarias J. Cardoso* (MR) in place of *Gaspar J'Almeida* (M).
4. CENTRAL ILLINOIS (NC)  
*Mrs. Lloyd Hanna* (LR) in place of *Bryce Barnes* (L).  
*Hal Gronlund* (LR) in place of *Richard H. Gantz* (L).
5. CENTRAL KANSAS (SC)  
*Mrs. Elbert DeForest* (LR) in place of *Kenneth H. Hiebsch* (L).  
*Mrs. H. L. Gergo* (LR) in place of *Marion Livingood* (L).
6. CENTRAL NEW YORK (NE)  
*Frederick Sears* (LR) in place of *Mrs. Kenneth Lundy* (L)
7. CENTRAL PENNSYLVANIA (NE)  
*John B. Howes* (MR) in place of *Edgar A. Henry* (M).
8. CENTRAL TEXAS (SC)  
*Dean F. Davis* (LR) in place of *Law Sone* (L).
9. HOLSTON (SE)  
*Frank A. Settle* (MR) in place of *William S. Steele* (M).
10. MAINE (NE)  
*A. Stanley Getchell* (LR) in place of *Margaret Currie* (L).

11. MALAYSIA CHINESE (OS)  
Chye-Heng Teh (LR) in place of Peter S. T. Lim (L).
12. MEMPHIS (SE)  
William B. Black (LR) in place of R. H. Bond (L).
13. MINNESOTA (NC)  
Gerald M. Needham (LR) in place of Arthur E. Hill (L).
14. MISSISSIPPI (SE)  
Ralph Hays (LR) in place of J. W. Alford (L).
15. NEBRASKA (SC)  
Mrs. Charles Mead (LR) in place of Wilbert K. Flaming (L).
16. NEW MEXICO (SC)  
Wm. C. Patten (LR) in place of Travis Stovall (L).
17. NORTH ALABAMA (SE)  
Newman M. Yielding (LR) in place of William H. Harris, Jr. (L).
18. NORTH GEORGIA (SE)  
Mrs. Arthur Styron (LR) in place of A. Raymond Moore (L).
19. NORTH INDIANA (NC)  
Mrs. Wilbur D. Shown (LR) in place of Mrs. Rex C. Pope (L).
20. NORTH IOWA (NC)  
*Harvey A. Walker* (MR) in place of *J. Richard Palmer* (M).
21. NORTH MISSISSIPPI (SE)  
*William F. Appleby* (MR) in place of *John D. Humphrey* (M).  
Virginia Thomas (LR) in place of Joe N. Bailey, Jr. (L).
22. NORTH TEXAS (SC)  
C. Truett Smith (LR) in place of Jack V. Folsom (L).
23. NORTH-EAST OHIO (NC)  
*Paul Ward* (MR) in place of *Carl C. Bracy* (M).
24. NORTHERN NEW JERSEY (NE)  
*Dean Lanning* (MR) in place of *Lawrence Toombs* (M).
25. NORTHWEST INDIANA (NC)  
James Culp (LR) in place of I. Joseph Roberts (L).
26. OREGON (W)  
Mrs. L. S. Uppinghouse (LR) in place of Clyde Walker (L).
27. PACIFIC NORTHWEST (W)  
Willard Zellmer (LR) in place of Clinton Gordon (L).
28. SOUTH DAKOTA (NC)  
Warren Kuhler (LR) in place of Mrs. Alvin Rau (L).

29. SOUTHEAST AFRICA (OS)  
Mabel P. Michel (LR) in place of Samuel S. Sengo (L).
30. SOUTHERN CALIFORNIA-ARIZONA (W)  
Lawrence Cooper (LR) in place of J. Wesley Hole (L).
31. SOUTHERN NEW JERSEY (NE)  
Walter P. VanSant (LR) in place of William F. Egan (L).
32. SWEDEN (OS)  
*Sixten E. Lindell* (MR) in place of *Sugurd A. Ahlbeck* (M).
33. TENNESSEE (SE)  
Joe A. Hundley (LR) in place of R. Kenneth Morgan (L), deceased.
34. TEXAS (C)  
*Robert E. Hayes* (MR) in place of *Allen M. Mayes* (M).
35. TEXAS (SC)  
*Derwood Blackwell* (MR) in place of *D. L. Landrum* (M).  
Frank Robinson (LR) in place of W. A. Pounds (L).  
Mrs. E. M. Faubion (LR) in place of Mrs. E. Moore Decker (L).  
W. E. Greer (LR) in place of Jeff Austin (L).
36. WEST VIRGINIA (NE)  
*Aldred P. Wallace* (MR) in place of *Lacy H. Burns* (M).
37. WESTERN NORTH CAROLINA (SE)  
*C. C. Herbert, Jr.* (MR) in place of *Charles D. White* (M).  
Phillip N. Sales (LR) in place of Ralph M. Stockton (L).  
E. M. Dudley (LR) in place of Henry Bell (L).
38. WYOMING (NE)  
*Alfred L. Crayton* (MR) in place of *Robert J. Lukens* (M)  
Ralph L. Newing (LR) in place of G. Wesley Lewis (L).
39. HONG KONG PROVISIONAL  
*Kenneth B. McIntosh* (MR) in place of C. H. Woo (L) (present and carrying a flag in the procession).

# EVANGELICAL UNITED BRETHREN

## 1. DAKOTA

Donald Ollman (LR) for Robert Johnson.

2. ERIE  
Carl Childs (LR) for Andrew Johnson.
3. ILLINOIS  
*Richard Tholin* (MR) for *Keith Simpson*  
Mary Jane Boynton (LR) for Lawrence Olson.
4. IOWA  
James Bogenrief (LR) for Donald A. Riggs.
5. INDIANA NORTH  
David Barnhardt (LR) for Charles Stamm.
6. INDIANA SOUTH  
George St. Angelo (LR) for Lester A. McKinley.
7. KANSAS  
Lester Melrose (LR) for Charles Mann.  
Walter Mugler (LR) for Melverne Morse.
8. MONTANA  
*Lewis E. Magsig* (MR) for *Reuben R. Strutz*.  
Lester Ollerman (LR) for L. A. Donahue.
9. NORTHWEST CANADA  
W. Schindell (LR) for W. Brown.
10. OHIO MIAMI  
*Walter Miranda* (MR) for *Harvey Hahn*.  
Hazel Dover (LR) for Jack Davis, Jr.
11. OHIO SANDUSKY  
Wayne Luke (LR) for Kent McGough.  
Sanford Price (LR) for Noel Smith.  
Frank Grandey (LR) for Fred Dutt.  
Oliver Roberts (LR) for Merritt Metzker.
12. OHIO SOUTHEAST  
Lawrence Beardmore (LR) for Ross Duvall.
13. OKLAHOMA-TEXAS  
Jay Anderson (LR) for L. T. Hicks.
14. PACIFIC NORTHWEST  
Dean L. Vermillion (LR) for Paul Culver.  
R. E. Randle (LR) for Alton R. Wright.  
Observers:  
Ministers:  
*Delbert Keller* for *R. R. Petticord*.  
*Lloyd Uecker* for *George K. Millen*  
*Kenneth Dooley* for *M. Max Morgan*.  
Laymen:  
H. R. Praetorius for D. B. Bohn.  
Mrs. Oscar Carlson for Ernest Friesen.  
Mrs. Don Warner for E. M. Obinger.
15. SUSQUEHANNA  
*D. Rayborn Higgins* (MR) for *Harry A. Houseal*.
16. VIRGINIA  
Raymond Swadley (LR) for George Kyle.



17. WESTERN PENNSYLVANIA  
*Bruce H. Bishop* (MR) for *Harry J. Fisher*.  
*Oscar A. Burkel* (MR) for *Paul J. Halstead*.  
*A. Ford Boucher* (LR) for *William M. Fox*.
18. WEST VIRGINIA  
*Robert E. Dille* (MR) for *Bill Angel*.  
*James H. Reed* (MR) for *Ray N. Shaffer*.  
*Wilbur Tardy* (LR) for *Charles Michels*.
19. WISCONSIN  
*Mrs. Melvin Sprecher* (LR) for *El'Nathan Juedes*.  
*J. EVERETT WALKER*, *Chairman*  
*O. F. LANDIS*, *Secretary*

## REPORT NO 2. CREDENTIALS

*For Wednesday, April 24, 1968*

1. CALIFORNIA-NEVADA (W)  
*Wilbur A. Jacoby* (LR) for *Robert E. Burns* (L) for the remainder of the Conference.
2. CENTRAL PENNSYLVANIA (NE)  
*Charles A. L. Bickell* (MR) in place of *John B. Howes* for morning April 24.
3. FLORIDA (SE)  
*Mrs. Allen Watson* (LR) seated for *William A. Meadows* for morning April 24.
4. INDIANA (NC)  
*Thomas Bryant* (LR) in place of *Russell Kigler* for morning, April 24.
5. KANSAS (SC)  
*Alfred D. Hager* (MR) in place of *Clare Hayes* for morning, April 24.
6. LOUISVILLE (SE)  
*W. E. James* (MR) in place of *Ted Hightower* for morning, April 24.
7. MISSISSIPPI (SE)  
*Aubrey Smith* (MR) in place of *G. Eliot Jones* for morning, April 24.  
*Warren E. Pittman* (MR) in place of *J. Willard Leggett, Jr.* for morning, April 24.
8. NORTH ARKANSAS (SC)  
*Harold O. Eggensperger* (MR) in place of *Joel Cooper* for morning, April 24.
9. NORTH GEORGIA (SE)  
*Dumas B. Shelnutt* (MR) in place of *Nat G. Long* for the remainder of Conference.
10. NORTH INDIANA (NC)  
*Mrs. D. G. Woolport* (LR) in place of *H. Owen DeWeese* for morning, April 24.

11. NORTHERN NEW JERSEY (NE)  
     Carl W. Walton (LR) in place of Charles C. Parlin  
     for morning, April 24.  
     William F. B. Rodda (MR) in place of Eugene Smith  
     for morning, April 24.
12. NORTHWEST TEXAS (SC)  
     Lyle Deffebach (LR) in place of Gordon Bennett for  
     morning, April 24.
13. OHIO (NC)  
     O. A. Donnenwirth (LR) in place of Edward H. Lay-  
     lin through Friday, April 26.
14. SOUTH GEORGIA (SE)  
     Weyman R. Cleveland (MR) in place of C. Wilbourne  
     Hancock for morning, April 24.
15. TEXAS (SC)  
     Derwood Blackwell (MR) in place of Nace Crawford  
     for morning, April 24.  
     Elza Love (MR) in place of J. Kenneth Shamblin  
     (M) for remainder of Conference.
16. WESTERN PENNSYLVANIA (NE)  
     Benjamin Bennett (LR) in place of William M.  
     Beatty for morning, April 24.  
     William M. Beatty (L) resumed seat morning, April  
     25.

## EVANGELICAL UNITED BRETHREN

1. EASTERN  
     Russell R. Hostetter (MR) for Frederick H. Barth  
     for morning, April 24.
2. MONTANA  
     Lester Ollerman (L) has left the seat of the Confer-  
     ence.
3. OHIO MIAMI  
     C. Willard Fetter (MR) for W. K. Messmer for re-  
     mainder of Conference.
4. OHIO SANDUSKY  
     Ora E. Johnson (MR) for Laurence Feaver for the  
     morning, April 24.
5. ROCKY MOUNTAIN  
     Stanley Egli (MR) for Romane Moeller for morning,  
     April 24.
6. SUSQUEHANNA  
     Harry A. DeWire (MR) for Arthur W. Stambach for  
     the morning, April 24.

J. EVERETT WALKER, *Chairman*  
 O. F. LANDIS, *Secretary*

# REPORT NO. 3. CREDENTIALS

For April 25, 1968

1. ALABAMA-WEST FLORIDA (SE)  
*J. Carlisle Miller* (MR) for *Charles H. Hildreth* for morning and night session April 25.  
*Arthur Copper* (LR) for *Thomas A. West* for the remainder of the conference.  
*R. L. Nelson* (MR) for *H. P. Mathison* for morning session of April 25.  
*E. L. Hardin* (MR) for *Paul A. Duffey* for morning session of April 25.
2. CENTRAL TEXAS (SC)  
*C. Ray Stokes* (LR) for *Eugene F. Judd* for the sessions of April 25.
3. FLORIDA (SE)  
*William A. Meadows* (L) for *Mrs. Allen Watson* (LR) for the night session April 25  
*William W. Roughton* (MR) for *George A. Foster* for the night session April 25.  
*Harry C. Parham* (MR) for *Ralph B. Huston* for the night session April 25.  
*Mrs. Allen Watson* (LR) for *William A. Meadows* for the morning session April 25.
4. GEORGIA (C)  
*C. L. Henderson* (MR) for *A. C. Epps* (MR) for the morning session, April 25.  
*A. C. Epps* resumes seat at this night session replacing *C. L. Henderson*, April 25.
5. HOLSTON (SE)  
*Richard H. Timberlake* (MR) in place of *Robert L. Wilcox* for the morning session April 25.
6. INDIANA (NC)  
*Russell Kibler* (L) resumes seat at morning session April 25, replacing *Thomas Bryant* (LR).
7. KANSAS (SC)  
*Jack W. Bremer* (MR) in place of *Roger E. Biddle* at morning session, April 25.  
*Roger E. Biddle* (M) resumes seat at night session, April 25.  
*Richard L. Becker* (LR) in place of *C. I. Moyer* for morning April 25.  
*C. I. Moyer* (L) resumes seat at night session, April 25.
8. LITTLE ROCK (SC)  
*Joe R. Phillips, Jr.* (MR) for *Otto W. Teague* for morning April 25.  
*J. E. Dunlap* (MR) in place of *Connie Ray Hozendorf* for morning April 25.

9. LOUISVILLE (SE)  
Mrs. H. E. Arterburn (LR) in place of Evan C. Evans for morning April 25.  
*Paul Shepherd* (MR) in place of *George S. Wood* for morning session until 11:30 a.m.  
*George S. Wood* resumes seat at 11:30 a.m. April 25.
10. MEMPHIS (SE)  
*Jack H. Henton* (MR) in place of *Carl M. Robbins* for morning April 25.
11. MISSOURI EAST (SC)  
Mrs. J. W. Sonneday (LR) in place of Leslie Black for morning April 25.
12. MISSOURI WEST (SC)  
*Kenneth C. Johnston* (MR) in place of *Forrest Standard* for morning following recess.  
*Forrest L. Standard* (M) resumes seat at night session, April 25.
13. NEBRASKA (SC)  
*Darrel E. Berg* (MR) in place of *Clarence Forsberg* for morning April 25.
14. NEW ENGLAND (NE)  
Mrs. M. E. Lawrence (LR) in place of Mrs. Emil Hartl for morning April 25.
15. NORTH ALABAMA (SE)  
*Elmer C. Johnson* (MR) in place of *Denson Franklin* for morning April 25.
16. NORTH ARKANSAS (SC)  
*Joel A. Cooper* (M) resumes seat, replacing *Harold O. Egensperger* (MR), for morning, April 25.
17. NORTH CAROLINA-VIRGINIA (C)  
Richard C. Erwin (LR) in place of Clarence M. Winchester (L) for the evening session, April 25.  
Clarence M. Winchester resumes seat for morning session, April 26.
18. NORTH GEORGIA (SE)  
Mrs. Charles R. Clegg (LR) in place of Burt Lance for April 26, 27, and 28.
19. NORTH GEORGIA (SE)  
H. T. Daniel (LR) in place of D. W. Brooks (L).
20. NORTH INDIANA (NC)  
H. Owen DeWeese (L) resumes seat in place of Mrs. D. G. Woolpert (LR) April 25.
21. NORTHERN NEW JERSEY (NE)  
Charles C. Parlin (L) resumes seat for morning session, April 24, replacing Carl W. Walton (LR).
22. NORTH MISSISSIPPI (SE)  
Virginia Thomas (LR) in place of Joe N. Bailey, Jr., for morning session, April 25.

23. NORTH TEXAS (SC)  
Mrs. Harvey Piercy (LR) in place of C. Truett Smith for morning, afternoon, and evening sessions, April 25.
24. NORTH TEXAS (SC)  
*Joe D. Quillian* (MR) in place of *Robert E. Goodrich* for morning session, April 25.  
*Robert E. Goodrich* (M) resumes seat for evening session.
25. NORTH TEXAS (SC)  
Russell Smith (LR) in place of Willis M. Tate for night session, April 25.  
Willis M. Tate (L) resumes seat for morning session, April 26.
26. NORTHWEST INDIANA (NC)  
*Forest Howell* (MR) in place of *Jameson Jones* (M) for morning session, April 25.
27. NORTHWEST TEXAS (SC)  
Gordon Bennett (L) resumes seat for morning session, replacing Lyle Deffebach (LR), April 25.  
*Doyle H. Ragle* (MR) in place of *Marvin L. Boyd* (M) for morning session, April 25.  
*H. DeWitt Seago* (MR) in place of *Duane S. Bruce* for morning session, April 25.  
Joe T. Salem (LR) in place of Mrs. J. P. Elms for morning session, April 25.  
*W. A. Appling* (MR) in place of *Charles E. Lutvik* (M) for morning session, April 25.
28. SOUTH CAROLINA (SE)  
*A. McKay Brabham* (MR) in place of *F. T. Cunningham* for morning session, April 25.  
*F. T. Cunningham* resumes seat for afternoon session.
29. SOUTH CAROLINA (C)  
W. L. J. Nelson (LR) in place of Richard E. Fields for morning, afternoon, and night session, April 25.  
*J. W. Curry, Sr.* (MR) in place of *Warren N. Jenkins* for afternoon session, April 25.
30. SOUTH GEORGIA (SE)  
*W. Aubrey Alsobrook* (MR) in place of *George L. Zorn* for night session, April 25.  
*Alvis A. Waite, Jr.* (MR) in place of *Frank L. Robertson* for night session, April 25.  
*C. Wilbourne Hancock* (M) resumes seat at morning session, April 25, replacing *W. R. Cleveland* (MR).



32. SOUTHERN CALIFORNIA-ARIZONA (W)  
*Robert Kessler* (MR) in place of *Thomas Trotter* for morning session, April 25.
33. SOUTHWEST TEXAS (SC)  
*T. LeRoy Lain* (LR) in place of *Tom Reavely* for morning session, April 25.  
*John Donaho* (MR) in place of *Ted Richardson* for morning session, April 25.  
*Robert S. Mosby* (MR) in place of *Claus H. Fohlfs* for morning session, April 25.  
*Sam L. Fore* (MR) in place of *John W. Deschner* for morning session, April 25.  
*R. F. Curl* (MR) in place of *Donald E. Redmond* for morning session, April 25.
34. TENNESSEE (SE)  
*Frank A. Calhoun* (MR) in place of *F. F. Moore* for morning session, April 25.
35. TEXAS (C)  
*Robert E. Hayes* (MR) in place of *Allen M. Mayes* for remainder of conference.
36. WESTERN NEW YORK (NE)  
*Earl L. Winters* (MR) in place of *Charles S. Aldrich* for morning session April 25.
37. WESTERN PENNSYLVANIA (NE)  
*Fred Hunt* (MR) in place of *James L. Carraway* for morning session, April 25.  
*Fred Hunt* (MR) resumes seat at night session.
38. WEST TEXAS (SC)  
*Prenza L. Woods* (MR) in place of *Ernest T. Dixon, Jr.*, for night session, April 25 and all day April 26.  
*Ernest T. Dixon, Jr.*, resumes seat at morning session, April 27.  
*John T. King* (L) resumes seat at morning session, April 25, replacing *F. C. Ransom*.  
*F. C. Ransom* (LR) in place of *John T. King* for afternoon, night, and all day April 26.

## EVANGELICAL UNITED BRETHREN

1. EASTERN  
*Russell R. Hostetter* (LR) for *Frederick H. Barth* for the remainder of the Conference.
2. OHIO SANDUSKY  
*Lawrence Feaver* (M) resumes seat for *Ora Johnson* (MR) for morning, April 25.
3. ROCKY MOUNTAIN  
*Stanley Egli* (LR) for *Romane Noeller* for April 25.

4. SUSQUEHANNA

Harry W. Shenk (LR) for R. G. Mowery for April 25.

5. WEST PENNSYLVANIA

J. W. Everett (LR) for George A. Eschbach for April 25.

J. EVERETT WALKER, *Chairman*  
O. F. LANDIS, *Secretary*

REPORT NO. 4. CREDENTIALS

*April 25, Night*

1. BALTIMORE (NE)

*Carroll A. Doggett, Jr.* (MR) in place of *Raymond L. Roderick* for morning, April 25.

*Raymond L. Roderick* reseated at night, April 25.

*Lewis F. Ranson* (MR) in place of *William Firth* for morning, April 25.

*William E. Firth* reseated at night, April 25.

*R. Bruce Poynter* (MR) in place of *Merrill W. Drennan* for morning, April 25.

*Merrill W. Drennan* reseated at night, April 25.

*Harry K. Underwood* (LR) in place of *Hurst Anderson* for morning, April 25.

*Hurst Anderson* reseated at night, April 25.

2. FLORIDA (SE)

*Durward McDonell* reseated at night, April 25.

3. LOUISVILLE (SE)

(*Evan C. Evans* (L) reseated night, April 25.

4. MISSOURI EAST (SC)

*Mrs. Sidney Held* (LR) in place of *Oscar G. Schupp* for night, April 25.

5. NEBRASKA (SC)

*Nye O. Bond* (MR) in place of *Clarence J. Forsberg* for night, April 25.

6. NORTH ALABAMA (SE)

*Mrs. T. J. Cottingham* (LR) in place of *Frank Dominick* for night, April 25.

7. NORTHWEST INDIANA (NC)

*Jameson Jones* (M) reseated at night, April 25.

8. NORTHWEST TEXAS (SC)

*Charles E. Lutrick* (M) reseated at night, April 25.  
*Harry Vanderpool* (MR) in place of *J. Howard Crawford* for night, April 25.

*S. Duane Bruce* (M) reseated at night, April 25.

*J. M. Willson, Sr.* (LR) in place of *Harold O. Har- rigen* for night, April 25.

*Mrs. J. P. Elms* (L) reseated at night, April 25.

9. OKLAHOMA (SC)

*Jack Featherson* (MR) in place of *Finis A. Crutchfield* for morning, April 25.

*R. I. West* (LR) in place of *Jim A. Egan* for April 24.

*Jim A. Egan* resumes seat April 25.

*Clay Felts* (LR) in place of *Dalphus Whitten, Jr.* for night, April 25.

*Sam Owens* (LR) in place of *William C. Doenges* for morning, April 25.

*William C. Doenges* resumes seat at night, April 25.

10. SOUTH GEORGIA (SE)

*George W. Mayo* (LR) in place of *W. S. Parks* for night, April 25.

11. SOUTHWEST TEXAS (SC)

*Ted Richardson* (M) resumes seat at night, April 25.

*Claus Rohlf* (M) resumes seat at night, April 25.

*John Deschner* (M) resumes seat at night, April 25.

*Donald Redmond* (M) resumes seat at night, April 25.

*Fred Erick* (LR) in place of *C. W. Brown* for night, April 25.

12. TEXAS (SC)

*Derwood Blackwell* (MR) in place of *J. Kenneth Shambling* for morning, April 25.

*Nace Crawford* (M) resumes seat at morning session, April 25.

*Mrs. Lamar Clark* (LR) in place of *Don Strickland* for morning, April 25.

EVANGELICAL UNITED BRETHREN

1. OHIO SANDUSKY

*Norman Opperman* (LR) in place of *Torrey Kaatz* for the remainder of the Conference.

2. IOWA

*Ray Dellit* (LR) in place of *James Bogenrief* for night, April 25.

*J. EVERETT WALKER*, *Chairman*  
*O. F. LANDIS*, *Secretary*

REPORT NO. 5. CREDENTIALS

*April 26, 1968, Morning*

1. CENTRAL PENNSYLVANIA (NE)

*Martin Hopkins* (MR) in place of *Paul E. Myers* (M) for morning, April 26.

2. CENTRAL TEXAS (SC)

*Sidney Roberts* (MR) in place of *M. B. Howell* (M) for morning, April 26.

- M. B. Howell* resumes seat at night session replacing *Sidney Roberts*.  
*H. Brown Loyd* (MR) in place of *Wm. M. Greenwalt* (M) for morning April 26.  
*Wm. M. Greenwalt* resumes seat at night session replacing *H. Brown Loyd*.  
*J. W. Sprinkle* (MR) in place of *L. Stanley Williams* (M) for morning, April 26.  
*L. Stanley Williams* resumes seat at night session replacing *J. W. Sprinkle*.
3. EAST WISCONSIN (NC)  
*Mrs. E. H. Boettcher* (LR) in place of *Ray Gile* (L) for night, April 26.
4. FLORIDA (SE)  
*John M. Sikes* (MR) in place of *C. Durward McDonell* (M) for morning, April 26.  
*Lewis N. Head* (MR) in place of *W. S. Bozeman* (M) for morning, April 26.  
*W. S. Bozeman* resumes seat at night session replacing *Lewis N. Head*.
5. LOUISIANA (C)  
*W. S. P. Norris* (MR) in place of *W. T. Handy, Jr.* (M) for morning, April 26.  
*W. T. Handy, Jr.* resumes seat at night session replacing *Lewis N. Norris*.
6. LOUISVILLE (SE)  
*James W. Lantrip* (MR) in place of *Rual T. Perkins* (M) for morning, April 26.  
*Rual T. Perkins* resumes seat at night session replacing *James W. Lantrip*.
7. MINNESOTA (NC)  
*G. W. Needham* (LR) in place of *Arthur Hill* (L) for the balance of conference beginning morning, April 26.
8. MISSOURI EAST (SC)  
*Mrs. J. W. Sonneday* (LR) in place of *Leslie Black* (L) for night, April 25.  
*Mrs. J. W. Sonneday* (LR) in place of *Leslie Black* (L) for morning, April 26.  
*Oscar G. Schupp* (L) resumes seat at morning session replacing *Mrs. Sidney Held* (LR).
9. MISSOURI WEST (SC)  
*Kenneth C. Johnston* (MR) in place of *C. J. Gray* (M) for morning, April 26.  
*C. J. Gray* resumes seat at night session replacing *Kenneth C. Johnston*.  
*Robert N. Arbaugh* (MR) in place of *Houser Winter* (M) for morning, April 26.

10. MISSISSIPPI (SE)  
*Homer C. Peden* (MR) in place of *Seth W. Granberry* (M) for morning, April 26.  
*Seth W. Granberry* resumes seat at night session replacing *Homer C. Peden*.
11. NEW MEXICO (SC)  
*Lenuel G. Fenn* (MR) in place of *B. C. Goodwin, Jr.* (M) for morning, April 26.
12. NORTH ARKANSAS (SC)  
*Myers B. Curtis* (MR) in place of *Ethan W. Dodgen* (M) for morning, April 26.  
*Joel A. Cooper* (M) reseated morning, April 26.
13. NORTH CAROLINA-VIRGINIA (C)  
*Earl N. Contee* (LR) in place of *Clarence M. Winchester* (L) for morning, April 26.  
*Clarence M. Winchester* (L) reseated, April 26.
14. NORTH EAST OHIO (NC)  
*Ron Weber* (LR) in place of *J. D. Rouhlac* (L) for night, April 26.
15. NORTH INDIANA (NC)  
*L. G. Sapp* (MR) in place of *Evan Bergwall* (M) for night, April 26.  
*John Sayre* (MR) in place of *Virgil Bjork* (M) for night, April 26.
16. NORTH MISSISSIPPI (SE)  
*Virginia Thomas* (LR) in place of *Joe N. Bailey, Jr.* (L) for morning, April 26.
17. NORTHERN NEW JERSEY (NE)  
*Eugene L. Smith* (M) resumes seat, morning, April 26.
18. NORTHWEST INDIANA (NC)  
*I. Joseph Roberts* (L) previously absent is present in morning, April 26.
19. NORTHWEST TEXAS (SC)  
*J. Howard Crawford* (M) resumes seat, morning, April 26.
20. OHIO (NC)  
*Paul Chiles* (MR) in place of *J. O. Young* (M) for morning, April 26.
21. OKLAHOMA (SC)  
*Carl McFall* (LR) in place of *William C. Doenges* (L) for morning, April 26.
22. ROCK RIVER (NC)  
*Mrs. C. C. Cummings* (LR) in place of *William J. Lasky* (L) for morning, April 26.
23. SOUTH DAKOTA (NC)  
*Richard D. Pittenger* (MR) in place of *Harvey Sander* (M) for portion of morning, April 26.



*Harvey Sander* (M) resumes seat, morning, April 26.  
*Lloyd K. Grinager* (MR) in place of *Robert G. Vessey* (M) for portion of morning, April 26.

*Robert G. Vessey* (M) resumes seat, morning, April 26.

24. SOUTH GEORGIA (SE)

*W. R. Key* (MR) in place of *J. Frederick Wilson* (M) for morning, April 26.

*Weyman R. Cleveland* (MR) in place of *C. Wilbourn Hancock* (M) for night, April 26.

*George L. Zorm* (M) resumes seat, morning, April 26.

*Frank L. Robertson* (M) resumes seat, morning, April 26.

*William S. Parks* (M) resumes seat, morning, April 26.

*J. Frederick Wilson* (M) resumes seat, morning, April 26.

25. SOUTHWEST TEXAS (SC)

*Tom Reavley* (L) resumes seat, morning, April 26.

*C. W. Brown* (L) resumes seat, morning, April 26.

26. SOUTHERN CALIFORNIA-ARIZONA (W)

*Chilton McPheeters* (MR) in place of *Don Locher* (M) for morning, April 26.

*Don Locher* resumes seat night, April 26.

27. WEST VIRGINIA (NE)

*Mr. A. T. Artsberger* (LR) in place of *David Peck* (L) for April 26.

28. WESTERN PENNSYLVANIA (NE)

*Benjamin Bennett* (LR) in place of *David Spahr* (L) for morning, April 26.

*David Spahr* resumes seat night, April 26.

J. EVERETT WALKER, *Chairman*

O. F. LANDIS, *Secretary*

EVANGELICAL UNITED BRETHREN

1. CANADA

*H. L. Brox*, *F. H. Faist*, *E. E. Hallman* (M) will be absent for remainder of the Conference.

*L. G. Bauman*, *Harry Bruegeman*, *Norman Draker* (L) will be absent for remainder of the Conference.

2. DAKOTA

*E. Walter Erdmann* (MR) for *R. H. Strutz* for morning, April 26.

3. EASTERN

*George R. Barth* (MR) in place of *D. L. Fegley*, April 26.

*Rollin T. Reiner* (MR) in place of *Daniel L. Shearer* morning and afternoon of April 26.

4. ILLINOIS

*Dale Catlin* (MR) in place of *Paul Eller*, April 26.

5. INDIANA NORTH

Mrs. Edward Stuckey (LR) in place of W. Orville Van Dyke, morning and afternoon, April 25.

W. Orvill Van Dyke resumed seat at the evening session, April 25.

Mrs. Edward Stuckey (LR) in place of W. Orville Van Dyke, morning and afternoon, April 26.

*Paul Eppley* (MR) in place of *V. A. Carlson* for April 26.

6. IOWA

James Bogenrief resumes seat this morning, April 26.

7. ROCKY MOUNTAIN

Stanley Egli (LR) in place of Romane Moeller for April 26.

*Keith Spahr* (MR) for *Allen Unger* for morning of April 26.

8. SUSQUEHANNA

R. G. Mowery (L) resumes seat April 26.

9. TENNESSEE

*Lee A. Cate* (MR) in place of *J. Castro Smith*, morning of April 26.

REPORT NO. 6. CREDENTIALS

*April 26, Night*

1. NORTH ALABAMA (SE)

*O. B. Sansbury* (MR) in place of *L. D. Tyson* (M), night, April 26.

*Wallace N. Lovett* (MR) in place of *Denson N. Franklin* (M), morning, April 26.

*William E. Curl* (MR) in place of *Calvin M. Pinkard* (M) for morning, April 26.

*Allen D. Montgomery* (MR) in place of *Calvin M. Pinkard* (M) for night, April 26.

Louise Branscomb (LR) in place of *Jesse A. Culp* (L) for night, April 26.

2. NORTH ARKANSAS (SC)

*Ethan W. Dodgen* (M) resumes seat, night, April 26.

3. NORTH MISSISSIPPI (SE)

Joe N. Bailey, Jr. (L) resumes seat, morning, April 26.

4. PENINSULA (NE)

*William Hemphill, Jr.* (MR) in place of *Howard M. Amoss* (M) night, April 26.

5. ROCK RIVER (NC)  
     Joseph Johnson (LR) in place of Roy Fisher (L) for night, April 26.  
     Clarence Ploch (MR) in place of Harry Gibson (M) for night, April 26.
6. SOUTH GEORGIA (SE)  
     George W. Mayo (LR) in place of Chester Murray (L) for night, April 26.  
     Alvis A. Waite, Jr. (MR) in place of G. Ross Freeman (M) for night, April 26.
7. SOUTH IOWA (NC)  
     Robert T. Dodder (MR) in place of C. Dendy Garrett (M) for morning, April 26.  
     C. Dendy Garrett (M) resumes seat afternoon, April 27.
8. SOUTHERN ILLINOIS (NC)  
     Donald Lowe (MR) in place of Edward Hoffman (M), for night, April 26.
9. TENNESSEE (SE)  
     Floyd Ford (LR) in place of George Cate (L) for night, April 26.
10. VIRGINIA (SE)  
     James W. Turner (MR) in place of George S. Lightner (M) for night, April 26.  
     George S. Lightner (M) resumes seat, morning, April 27.  
     R. Beverly Watkins (MR) in place of Theodore E. Landis (M) for night, April 26.  
     Theodore E. Landis (M) resumes seat, morning, April 27.  
     Harry B. Eaton (MR) in place of Harold H. Fink for night, April 26.  
     Harry H. Fink (M) resumes seat morning, April 27.  
     Hampden H. Smith, Jr. (MR) in place of R. Kern Eutsler (M) for night, April 26.  
     R. Kern Eutsler (M) resumes seat morning, April 27.

## EVANGELICAL UNITED BRETHREN

1. DAKOTA  
     E. Walter Erdmann (MR) in place of O. A. Gehring morning of April 27, 1968.  
     E. Walter Erdmann (MR) in place of N. C. Newmann afternoon of April 27, 1968.
2. ILLINOIS  
     Dale Catlin (MR) in place of E. J. Larson evening of April 26, 1968.

3. WESTERN PENNSYLVANIA

*O. A. Burkel* (MR) in place of *George Biggs* for evening of April 26, 1968.

*Paul J. Halstead* (M) will be here to the end of the Conference.

*J. EVERETT WALKER*, *Chairman*

*O. F. LANDIS*, *Secretary*

REPORT NO. 7. CREDENTIALS

*April 27, Morning*

1. ALABAMA-WEST FLORIDA (SE)

*Mrs. J. T. Allen* (LR) in place of *George Proctor* (L) morning of April 27 and for remainder of conference.

*Edward L. Hardin* (MR) in place of *Paul A. Duffey* (M) night session, April 26.

*Robert L. Wilson* (MR) in place of *Joel D. McDavid* (M) night session, April 26.

2. BALTIMORE (NE)

*Edward B. Lewis* (MR) in place of *Edward G. Carroll* (M) night session, April 26.

3. CALIFORNIA-NEVADA (W)

*Mrs. Mildred Howell* (LR) in place of *Georgia Harkness* (L) night, April 26.

*Georgia Harkness* resumes seat at morning session, April 27.

4. CENTRAL KANSAS (SC)

*George Richards* (MR) in place of *Charles Curtis* (M) morning session, April 27.

5. CENTRAL PENNSYLVANIA (NE)

*Charles Bickell* (MR) in place of *John Howes* (M) afternoon session, April 27.

*John Howes* resumes seat at next plenary session.

*Helen Ake* (LR) in place of *Ned S. Bly* (L) for morning of April 29.

*Ned S. Bly* resumes seat at morning session, April 30.

6. FLORIDA (SE)

*Harry Parham* (MR) in place of *Durward McDonell* (M) for afternoon and night session, April 27.

*Joe M. Smedley* (LR) in place of *Campbell Thornal* (L) for morning session and through May 4.

7. HOLSTON (SE)

*Paul E. Brown* (MR) in place of *E. A. Eldridge* (M) for night session, April 25.

*Jas. L. Hankins* (MR) in place of *Sam Varnell* (M) for morning session, April 26.

- D. Trigg James* (MR) in place of *Frank Settle* (M) for night session, April 26.  
*Richard Timberlake* (MR) in place of *T. F. Chilcote* (M) for night session, April 26.  
*R. Frank Porter* (MR) in place of *E. A. Eldridge* (M) for night session, April 26.
8. INDIANA (NC)  
*Byron Stroh* (MR) in place of *James Armstrong* (M) for balance of morning session, April 27.
9. LOUISVILLE (SE)  
*W. E. James* (MR) in place of *George S. Wood* (M) for morning session.  
*George S. Wood* resumes seat at afternoon session April 27.
10. MINNESOTA (NC)  
*Stanley G. Hanks* (MR) in place of *Chester Pennington* (M) for morning and afternoon sessions, April 27.
11. MISSISSIPPI (C)  
*L. R. McMillan* (MR) in place of *Alphonso W. Crump* (M) for afternoon session, April 27.  
*Alphonso Crump* resumes seat Monday morning, April 29.
12. MISSOURI EAST (SC)  
*Mrs. J. W. Sonneday* (LR) in place of *Leslie Black* (L) for night session April 26.  
*John Ward* (MR) in place of *W. H. Hager* (M) for night session, April 26.  
*Leslie Black* (L) resumes seat morning, April 27.  
*W. H. Hager* (M) resumes seat morning session, April 27.
13. NEBRASKA (SC)  
*Nye O. Bond* (MR) in place of *Alva H. Clark* (M) for morning and afternoon sessions, April 27.
14. NEW MEXICO (SC)  
*Mrs. E. F. Imle* (LR) in place of *Sam Steel* (L) for afternoon session, April 27.
15. NORTH ALABAMA (SE)  
*Louise Branscomb* (LR) in place of *Mrs. S. V. Capps, Jr.* (L) for morning session, April 27.
16. NORTH ARKANSAS (SC)  
*Myers B. Curtis* (MR) in place of *John A. Bayliss* (M) for morning and afternoon sessions, April 27.  
*Sewell B. Wilford* (MR) in place of *Ethan W. Dodgen* (M) for morning, April 27.
17. NORTH-EAST OHIO (NC)  
*J. D. Rouhlac* (L) resumes seat at morning session, April 27 replacing *Ron Weber* (LR).



18. NORTH INDIANA (NC)

*Virgil Bjork* (M) resumes seat at morning session, April 27 replacing *John Sayre* (MR).

*Evan Bergwall* (M) resumes seat at morning session, April 27 replacing *L. G. Sapp* (MR).

*John Sayre* (MR) in place of *G. H. Jones* (R) for the morning session, April 27.

19. NORTH TEXAS (SC)

*Milton C. Justice* (LR) in place of *Leo Baker* (L) and *Mrs. Harvey J. Piercy* (LR) in place of *R. L. Dillard, Jr.* (L) for night session, April 26.

*Leo Baker* and *R. L. Dillard, Jr.*, resume seats at morning session, April 27.

*Earl E. Harvey* (MR) in place of *Robert Goodrich* (M) for afternoon session, April 26.

*Robert Goodrich* resumes seat at morning session, April 27.

20. NORTHWEST INDIANA (NC)

*Forest W. Howell* (MR) in place of *Ralph S. Steele* (M) for morning session, April 27.

21. OHIO (NC)

*Damon P. Young* (MR) in place of *J. Otis Young* (M) for afternoon session, April 27.

22. OKLAHOMA (SC)

*Wayne Coffin* (M) resumes seat, morning session, April 27, replacing *T. Poe Williams* (MR).

*William R. Henry* (MR) in place of *Finis Crutchfield* (M) for morning session, April 27.

23. PENINSULA (NE)

*Howard M. Amoss* (M) resumes seat at morning session, replacing *William Hemphill, Jr.*, April 26.

24. ROCK RIVER (NC)

*Charles Jarvis* (M) resumes seat at morning session, April 27, replacing *Carl Mettling* (MR).

*Carl Mettling* (MR) in place of *Harry Gibson* (M) for the afternoon session, April 27.

*Roy Fisher* (L) resumes seat at morning session replacing *Joseph Johnson*, April 27.

*Jennings Laskey* (L) resumes seat at morning session replacing *Mrs. C. Cummings* (LR) April 27.

25. SOUTH CAROLINA (C)

*Warren M. Jenkins* (M) resumes seat at morning session replacing *J. W. Curry* (MR) April 27.

26. SOUTH GEORGIA (SE)

*Weyman Cleveland* (MR) in place of *Frederick Wilson* (M) afternoon session, April 27.

- C. Wilbourne Hancock* (M) resumes seat at morning session replacing *Weyman R. Cleveland* (MR), April 27.
- J. W. Norwood* (LR) in place of *Mrs. J. E. Williams* (L) for morning session after recess, April 27.
- Aubrey Alsobrook* (MR) in place of *David A. Duck* (M) for afternoon session, April 27.
27. TEXAS (SC)  
*D. L. Landrum* (M) resumes seat at night session, April 26, replacing *Derwood Blackwell* (MR).  
*W. E. Greer* (LR) has left the seat of the conference April 26.
28. TROY (NE)  
*Milton Lavery* (MR) in place of *Paul V. Hydon* (M) for afternoon session, April 27.
29. UPPER MISSISSIPPI (C)  
*I. L. Rucker* (MR) in place of *J. H. Graham* (M) for afternoon session, April 27.  
*J. H. Graham* resumes seat at night session.
30. WEST VIRGINIA (NE)  
*David Peck* (L) resumes seat at morning session replacing *A. T. Artsberger* (LR), April 27.
31. WESTERN PENNSYLVANIA (NE)  
*Fred Hunt* (MR) in place of *John Warman* (M) for morning session, April 27.  
*John Warman* resumes seat at afternoon session.  
*Benj. Bennet* (LR) in place of *Miss Lois Anthony* (L) for morning, afternoon, and night sessions, April 27.  
*Hoyt L. Hickman* (MR) in place of *Wm. B. Grove* (M) for afternoon session only, April 27.  
*Hoyt L. Hickman* resumes seat at night session.
32. WYOMING (NE)  
*G. Wesley Lewis* (L) previously absent is present this morning and for balance of conference beginning Wednesday, April 24.

## EVANGELICAL UNITED BRETHREN

## 1. EASTERN

- Elmer Z. Yoder* (LR) in place of *Albert F. Schuster* for full day April 27, 1968.  
*George R. Barth* (MR) for *Mark J. Hostetter*, morning and afternoon, April 27, 1968.

## 2. INDIANA NORTH

- Paul Eppley* (MR) in place of *A. Hunter Colpitts* for morning, April 27, 1968.  
*V. A. Carlson* (M) resumes seat at morning session, April 27, 1968.

3. IOWA

James Bogenrief (L) has left the seat of the Conference April 27, 1968.

*Harold Dellit* (MR) in place of *John A. Dowd*, morning of April 27, 1968.

4. MICHIGAN

Foster Williams (LR) in place of P. E. Chamberlain for remainder of Conference.

5. MONTANA

Bruce Packer (L) has left the seat of the Conference.

6. OKLAHOMA-TEXAS

Jay Anderson (L) has left the seat of the Conference.

*W. Eugene Kay* (MR) in place of *Roderick E. Gray* for the day April 27, 1968.

7. ROCKY MOUNTAIN

*Allen Unger* (M) resumes seat, morning of April 27.

*Romane Moeller* (L) resumes seat, afternoon of April 27.

8. SUSQUEHANNA

*Alfred J. Thomas* (MR) in place of *J. R. Higgins* for April 27.

9. WISCONSIN

*Donald D. Fenner* (MR) in place of *Roy Beanblossom* for the afternoon of April 27.

J. EVERETT WALKER, *Chairman*

O. F. LANDIS, *Secretary*

## REPORT NO. 8. CREDENTIALS

*April 27, Afternoon*

1. BALTIMORE (NE)

*Lewis F. Ransom* (MR) in place of *Marion Michael* (M) for afternoon, April 27.

*Marion Michael* (M) resumes seat morning, April 29.

2. CENTRAL KANSAS (SC)

*George Richards* (MR) in place of *Oren McClure* (M) for afternoon, April 27.

*Charles Curtis* (M) resumes seat afternoon, April 27.

3. EAST WISCONSIN (NC)

*Harold Weaver* (MR) in place of *Marvin A. Schilling* (M) for afternoon, April 27.

*Harold Weaver* (MR) in place of *Richard Miller* (M) for afternoon (part), April 27.

4. FLORIDA (SE)

*Lewis N. Head* (MR) in place of *John J. Rooks* (M) for afternoon, April 27.

*John M. Sikes* (MR) in place of *Ralph B. Huston* (M) for afternoon, April 27.

- Mrs. Allen Watson (LR) in place of Glenn Gold (L) for afternoon, April 27.  
*C. Eugene West* (MR) in place of *Robert M. Blackburn* (M) for afternoon, April 27.
5. GEORGIA (SE)  
 James L. Jackson (LR) in place of T. R. Wilson (L) for afternoon, April 27.  
 T. R. Wilson resumes seat, morning, April 29.
6. INDIANA (NC)  
*James Armstrong* (M) resumes seat afternoon, April 27.
7. KANSAS (SC)  
*Jack W. Bremer* (MR) in place of *Roger E. Biddle* (M) for afternoon, April 27.  
*Roger E. Biddle* (M) resumes seat morning, April 27.
8. KENTUCKY (SE)  
*Robert Anderson* (MR) in place of *Albert W. Sweazy* (M) for part of morning, April 27.  
*Albert W. Sweazy* resumes seat, morning, April 27.  
*John Holbrook* (LR) in place of Mrs. E. T. Curry (L) for afternoon, April 27.
9. NORTH ALABAMA (SE)  
*O. B. Sansbury* (MR) in place of *R. Edwin Kimbrough* (M) for morning, April 27.  
*Louise Branscomb* (LR) in place of *Edward Montgomery* (L) for afternoon, April 27.  
*Thirwell C. Nolen* (LR) in place of *Frank Dominick* (L) for afternoon, April 27.
10. NORTH ARKANSAS (SC)  
*Ethan W. Dodgen* (M) resumes seat afternoon, April 27.
11. NORTH MISSISSIPPI (SE)  
*William F. Appleby* (MR) in place of *George R. Williams* for afternoon, April 27.  
*John D. Humphries* (M) resumed seat, morning, April 24.
12. NORTHWEST INDIANA (NC)  
*Ralph S. Steele* (M) resumes seat afternoon, April 27.  
*Forest W. Hammell* (MR) in place of *John D. Wolf* (M) for afternoon, April 27.  
*Roy Katayama* (MR) in place of *Donald McMahan* (M) for afternoon, April 27.
13. OHIO (NC)  
 Edward H. Laylin (L) returned morning, April 27.
14. OKLAHOMA (SC)  
*W. Jene Miller* (MR) in place of *Lloyd Peters* (M) for morning, April 27.

- T. Poe William* (MR) in place of *Chess Lovern* (M) for afternoon, April 27.
15. PHILADELPHIA (NE)  
*Ralph C. Lambert* (LR) in place of *John R. Harper* (L) for afternoon, April 27.
16. TEXAS (SC)  
*Don Strickland* (L) resumed seat, afternoon, April 27.  
*Jeff Austin* (L) resumed seat, afternoon, April 27.
17. WEST TEXAS (C)  
*John T. King* (L) resumes seat, morning, April 27.  
*E. C. Ransom* (LR) in place of *John T. King* (L) for afternoon, April 27.  
*Ernest T. Dixon, Jr.* (M) resumes seat, morning, April 27.

#### EVANGELICAL UNITED BRETHREN

1. IOWA  
*John Dowd* (M). Principal resumed his seat replacing *Harold Dellit*.
2. OHIO EAST  
*Irving F. Chase* (MR) in place of *Kenneth Pohly* for the afternoon session.  
*Donald Moore* (LR) in place of *Merrit Clymer* for the afternoon session.  
*C. C. Vandersall* (MR) in place of *Lewis Frees* for the afternoon session.
3. OHIO MIAMI  
*W. A. Hohn* (LR) in place of *R. L. Pounds* for the remainder of the session.
4. SUSQUEHANNA  
*Harry W. Shenk* (LR) in place of *Paul G. Gilmore* for the morning, afternoon, and night session.  
*J. EVERETT WALKER, Chairman*  
*O. F. LANDIS, Secretary*

#### REPORT NO. 9. CREDENTIALS

*April 29, 1968*

1. BALTIMORE (NE)  
*Frank L. Williams* (MR) in place of *William E. Bishop* (M) for morning, April 29.  
*William E. Bishop* resumes seat at night session.  
*Theodore R. Bowen* (MR) in place of *Merrill W. Drennan* for morning, April 29.  
*Merrill Drennan* resumes seat at afternoon session, April 29.



2. CENTRAL KANSAS (SC)  
*Oren McClure* (M) resumes seat at morning session replacing *George Richards* (MR), April 29.
3. CENTRAL NEW YORK (NE)  
*Robert Homer* (MR) in place of *Warren Odom* (M) for morning and afternoon, April 29.
4. CENTRAL PENNSYLVANIA (NE)  
*Charles Bickell* (MR) in place of *John Howes* (M) for afternoon session, April 28.  
*John Howes* resumes seat at night session.
5. CENTRAL TEXAS (SC)  
*Morgan Garrett* (MR) in place of *Bruce Weaver* (M) for morning session, April 29.  
*Bruce Weaver* resumes seat at afternoon session.  
*Charles Hearn* (LR) in place of *Morris D. Walker* for morning, afternoon, and night, April 29.  
*C. C. Sessions* (MR) in place of *M. B. Howell* (M) for morning and afternoon sessions April 29.  
*M. B. Howell* resumes seat at night session.
6. FLORIDA (SE)  
*Robert M. Blackburn* (M) resumes seat at morning session April 29 replacing *C. Eugene West*.  
*John J. Rooks* (M) resumes seat at morning session April 29 replacing *Lewis N. Head*.  
*Glenn Gold* (L) resumes seat at morning session, replacing *Mrs. Allen Watson* (LR) at morning session April 29.  
*Durward McDonell* (M) resumes seat at morning session April 29.
7. KENTUCKY (SE)  
*Ford Philpott* (MR) in place of *A. W. Sweazy*, 10:30 to noon, April 29.  
*A. W. Sweazy* (M) resumes seat at afternoon session.
8. LITTLE ROCK (SC)  
*Carl Hall* (LR) in place of *S. H. Allman* (L) for morning and afternoon session April 29.  
*S. H. Allman* resumes seat at morning session.
9. LOUISIANA (SC)  
*Mrs. Glenn E. Laskey* (LR) in place of *W. Davis Cotton* (L) for morning session April 29.
10. LOUISVILLE (SE)  
*Paul Shepherd* (MR) in place of *George S. Wood* (M) for morning session April 29.  
*George S. Wood* resumes seat at night session.
11. MINNESOTA (NC)  
*Chester Pennington* (M) resumes seat at morning session April 29, replacing *Stanley Hanks* (MR).

12. MISSOURI EAST (SC)  
Mrs. J. W. Sonneday (LR) in place of Mrs. Clarence Clardy (L) at the morning session April 29 and for balance of the Conference.
13. NEBRASKA (SC)  
*Alva H. Clark* (M) resumes seat at morning session replacing *Nye O. Bond* (MR), April 29.
14. NEW ENGLAND (NE)  
Mrs. M. E. Lawrence (LR) in place of Mrs. Emil Hartl (L) for afternoon session April 29.
15. NORTH ALABAMA (SE)  
*Wallace W. Lovett* (MR) in place of *Lorenzo D. Tyson* (M) for morning session April 29.  
*Louise Branscomb* (LR) in place of *Keener Barnes* (L) for morning, April 29.  
*Thirwell C. Nolan* (LR) in place of *Burt Purdy* (L) for morning, April 29.
16. NORTH ARKANSAS (SC)  
*John A. Bayliss* (M) resumes seat at morning session, April 29, replacing *Myers B. Curtis* (MR).
17. NORTH GEORGIA (SE)  
*Charles Boleyn* (MR) in place of *L. Bevel Jones* (M) for afternoon session, April 29.
18. NORTH IOWA (NC)  
*Donald Carver* (MR) in place of *Wayne Shoemaker* (M) for morning, afternoon and night sessions April 29.
19. NORTH-EAST OHIO (NC)  
*Russell Hoy* (MR) in place of *Thomas Cromwell* (M) for morning, April 29.  
*Thomas Cromwell* resumes seat at afternoon session.  
*Theodore Mayer* (MR) in place of *Paul O. Mayer* (M) for afternoon, April 29.  
*Paul O. Mayer* resumes seat at night session.
20. NORTH MISSISSIPPI (SE)  
*William F. Appleby* (MR) in place of *John D. Humphrey* (M) for morning, April 29.  
*Virginia Thomas* (LR) in place of *Joe N. Bailey* (L) for morning, April 29.  
*George R. Williams* (M) resumes seat, morning, April 29 replacing *William F. Appleby* (MR).
21. NORTH TEXAS (SC)  
*T. Herbert Minga* (MR) in place of *Alsie H. Carleton* (M) for morning, afternoon, and night sessions, April 29.

22. NORTHERN NEW JERSEY (NE)  
 Frank H. Ostertag (LR) in place of Robert W. Carson (L) for rest of conference beginning morning, April 29.
23. NORTHWEST INDIANA (NC)  
*John D. Wolf* (M) resumes seat at morning session April 29 replacing *Forest W. Howell* (MR).  
*Donald McMahan* (M) resumes seat at morning session replacing *Roy Katayama* (MR), April 29.
24. NORTHWEST TEXAS (SC)  
 Harold O. Harringer (L) resumes seat at morning session April 29 replacing J. M. Willson, Sr. (LR).
25. OHIO (NC)  
*Richard P. Coad* (MR) in place of *J. Otis Young* (M) for night session April 29.  
*David B. Sageser* (MR) in place of *J. Otis Young* (M) for afternoon, April 29.
26. OKLAHOMA (SC)  
 Dolphus Whitten, Jr. (L) resumes seat at morning session April 29 replacing Clay Felts (LR)
27. PHILADELPHIA (NE)  
 A. LeRoy Lightner (LR) in place of Frank E. Baker (L) Saturday afternoon session, April 27 through end of Conference.  
 John R. Harper (L) resumes seat afternoon, April 27 replacing G. Ralph Lambert (LR).
28. ROCK RIVER (NC)  
*Harry Gibson* (M) resumes seat, morning, April 29 replacing *Carl Mettling* (MR).  
 Joseph Johnson (LR) in place of Roy Fisher (L) for morning, afternoon, April 29.
29. ROCKY MOUNTAIN (W)  
*William Byrd* (MR) in place of *H. H. Potthoff* (M) for morning, afternoon, April 29.  
*H. H. Potthoff* resumes seat at night session, April 29.
30. SOUTH CAROLINA (SE)  
 Rhett Jackson (LR) in place of J. E. Jerome (L) for rest of conference, April 29.
31. SOUTH GEORGIA (SE)  
*G. Ross Freeman* (M) resumes seat at afternoon session April 27 replacing *W. Aubrey Alsobrook* (MR).  
 Mrs. J. E. Williams (L) resumes seat at afternoon session April 27 replacing J. W. Norwood (LR).  
*W. Aubrey Alsobrook* (MR) in place of *David A. Duck* (M) for afternoon, April 27.  
 Chester Murray (L) resumes seat at morning session April 29 replacing Geo. W. Mayo (LR).

*Frederick Wilson* (M) resumes seat at morning session April 29 replacing *Weyman Cleveland* (MR).

*David A. Duck* (M) resumes seat at morning session April 29 replacing *Aubrey Alsobrook* (MR).

32. SOUTHERN ILLINOIS (NC)

*Edward Hoffman* (M) resumes seat at morning session April 27, replacing *Donald Lowe* (MR).

33. TROY (NE)

*Paul V. Hydon* (M) resumes seat at morning session April 29 replacing *Milton Lavery* (MR).

34. VIRGINIA (SE)

*Charles O. Kidd* (MR) in place of *Harold H. Hughes* (M) for afternoon, April 29.

*Harold H. Hughes* resumes seat at night session.

35. WESTERN PENNSYLVANIA (NE)

*Fred Hunt* (MR) in place of *Harold Porter* (M) for morning session April 29.

*Harold Porter* resumes seat at afternoon session April 29.

*Fred Hunt* (MR) in place of *William Grove* (M) for afternoon session April 29.

*William Grove* resumes seat at night session.

*Hoyt Hickman* (MR) in place of *Robert Howe* (M) for afternoon session April 29.

*Robert Howe* resumes seat at night session.

*Benj. Bennet* (LR) in place of *Mrs. James Cain* (L) for morning, April 29.

*Mrs. James Cain* resumes seat at afternoon session.

*Benj. Bennet* (LR) in place of *Miss Lois Anthony* for April 27, 28.

*Miss Lois Anthony* (L) resumes seat at morning session April 29.

Additions to reports for April 25 and 26

Nebraska (SC) April 25. *Clarence J. Forsberg* (M) resumed seat at night session.

EVANGELICAL UNITED BRETHREN

1. EASTERN

*Elmer Z. Yoder* (LR) in place of *Albert F. Schuster* for morning, April 29.

2. INDIANA NORTH

*A. Hunter Colpitts* (M) resumes seat the morning of April 29.

*Paul Eppley* (MR) in place of *Merrell Geible* the morning of April 29.

*Merrell Geible* resumes seat the afternoon of April 29.

3. MICHIGAN  
Orin Bailey (MR) in place of John Murback all day April 29.
4. MINNESOTA  
John Watkins (LR) in place of Wesley Mellgren all day April 29.
5. OHIO EAST  
Kenneth Pohly (M) resumes seat morning of April 29.  
Paul Frees (M) resumes seat morning of April 29.  
Merritt E. Clymer (L) resumes seat morning of April 29.
6. OHIO SANDUSKY  
Ora E. Johnson (MR) in place of Daniel D. Corl for morning of April 29.  
Ora E. Johnson (MR) in place of Kenneth Stover afternoon and evening of April 26 and morning and afternoon of April 27.
7. OHIO SOUTHEAST  
J. A. Mathias (LR) in place of Mary Cabbage for April 29.
8. PACIFIC NORTHWEST  
Carroll Krupke (L) arrived at conference morning of April 29.
9. SUSQUEHANNA  
D. Rayborn Higgins (M) resumes seat morning of April 29.  
Paul G. Gilmore (L) resumes seat morning of April 29.
10. WISCONSIN  
Reid E. Mevis (LR) in place of Rolland Mitchell morning and afternoon of April 29.

Correction of Report No. 5

- Mrs. Edward Stuckey (LR) in place of David Barnhart morning and afternoon April 26.  
David Barnhart (L) resumed seat morning of April 27.

J. EVERETT WALKER, *Chairman*  
O. F. LANDIS, *Secretary*

REPORT NO. 10. CREDENTIALS

*April 29, Afternoon*

1. DETROIT (NC)  
James Ragland (LR) in place of James Crippen (L) for afternoon session April 29.  
James Crippen resumes seat for night session.



*Merle Broyles* (MR) in place of *Woodie White* (M) for afternoon session April 29.

*Woodie White* resumes seat for night session.

2. FLORIDA (SE)

*John Sikes* (MR) in place of *A. A. Hedberg* (M) for afternoon session April 29.

*Lewis N. Head* (MR) in place of *W. S. Bozeman* (M) for afternoon session April 29.

*Mrs. Allen Watson* (LR) in place of *Robert Mann* (L).

*Robert Mann* has left the seat of the conference, April 29.

3. INDIANA (NC)

*Byron Stroh* (MR) in place of *William Burton* (M) for afternoon session April 29.

4. LOUISVILLE (SE)

*W. E. James* (MR) in place of *James W. Averett* (M) for afternoon session April 29.

*James W. Averett* resumes seat at night session.

*James W. Lantrip* (MR) in place of *George S. Wood* (M) for afternoon session April 29.

*George S. Wood* resumes seat for night session.

5. NEW YORK (NE)

*Irving Morsland, Jr.* (MR) in place of *Harold Bosley* (M) for afternoon session April 29.

*Harold Bosley* resumes seat at night session.

6. LOUISIANA (C)

*Monroe T. Stringer* (LR) in place of *G. Leon Netterville, Jr.* (L) for afternoon session April 29.

*G. Leon Netterville, Jr.* resumes seat at night session.

7. NORTH ALABAMA (SE)

*Mrs. T. J. Cottingham* (LR) in place of *Jesse A. Culp* for afternoon session April 29.

8. NORTH MISSISSIPPI (SE)

*John D. Humphrey* (M) resumes seat at afternoon session replacing *William F. Appleby* (MR), April 29.

*William F. Appleby* (MR) for *Jamie G. Houston* (M) at afternoon session April 29.

9. NORTH TEXAS (SC)

*Earl Harvey* (MR) in place of *Robert E. Goodrich* (M) for afternoon and night sessions April 29.

10. OHIO

*Clifford Carter* (LR) for *Marion Brown* for night session April 29.

11. PHILADELPHIA (NE)

*Clinton M. Cherry* (MR) in place of *Harold D. Flood* (M) for the afternoon session April 29.

- Francis C. Thomas* (MR) in place of *F. Lewis Walley* (M) for the afternoon session April 29.
12. ROCK RIVER (NC)  
*William Litwiller* (LR) in place of *William Laskey* (L) for the afternoon and night session April 29.
13. VIRGINIA (SE)  
*Harry B. Eaton* (MR) in place of *Carl J. Sanders* (M) for the afternoon session April 29.  
*J. Roy Smith* (MR) in place of *Harold H. Hughes* (M) for the afternoon session April 29.
14. WEST TEXAS (SC)  
*John T. King* (L) resumes seat at this morning session April 29.

## EVANGELICAL UNITED BRETHREN

1. EASTERN  
*Elmer Z. Yoder* (LR) in place of *Russell R. Hostetter* for afternoon and evening of April 29.  
*Albert F. Schuster* resumes seat at the afternoon session April 29.
2. ILLINOIS  
*Dale Catlin* (MR) in place of *E. J. Larson* for afternoon session April 29.
3. OHIO SANDUSKY  
*Ora E. Johnson* (MR) for *Daniel D. Corl* for the afternoon of April 29.
4. OKLAHOMA-TEXAS  
*Roderick E. Gray* (M) resumes seat at the afternoon session April 29.
5. WESTERN PENNSYLVANIA  
*Harry J. Fisher* (M) will be present for remainder of Conference.  
*J. W. Everett* (LR) in place of *Paul D. Walter* for the night session April 29.

*J. EVERETT WALKER, Chairman*  
*O. F. LANDIS, Secretary*

## REPORT NO. 11. CREDENTIALS

*Evening of April 29*

1. AGRA (OS)  
*Munshi R. Utarid* (MR) seated in place of *S. M. Sagar* (M), left seat of conference.
2. BALTIMORE (NE)  
*L. Carroll Yingling, Jr.* (MR) in place of *Marion Michael* (M) for the afternoon session, April 29.  
*Carroll A. Doggett, Jr.* (MR) in place of *Raymond L. Roderick* for the afternoon session April 29.

- Harry K. Underwood (LR) in place of Carroll Bristow for the morning session April 29.
3. CENTRAL TEXAS (SC)  
*Sidney Roberts* (MR) in place of *L. Stanley Williams* for afternoon session April 29.  
*H. Brown Loyd* (MR) in place of *Gaston Foote* for the night session April 29.
4. FLORIDA (SE)  
*W. S. Bozeman* (M) resumes seat at the night session April 29.  
*A. A. Hedberg* (M) resumes seat at the night session April 29.
5. HOLSTON (SE)  
*D. Trigg James* (MR) in place of *E. A. Eldridge* (M) for night, April 29.  
*John Lundy* (LR) in place of *John Steffner* (L) for the afternoon, April 29.
6. INDIANA (NC)  
*William Burton* (M) resumes seat at night session April 29 replacing *Byron Stroh* (MR).
7. MISSOURI EAST (SC)  
*Geo. W. Hubbard* (MR) in place of *Monk Bryan* (M) for night session April 29.
8. NEW YORK (NE)  
*Geo. Northrop* (LR) in place of *Robert Preusch* (L) for afternoon April 29.
9. NORTH ARKANSAS (SC)  
*Clark McClinton* (LR) in place of *Henry Rainwater* (L) for afternoon and night sessions April 29.
10. NORTH GEORGIA (SE)  
*H. T. Daniel* (LR) in place of *W. A. Sutton* (L) for night session April 29.  
*Charles Boleyn* (MR) in place of *Earl Strickland* (M) for night session April 29.
11. NORTH MISSISSIPPI (SE)  
*Jamie G. Houston* (M) previously absent is present at the night session April 29.
12. PHILADELPHIA (NE)  
*F. Leurs Walley* (M) resumes seat at night session replacing *Francis C. Thomas* (MR), April 29.  
*Harold D. Flood* (M) resumes seat at night session replacing *Clinton M. Cherry* (MR), April 29.
13. TEXAS (SC)  
*Mrs. Maurice Faubion* (LR) in place of *W. A. Pounds* (L) for morning session April 29 to the end of the conference.  
*Mrs. Lamar Clark* (LR) in place of *Jeff Austin* (L) for morning and night session April 29.

Jeff Austin (L) has left the seat of the conference.

Wallace Shook (MR) in place of D. L. Landrum (M) for afternoon session April 29.

D. L. Landrum resumes seat at night session.

J. Kenneth Shamblin (M) resumes seat at night session replacing Elza Love (MR), April 29.

14. TROY (NE)

Delma Ogden (LR) in place of Donald Waterfield (L) for night session April 29

15. VIRGINIA (SE)

J. Roy Smith (MR) in place of Harold H. Fink (M) for night session April 29.

Harold H. Fink resumes seat at morning session April 30.

EVANGELICAL UNITED BRETHREN

1. ILLINOIS

Dale Catlin (MR) for O. F. Landis for the night session, April 29.

2. IOWA

Harold Dellit (MR) in place of Paul Pfaltzgraff for the night session April 29.

3. WISCONSIN

Reid E. Mevis (LR) in place of Mrs. Melvin Sprecher for the night session April 29.

J. EVERETT WALKER, *Chairman*  
O. F. LANDIS, *Secretary*

REPORT NO. 12. CREDENTIALS

*Morning, April 30*

1. ALABAMA-WEST FLORIDA (SE)

Robert L. Wilson (MR) in place of Joel McDavid (M) for afternoon session April 29.

J. C. Miller (MR) in place of J. B. Nichols (M) for afternoon, April 29.

J. B. Nichols resumes seat at night session.

J. C. Miller (MR) in place of C. H. Hildreth for night session April 29.

2. BALTIMORE (NE)

Harry K. Underwood (LR) in place of Hurst Anderson (L) for afternoon and night, April 29.

3. CALIFORNIA NEVADA (W)

Mrs. Mildred Howell (LR) in place of Georgia Harkness (L) for night session April 29.

4. CENTRAL NEW YORK (NE)

Warren Odom (M) resumes seat at morning session replacing Robert Homer (MR) at morning session April 30.

- Robert Homer* (MR) in place of *Robert McCune* (M) for morning and afternoon, April 29.
5. CENTRAL TEXAS (SC)
 

*W. V. Bane* (MR) in place of *L. Stanley Williams* (M) for morning session April 30.  
*L. S. Williams* resumes seat at afternoon session.  
*H. B. Loyd* (MR) in place of *M. B. Howell* (M) for morning session April 30.  
*M. B. Howell* resumes seat at afternoon session.
  6. HOLSTON (SE)
 

*Richard Timberlake* (MR) in place of *Robert Wilcox* for morning session April 30.  
*Gordon Sterchi* (MR) in place of *Spurgeon McCartt* (M) for morning, April 30.
  7. KANSAS (SC)
 

*Ewart G. Watts* (MR) in place of *Clare J. Hayes* (M) for morning, April 30.  
*Clare J. Hayes* resumes seat at afternoon session.
  8. LOUISIANA (SC)
 

*Jack Cooke* (MR) in place of *George F. Pearce, Jr.* (M) for morning, afternoon, and night session April 30.
  9. MINNESOTA (NC)
 

*Mrs. Chas. W. Spear* (LR) in place of *Gerald B. Needham* (LR) for morning, afternoon, and night April 30.
  10. MISSOURI EAST (SC)
 

*J. C. Montgomery* (MR) in place of *Gregory K. Poole* (M) for morning, April 30.
  11. NEW YORK (NE)
 

*Henry Whyman* (MR) in place of *Douglas Verdin* (M) for morning, April 30.  
*Douglas Verdin* resumes seat at afternoon session.  
*Henry Wyman* (MR) in place of *Doug Verdin* (M) for night, April 29.  
*Doug Verdin* resumes seat at April 30 morning session.
  12. NORTH ALABAMA (SE)
 

*O. B. Sansbury* (MR) in place of *Duncan Hunter* (M) for morning, April 30.  
*Allen D. Montgomery* (MR) in place of *Calvin M. Pinkard* (M) for morning session April 30.
  13. NORTH ARKANSAS (SC)
 

*Clark McClinton* (LR) in place of *Henry Rainwater* (L) for morning session and rest of conference.
  14. NORTH-EAST OHIO (NC)
 

*Theodore Mayer* (MR) in place of *Howard Wiant* (M) for morning, April 30.



*Howard Wiant* resumes seat at afternoon session.

15. NORTH INDIANA (NC)

*Mrs. D. G. Woolpert* (LR) in place of *Leo M. Hauptman* (L) for afternoon and rest of conference, April 30.

16. NORTH IOWA (NC)

*Don Carver* (MR) in place of *Wayne Shoemaker* (M) for morning, April 29.

*Wayne Shoemaker* resumes seat at afternoon session.

17. NORTH TEXAS (SC)

*Alsie H. Carleton* (M) resumes seat at morning session April 30 replacing *T. Herbert Minga*.

18. NORTHWEST TEXAS (SC)

*H. Doyle Ragle* (MR) in place of *S. Duane Bruce* (M) for morning, April 30.

19. OHIO (NC)

*William E. Smith* (MR) in place of *J. Otis Young* (M) for afternoon, April 30.

20. SOUTH GEORGIA (SE)

*Geo. W. Mayo* (LR) in place of *Zach Henderson* (L) beginning at morning recess for balance of conference, April 30.

*W. Aubrey Alsobrook* (MR) in place of *Frank L. Robertson* (M) for morning, April 30.

21. SOUTHERN CALIFORNIA-ARIZONA (W)

*Daniel Walker* (MR) in place of *W. H. Hildebrand* (M) for night session April 29.

*W. H. Hildebrand* resumes seat at morning session April 30.

*U. S. Griggs* (LR) in place of *Ernest C. Colwell* (L) at night session April 29.

*Ernest C. Colwell* resumes seat at morning session April 30.

22. TENNESSEE (SE)

*Frank A. Calhoun* (MR) in place of *W. Bruce Strother* (M) for morning, April 30.

23. TROY (NE)

*Donald Waterfield* (L) resumes seat at morning session replacing *Selma Ogden* (LR) at morning, April 30.

24. VIRGINIA (SE)

*Royall B. Watkins* (MR) in place of *George S. Lightner* (M) for afternoon, April 30.

*George S. Lightner* resumes seat at night, April 30.

25. WESTERN NORTH CAROLINA (SE)

*A. G. Lackey* (MR) in place of *Cecil Heckard* (M) for afternoon, April 29.

*John H. Carper* (MR) in place of *R. H. Nicholson* (M) for afternoon, April 29.

## EVANGELICAL UNITED BRETHREN

### 1. IOWA

*Ray Dellit* (LR) seated for *James Bogenrief* (L), April 27.

*Paul Pfaltzgraff* resumes seat at morning session April 30.

### 2. MONTANA

*Harvey E. Bartram* has left the seat of the Conference April 30.

### 3. OHIO SANDUSKY

*Ora E. Johnson* (MR) in place of *Daniel D. Corl*, April 30.

### 4. SUSQUEHANNA

*Harry A. DeWire* (MR) in place of *Arthur W. Stamback* for the night session April 30.

*Alfred J. Thomas* (MR) in place of *Wm. Lippert* for the morning, afternoon and evening session of April 30.

### 5. WESTERN PENNSYLVANIA

*J. W. Everett* (LR) in place of *Mrs. Carroll Gray* morning of April 30.

*O. A. Burkel* (MR) in place of *Harold R. Burgess* for the morning of April 30.

### 6. WISCONSIN

*Reid E. Mevis* (LR) in place of *Mrs. Merlin Sprecher*, morning and afternoon of April 30.

*Donald D. Fenner* (LR) in place of *Solomon G. Cramer* for the morning of April 30.

*J. EVERETT WALKER*, *Chairman*  
*O. F. LANDIS*, *Secretary*

## REPORT NO. 13. CREDENTIALS

*Afternoon, April 30*

### 1. CENTRAL TEXAS (SC)

*Sidney Roberts* (MR) in place of *Gaston Foote* (M) for afternoon only, April 30.

*Gaston Foote* resumes seat at night session.

*Morgan Garrett* (MR) in place of *L. Stanley Williams* (M) for afternoon, April 30.

*L. Stanley Williams* resumes seat at night session.

### 2. FLORIDA (SE)

*John M. Sikes* (MR) in place of *M. C. Cleveland* (M) for afternoon, April 30.

3. LOUISIANA (SC)  
*Rex Squires* (MR) in place of *Henry Rickey* (M) for afternoon, April 30.
4. LOUISVILLE (SE)  
*Mrs. H. E. Arterburn* (LR) in place of *Albert Hubbard* (L) for afternoon, April 30.  
*Albert Hubbard* resumes seat at night session.
5. MISSISSIPPI (SE)  
*Dan Breland* (LR) in place of *John Satterfield* (L), April 30 for the rest of the conference.
6. MISSOURI EAST (SC)  
*J. Montgomery* (MR) in place of *J. J. Johnson, Jr.* (M) for afternoon, April 30.  
*Gregory K. Poole* (M) resumes seat at night session April 30 replacing *J. C. Montgomery*.
7. NEBRASKA (SC)  
*Nye O. Bono* (MR) in place of *Clarence Foresberg* (M) for morning and afternoon, April 30.  
*Mrs. A. R. Marquardt* (LR) in place of *Mrs. Ed. Cobb* (L) for afternoon session April 30.
8. NEW YORK (NE)  
*Henry Whyman* (MR) in place of *Doug Verdin* (M) for night session April 29; morning session April 30.  
*Douglas Verdin* resumes seat at afternoon session April 30.
9. NORTH GEORGIA (SE)  
*Charles E. Wilson, Jr.* (MR) in place of *Earl Strickland* (M) for April 30.
10. NORTH INDIANA (NC)  
*Mrs. D. G. Woolpert* (LR) in place of *Leo M. Hauptman* (L) for April 30 afternoon and remaining sessions of conference.
11. NORTH-EAST OHIO (NC)  
*Harold Ewing* (MR) in place of *Paul Ward* (MR) for afternoon session.  
*Paul Ward* (MR) in place of *Harold Ewing* for night session April 30.
12. PENINSULA (NE)  
*William Hemphill, Jr.* (MR) in place of *Howard M. Amoss* (M) for afternoon, April 30.
13. PHILADELPHIA (NE)  
*Mrs. Elizabeth Johnson* (LR) in place of *Mrs. Rita Barto* (L) for afternoon session April 30.
14. ROCK RIVER (NC)  
*Gilbert Weishaar* (MR) in place of *Edsel Ammons* (M) for afternoon, April 30.

- Carl Mettling* (MR) in place of *Harry Gibson* (M) for afternoon, April 30.
15. SOUTH GEORGIA (SE)  
*W. R. Cleveland* (MR) in place of *C. Wilbourne Hancock* (M) for afternoon, April 30.
16. SOUTH IOWA (NC)  
*Alvin T. Maberry* (MR) in place of *C. Dendy Garrett* (M) for morning, April 30.  
*C. Dendy Garrett* resumes seat at afternoon session.
17. SOUTHERN CALIFORNIA-ARIZONA (W)  
*Cornish Rogers* (MR) in place of *Edwin Reeves* (M) for afternoon, April 30.  
*Edwin Reeves* resumes seat at night session.  
*Daniel Walker* (MR) in place of *Ray Ragsdale* (M) for afternoon, April 30.  
*Ray Ragsdale* resumes seat at night session.
18. SOUTHWEST TEXAS (SC)  
*R. F. Curl* (MR) in place of *Claus Rohlf*s (M) for afternoon session April 30.  
*T. LeRoy Lain* (LR) in place of *C. W. Brown* (L) for afternoon session April 30.
19. TENNESSEE (SE)  
*W. Bruce Strother* (M) resumes seat at afternoon session replacing *Frank A. Calhoun* (MR), April 30.  
*Frank A. Calhoun* (MR) in place of *Elbert Walkup* (M) for afternoon, April 30.
20. VIRGINIA (SE)  
*R. Beverly Watkins* (MR) in place of *Harold H. Fink* (M) for night session April 30.  
*Harold H. Fink* resumes seat at morning session May 1.  
*James W. Turner* (MR) in place of *Theodore E. Landis* (M) for afternoon, April 30.  
*Theodore Landis* resumes seat at night session.
21. WESTERN PENNSYLVANIA (NE)  
*Hoyt Hickman* (MR) in place of *Arthur Crawford* (M) for morning session April 30.  
*Arthur Crawford* resumes seat at afternoon session April 30.
22. HONG KONG PROVISIONAL  
*K. B. McIntosh* (MR) in place of *C. H. Woo* (L), afternoon, April 30 for balance of conference.

## EVANGELICAL UNITED BRETHREN

### 1. EASTERN

- Elmer Z. Yoder* (LR) in place of *Harold W. Quickel* for the afternoon of April 30.

*George R. Barth* (MR) in place of *Warren A. Loesch* for the afternoon and evening sessions April 30.

2. ILLINOIS

*Dale Catlin* (MR) in place of *Wayne Hess*, afternoon session April 30.

3. OHIO SOUTHEAST

*J. A. Mathias* (LR) in place of *Dale DeLong*, afternoon session April 30.

*J. A. Mathias* (LR) in place of *Marion Prosch* for night session April 30.

*Mary Cabbage* resumes seat morning of April 30.

*J. EVERETT WALKER*, *Chairman*

*O. F. LANDIS*, *Secretary*

REPORT NO. 14. CREDENTIALS

*Night, April 30*

1. ALABAMA-WEST FLORIDA (SE)

*J. Carlisle Miller* (MR) in place of *Charles H. Hildreth* (M) for night session April 28.

*Charles Hildreth* resumes seat at morning session April 29.

*J. C. Miller* (MR) in place of *Joel McDaniel* (M) for morning session.

2. BALTIMORE (NE)

*Theodore Bowen* (MR) in place of *William Firth* (M) for morning, April 30.

*William Firth* resumes seat at afternoon session.

*Forrest C. Stith* (MR) in place of *Marion Michael* (M) for morning, April 30.

*Marion Michael* resumes seat at afternoon session.

*Bruce Poynter* (MR) in place of *Edward Porter* (M) for afternoon and night session.

*Edward Porter* resumes seat at morning session May 1.

*Edward Lewis* (MR) in place of *William Firth* (M) for night session April 30.

*William Firth* resumes seat at morning session May 1.

3. CALIFORNIA-NEVADA (W)

*Mrs. James P. Howell* (LR) in place of *Georgia Harkness* (L), night session May 30.

4. CENTRAL TEXAS (SC)

*Sidney Roberts* (MR) in place of *Gaston Foote* (M) for night session April 30.

*Kenneth B. Copeland* (LR) in place of *E. F. Jud* for night session April 30, and for all sessions May 1.



5. EAST WISCONSIN (NC)  
*L. Clarence Kelley* (MR) in place of *Richard Miller* (M) for night session April 30.
6. FLORIDA (SE)  
*Harry C. Parham* (MR) in place of *John J. Rooks* (M) for night session April 30.  
*John J. Rooks* resumes seat at morning session May 1.
7. LOUISIANA (SC)  
*L. Keith Mason* (MR) in place of *Robert P. Lay* (M) for afternoon, April 30.  
*Roy Mouser* (MR) in place of *David L. Dykes* (M) for night, April 30.
8. MICHIGAN (NC)  
*Keith T. Avery* (MR) in place of *Carlos C. Page* (M) for night, April 30.
9. MINNESOTA (NC)  
*Clare Karsten* (MR) in place of *Dennis Nyberg* (M) for night, April 30.
10. MISSOURI EAST (SC)  
*J. J. Johnson* (M) resumes seat at night session April 30 replacing *J. C. Montgomery* (MR).
11. NEBRASKA (SC)  
*Clarence Forsberg* (M) resumes seat at night session April 30 replacing *Nye O. Bond* (MR)  
*Mrs. Ed. Cobb* (L) resumes seat at night session April 30 replacing *Mrs. A. R. Marquardt* (LR).
12. NEW ENGLAND (NE)  
*Richard Harding* (MR) in place of *Wilbur Ziegler* (M) for night, April 30.
13. NORTH ALABAMA (SE)  
*Thirwell C. Nolen* (LR) in place of *Frank Dominick* (L) for afternoon April 29.
14. NORTH TEXAS (SC)  
*T. Herbert Minga* (MR) in place of *Walter Underwood* (M) for night session April 30.
15. NORTHERN NEW JERSEY (NE)  
*Clark Hunt* (MR) in place of *Dean Lanning* (MR) for night session April 30.
16. OHIO (NC)  
*William Smith* (MR) in place of *J. Otis Young* for night, April 30.
17. PACIFIC NORTHWEST (W)  
*Mrs. Frank Little* (LR) in place of *Lyle Truax* (L) for night, April 30 and for rest of Conference.
18. PENINSULA (NE)  
*Howard M. Amoss* (M) resumes seat at night, April 30 replacing *William Hemphill, Jr.* (MR).

19. PHILADELPHIA (NE)  
Mrs. Kenneth Barto (L) resumes seat at night session April 30 replacing Mrs. Ruleph Johnson (LR).
20. SOUTH GEORGIA (SE)  
J. W. Norwood (MR) in place of *Chester Murray* (M) for night session April 30.  
C. Wilbourne Hancock (M) resumes seat at night session April 30 replacing W. R. Cleveland.
21. SOUTHWEST TEXAS (SC)  
Claus Rohlfs (M) resumes seat at night session April 30 replacing R. F. Curl (MR).
22. TENNESSEE (SE)  
Floyd M. Ford (LR) in place of Joe A. Hundley (LR) for night, April 30.  
Elbert E. Walkup (M) resumes seat at night session replacing Frank A. Calhoun (MR), April 30.
23. WEST TEXAS (C)  
E. C. Ranson (LR) in place of John T. King (L) for afternoon session April 30.  
John T. King resumes seat at night session.

#### EVANGELICAL UNITED BRETHREN CHURCH

1. IOWA  
Harold Dellit (MR) in place of *Leonard Deaver* for night session April 30.
2. WESTERN PENNSYLVANIA  
J. W. Everett (LR) in place of Harry R. Blanset for night session April 30.
3. WISCONSIN  
Reid E. Mevis (LR) in place of Lawrence Hinz for night session April 30.  
J. EVERETT WALKER, *Chairman*  
O. F. LANDIS, *Secretary*

#### REPORT NO. 15. CREDENTIALS

*Morning, May 1, 1968*

1. BALTIMORE (NE)  
Harry K. Underwood (LR) in place of Hurst Anderson (L) for the sessions of May 1.
2. CENTRAL PENNSYLVANIA (NE)  
Mrs. Thomas Hopkins (LR) in place of Mrs. Abram D. Belt (L), morning and afternoon, May 1.  
Mrs. Belt resumes seat at night session.
3. EAST WISCONSIN (NC)  
L. Clarence Kelley (MR) in place of *Richard Miller* for afternoon, April 30.

## 4. FLORIDA (SE)

*M. C. Cleveland* (M) resumes seat at night session April 30 replacing *John M. Sikes* (MR).

*John M. Sikes* (MR) in place of *George Foster* (M) for night session April 30.

*George Foster* resumes seat at morning session May 1.

*Ralph Huston* (M) resumes seat at morning session May 1.

*John M. Sikes* (MR) in place of *Robert M. Blackburn* (M) for morning, May 1.

## 5. GEORGIA (C)

*J. D. Grier* (MR) in place of *A. C. Epps* (MR) for all sessions May 1.

## 6. LITTLE ROCK (SC)

*J. Edward Dunlap* (MR) in place of *Robert E. L. Bearden* (M) for all sessions May 1.

## 7. LOUISVILLE (SE)

*Paul Shepherd* (MR) in place of *Ted Hightower* (M) for night session April 30.

*Ted Hightower* resumes seat morning, May 1.

## 8. MICHIGAN (NC)

*Howard Lyman* (MR) in place of *Robert Jongeward* (M) for morning and afternoon sessions May 1.

*Carlos C. Page* (M) resumes seat at morning session replacing *Keith T. Avery* (MR).

## 9. MINNESOTA (NC)

*Dennis Nyberg* (M) resumes seat at morning session May 1 replacing *Clare Karsten* (MR).

## 10. NEW ENGLAND (NE)

*Richard Harding* (MR) in place of *Blaine Taylor* (M) for afternoon, May 1.

## 11. NEW YORK (NE)

*George Northrop* (LR) in place of *Louis Houser* (L) morning of May 1 to end of conference.

## 12. NORTH ALABAMA (SE)

*Louise Branscomb* (LR) in place of *Burt Purdy* (L) for morning May 1.

## 13. NORTHERN NEW JERSEY (NE)

*Dean Lanning* (MR) resumes seat at morning session replacing *Clark Hunt*, May 1.

*Clark Hunt* (MR) in place of *Forest M. Fuess* (M) for morning session May 1.

## 14. NORTHWEST TEXAS (SC)

*S. Duane Bruce* (M) resumes seat at morning session May 1 replacing *H. Doyle Ragle* (MR).

15. ROCK RIVER (NC)  
*Edsel Ammons* (M) resumes seat at morning session May 1 replacing *Gil Weishaar* (MR).  
*Harry Gibson* (M) resumes seat at morning session May 1 replacing *Carl Mettling* (MR).
16. SOUTH GEORGIA (SE)  
*Alvis A. Waite, Jr.* (MR) in place of *George L. Zorn* (M) for afternoon session May 1.
17. SOUTHWEST TEXAS (SC)  
*C. W. Brown* (L) resumes seat at morning session replacing *T. LeRoy Lain* (LR), May 1.
18. TEXAS (SC)  
*Wallace Shook* (MR) in place of *Harry Rankin* (M) for morning and afternoon sessions May 1.  
*Harry Rankin* resumes seat at night session.  
*Mrs. Lamar Clark* (LR) in place of *Jeff Austin* (L) for morning, April 30.  
*Jeff Austin* seated at afternoon session April 30.
19. VIRGINIA (SE)  
*C. O. Kidd* (MR) in place of *H. H. Fink* (M) for morning May 1.  
*H. H. Fink* resumes seat at afternoon session.
20. HONG KONG PROVISIONAL (OS)  
*Kenneth B. McIntosh* (MR) in place of *C. H. Woo* (L) beginning morning May 1.

# EVANGELICAL UNITED BRETHREN

1. IOWA  
*L. E. Deaver* resumes seat at the morning session May 1.
2. ROCKY MOUNTAIN  
*Keith Spahr* (MR) in place of *Allen Unger* for all day May 1.
3. SUSQUEHANNA  
*A. J. Thomas* (MR) in place of *Gerald D. Kauffman* for afternoon, May 1.  
*Arthur W. Stambach* (M) resumes seat morning of May 1.  
*Harry W. Shenk* (LR) in place of *R. G. Mowery* all day May 1.  
*Wm. J. Lippert* (M) resumes seat morning of May 1.
4. OHIO SANDUSKY  
*Ora E. Johnson* (MR) in place of *Daniel D. Corl* for the rest of this session.
5. OHIO SOUTHEAST  
*Marion Prosch* (L) resumes seat at the morning session May 1.

- Dale DeLong (L) resumes seat at the morning session May 1.
6. WESTERN PENNSYLVANIA  
 J. W. Everett (LR) in place of Dan W. Hummell for the morning of May 1.  
 Harry R. Blanset (L) resumes seat at the morning session May 1.
7. WISCONSIN  
 Donald Fenner (MR) in place of Harvey Schweppe for the morning of May 1.  
 Reid E. Mevis (LR) in place of Mrs. Merlin Sprecher for all day May 1.
- J. EVERETT WALKER, *Chairman*  
 O. F. LANDIS, *Secretary*

## REPORT NO. 16. CREDENTIALS

*Afternoon of May 1*

1. CENTRAL TEXAS (SC)  
 C. C. Sessions (MR) in place of Bruce Weaver (M) for afternoon only, May 1.  
 Max Mobley (LR) in place of Morris D. Walker (L) for afternoon only, May 1.
2. EAST WISCONSIN (NC)  
 L. Clarence Kelley (MR) in place of Marvin A. Schilling (M) for afternoon May 1.  
 Mrs. Marvin Schilling (LR) in place of James Martin (L) for afternoon, May 1.  
 Mrs. Elton Boettcher (LR) in place of Mrs. R. E. Hundley (L) for afternoon May 1.  
 Roger Bourland (MR) in place of Alvin Lindgren (M) for afternoon, May 1.
- 3.. FLORIDA (SE)  
 Robert M. Blackburn (M) resumes seat at afternoon session May 1 replacing John Sikes (MR).  
 Harry C. Parham (MR) in place of Durward C. McDonnell (M) for afternoon May 1.
4. KANSAS (SC)  
 Ewart G. Watts (MR) in place of Roger E. Biddle (M) for afternoon session May 1.  
 Roger Biddle resumes seat at night session.
5. KENTUCKY (SE)  
 Harold W. Dorsey (MR) in place of Albert W. Sweazy (M) for morning, May 1.  
 Albert Sweazy resumed seat at afternoon session.
6. LOUISIANA (SC)  
 Mrs. C. B. McGowan (LR) in place of Robert B. Lay (L) for afternoon, May 1.



*Jack S. Wilkes* (MR) in place of *David L. Dykes* (M) for afternoon, May 1.

7. LOUISVILLE (SE)

*Mrs. H. E. Arterburn* (LR) in place of *Albert Hubbard* (L) for morning and afternoon, May 1.

*Albert Hubbard* resumes seat at night session.

8. MICHIGAN (NC)

*Donald Strong* (LR) in place of *Donald Holbrook* (L) for afternoon session May 1.

9. NEBRASKA (SC)

*Nye O. Bond* (MR) in place of *L. R. Davis* (M) for afternoon, May 1.

10. NEW YORK (NE)

*Henry Whyman* (MR) in place of *Harold Bosley* (M) for afternoon and night session May 1.

*Harold Bosley* resumes seat morning session May 2.

11. NORTH ALABAMA (SE)

*Louis Branscomb* (LR) in place of *Frank Dominick* (L) for afternoon session May 1.

12. NORTH INDIANA (NC)

*Virgil Bjork* (M) resumes seat morning, May 1.

13. NORTH MISSISSIPPI (SE)

*Rush G. Miller* (MR) in place of *George R. Williams* for afternoon, May 1.

14. NORTHERN NEW JERSEY (NE)

*Clark Hunt* (MR) in place of *Forest M. Fuess* (M) for afternoon, May 1.

15. NORTH-EAST OHIO (NC)

*Ron Weber* (LR) in place of *John Chittum* (L) for afternoon, May 1.

16. NORTHWEST TEXAS (SC)

*W. Harry Vanderpool* (MR) in place of *Charles E. Lutrick* (M) for afternoon, May 1.

17. OHIO (NC)

*Damon Young* (MR) in place of *Samuel Wright* (M) for afternoon, May 1.

18. ROCK RIVER (NC)

*Gilbert Weishaar* (MR) in place of *Harry Gibson* (M) for afternoon, May 1.

*Mrs. C. C. Cummings* (LR) in place of *Jennings Laskey* (L) for afternoon, May 1.

19. SOUTH CAROLINA (C)

*J. W. Hayward* (MR) in place of *C. Jasper Smith* (M) for afternoon, May 1.

20. SOUTH GEORGIA (SE)

*J. W. Norwood* (LR) in place of *Chester Murry* (L) for morning, May 1.

21. SOUTHERN ILLINOIS (NC)  
Jack Collins (LR) in place of Ernest Teagle (L) for morning, May 1.
22. TROY (NE)  
*Milton Lavery* (MR) in place of *Charles Schwartz* (M) for afternoon, May 1.
23. WESTERN PENNSYLVANIA (NE)  
Herbert L. Gwyer (LR) in place of Paul C. Reynolds (L) for afternoon, May 1.

#### EVANGELICAL UNITED BRETHREN

1. OKLAHOMA-TEXAS  
*W. Eugene Kay* (MR) in place of *James F. Williamson* for afternoon and night session May 1.
2. WEST VIRGINIA  
*T. N. Bennett* (MR) in place of *Bland Brady* for afternoon of May 1.
3. WESTERN PENNSYLVANIA  
*Bruce H. Bishop* (MR) in place of *Gene E. Sease* for afternoon of May 1.
4. WISCONSIN  
*Donald Fenner* (MR) in place of *Gordon Bender* for afternoon of May 1.  
Mrs. Merlin Sprecher (L) resumes seat at the afternoon session May 1.

J. EVERETT WALKER, *Chairman*  
O. F. LANDIS, *Secretary*

#### REPORT NO. 17. CREDENTIALS

*May 2—Morning*

1. BALTIMORE (NE)  
*Forrest Stith* (MR) in place of *Edward H. Porter* (M) for the morning session May 2.  
*Edward H. Porter* resumes seat for afternoon session.  
*Theodore Bowen* (MR) in place of *William E. Firth* (M) for the afternoon session May 1.  
*William E. Firth* resumes seat for the morning session, May 2.  
*R. Bruce Poynter* (MR) in place of *Edward Porter* (M) for the afternoon session May 1.  
*Edward Porter* resumes seat for the morning session May 2.
2. CENTRAL PENNSYLVANIA (NE)  
*Charles A. L. Bickell* (MR) in place of *D. Frederick Wertz* (M) for the morning and afternoon sessions May 2.

*D. Frederick Wertz* resumes seat for the night session May 2.

*Martin W. Hopkins* (MR) in place of *Earl N. Rowe* (M) for the morning session May 2.

*Earl N. Rowe* resumes seat for the afternoon session.

3. CENTRAL TEXAS (SC)

*Morgan Garrett* (MR) in place of *W. M. Greenwaldt* (M) for night session May 1.

4. GEORGIA (C)

*J. D. Grier* (MR) in place of *A. C. Epps* (MR) for the morning session May 2.

*A. C. Epps* resumes seat for the afternoon session.

5. LOUISIANA (SC)

*J. C. Love* (LR) in place of *Robert P. Lay* (L) for the morning session May 2.

6. LOUISVILLE (SE)

*Mrs. H. E. Arterburn* (LR) in place of *Albert Hubbard* (L) for the morning session May 2, and continuing until the end of the Conference.

7. MICHIGAN (NC)

*Donald Holbrook* (L) resumes seat at morning session, May 2, replacing *Donald Strong* (LR).

*Robert Jongeward* (M) resumes seat for morning session, May 2, replacing *Howard Lyman* (MR).

*Carlos C. Page* (M) resumes seat at morning session, May 2, replacing *Keith T. Avery* (MR), seated May 1.

8. NEBRASKA (SC)

*L. R. Davis* (M) resumes seat for morning session, May 2, replacing *Nye O. Bond* (MR), seated May 1.

9. NORTH IOWA (NC)

*Harry E. Young* (LR) in place of *William P. Applegate* (L) for morning and afternoon sessions, May 2.

*William P. Applegate* resumes seat for night session.

10. NORTH MISSISSIPPI (SE)

*George R. Williams* (M) resumes seat at morning session, May 2, replacing *Rush G. Miller* (MR) seated for afternoon session, May 1.

11. NORTH TEXAS (SC)

*Henry Mood* (MR) in place of *Alsie H. Carleton* (M) for morning and afternoon sessions, May 2.

12. NORTHERN NEW JERSEY (NE)

*Forest M. Fuess* (M) resumes seat at morning session, replacing *Clark Hunt* (MR), seated for all sessions, May 1.

13. NORTHWEST TEXAS (SC)

Lyle Diffebach (LR) in place of J. M. Willson, Jr. (L) for morning session, May 2.

14. OHIO (NC)

Kenneth Hunt (LR) in place of Darrell Hottle (L) for morning session, May 2.

David Sageser (M) in place of J. Otis Young (MR) for night session, May 2.

15. SOUTH CAROLINA (C)

C. Jasper Smith (M) resumes seat for morning session, May 2, replacing J. W. Heyward (MR) seated May 1.

John W. Curry (MR) in place of Warren M. Jenkins (M) for morning, afternoon, and night sessions May 2.

16. SOUTH GEORGIA (SE)

George L. Zorn (M) resumes seat at morning session, May 2, replacing Alvis A. Waite, Jr. (MR), seated May 1.

Chester Murray (L) resumes seat at morning session, replacing J. W. Norwood (LR) seated May 1.

17. SOUTHERN CALIFORNIA-ARIZONA

John Stone (LR) in place of Verne Orr (L) beginning April 30, for the remainder of the Conference.

18. TEXAS (C)

Mrs. Mary Crawford (LR) in place of Thomas W. Cole (L) for morning, afternoon, and night sessions, May 2.

19. WESTERN PENNSYLVANIA (NE)

Herbert L. Gwyer (LR) in place of David Spahr (L) for afternoon session, May 2.

David Spahr resumes seat for night session.

Hoyt Hickman (MR) in place of Arthur Crawford (M) for afternoon session, May 2.

Arthur Crawford resumes seat for night session.

EVANGELICAL UNITED BRETHREN

1. INDIANA SOUTH

Clifford Bingham (LR) in place of George St. Angelo from Tuesday, April 30 through May 3.

2. MICHIGAN

Orin Bailey (MR) in place of W. P. Peck afternoon and evening of May 2.

3. OKLAHOMA-TEXAS

Jay Anderson (L) was present for the morning session May 2.

James Williamson (M) resumes seat at the morning session May 2.

4. ROCKY MOUNTAIN

*Allen Unger* resumes seat at the morning session May 2.

5. SUSQUEHANNA

*Harry DeWire* (MR) in place of *Arthur Stambach* for afternoon and evening of May 1.

*Harry W. Shenk* (LR) in place of *H. LeRoy Marlow* for the full day May 2.

*R. G. Mowery* (L), *Wm. Lippert* (M), *Arthur Stambach* (M), *Gerald Kauffman* (M), *Fred Mund* resume seats at the morning session, May 2.

6. WESTERN PENNSYLVANIA

*O. A. Burkel* (MR) in place of *Arthur T. Moffat* morning and afternoon of May 2.

*Gene E. Sease* (M) resumes seat at the morning session May 2.

*J. W. Everett* (LR) in place of *George Hershberger* for the morning session May 2.

7. WEST VIRGINIA

*T. N. Bennett* (MR) in place of *Robert Dille* for the morning of May 2.

*Bland Brady* (M) resumes seat at the morning session May 2.

8. WISCONSIN

*Reid E. Mevis* (LR) in place of *Donald Lowater*, morning of May 2.

*Donald D. Fenner* (MR) in place of *Milton Giese*, morning of May 2.

*Gordon Bender* (M) resumes seat at the morning session May 2.

J. EVERETT WALKER, *Chairman*

O. F. LANDIS, *Secretary*

REPORT NO. 18. CREDENTIALS

*May 2—Afternoon*

1. CENTRAL ILLINOIS (NC)

*Roy W. Trueblood* (MR) in place of *Frank H. Nestler* (M) for morning, May 2.

*Frank H. Nestler* resumes seat at afternoon session.

*Orval L. Bear* (MR) in place of *Jack B. North* (M) afternoon, May 2.

*Jack B. North* resumes seat at night session.

*Robert A. Thornburg* (MR) in place of *Ben Garrison* (M) for afternoon, May 2.

*Ben Garrison* resumes seat at night session.



2. CENTRAL TEXAS (SC)  
*C. C. Sessions* (MR) in place of *L. Stanley Williams* (M) for afternoon, May 2.  
*L. Stanley Williams* resumes seat at night session.  
*J. W. Sprinkle* (MR) in place of *M. B. Howell* for afternoon, May 2.  
*M. B. Howell* (M) resumes seat at night session.  
*Sidney Roberts* (MR) in place of *W. M. Greenwaldt* (M) for afternoon, May 2.  
*W. M. Greenwaldt* resumes seat at night session.
3. DETROIT (NC)  
*James Ragland* (LR) in place of *Lionel Thompson* (L) for afternoon May 2.  
*Lionel Thompson* resumes seat at night session.
4. HOLSTON (SE)  
*D. Trigg James* (MR) in place of *Frank Settle* (MR) for afternoon, May 2.
5. NEW YORK (NE)  
*Irving Marsland, Jr.* (MR) in place of *William James* (M) for afternoon May 2.  
*William James* resumes seat at night session.
6. NORTH MISSISSIPPI (SE)  
*Rush G. Miller* (MR) in place of *John D. Humphrey* (M) for afternoon, May 2.
7. PHILADELPHIA (NE)  
*Dennis Fletcher* (MR) in place of *F. Lewis Walley* (M) for afternoon, May 2.
8. ROCK RIVER (NC)  
*Harry Gibson* (M) resumes seat at morning session May 2 replacing *Gil Weisbaar* (MR).  
*Mrs. C. Clifford Cummings* (LR) in place of *Mrs. Wm. McCallum* (L) for afternoon and night, May 2.
9. SOUTH GEORGIA (SE)  
*J. W. Norwood* (LR) in place of *Mrs. J. E. Williams* (L) for afternoon, May 2.
10. SOUTHERN CALIFORNIA-ARIZONA (W)  
*Daniel Walker* (MR) in place of *Ray Ragsdale* (M) for afternoon and night, May 1.  
*Ray Ragsdale* resumes seat morning, May 2.
11. TEXAS (C)  
*W. D. Randolph* (MR) in place of *L. B. Felder* (M) for afternoon session May 2.
12. VIRGINIA (SE)  
*James W. Turner* (MR) in place of *R. Kern Eutsler* (M) for afternoon and night, May 2.

13. WEST TEXAS (C)

*Ernest T. Dixon, Jr.* (M) resumes seat afternoon, May 2, replacing *J. C. Owens* (MR).

EVANGELICAL UNITED BRETHREN

1. EASTERN

*Rollin T. Reiner* (MR) in place of *George R. Barth* afternoon, May 2.

*George W. Bashore* (MR) for *Harold S. Peiffer*, afternoon, May 2.

2. INDIANA NORTH

*Paul Eppley* (MR) in place of *John Chambers*, afternoon of May 2.

*John Chambers* resumes seat evening of May 2.

*H. J. Berger* (MR) in place of *V. A. Carlson*, afternoon of May 2.

*V. A. Carlson* resumes seat evening of May 2.

3. OHIO SOUTHEAST

*Stanley Dunkle* (MR) in place of *Carl Butterbaugh*, afternoon of May 2.

4. SUSQUEHANNA

*A. J. Thomas* (MR) in place of *Melvin German, Jr.* for afternoon of May 2.

5. WESTERN PENNSYLVANIA

*Bruce H. Bishop* (MR) in place of *Harry J. Fisher*, afternoon of May 2.

6. WEST VIRGINIA

*Robert Dille* (M) resumes seat at afternoon session May 2.

7. WISCONSIN

*Reid E. Mevis* (LR) in place of *Donald Fenner*, afternoon session May 2.

*J. EVERETT WALKER*, *Chairman*  
*O. F. LANDIS*, *Secretary*

REPORT NO. 19. CREDENTIALS

*May 2—Night*

1. BALTIMORE (NE)

*Edward B. Lewis* (MR) in place of *Edward Porter* (M) for afternoon and night, May 2.

*Edward Porter* resumes seat at morning session May 3.

2. CENTRAL KANSAS (SC)

*Mrs. Elbert DeForest* (LR) has left the seat of the Conference May 2.

3. DETROIT (NC)  
*Merle D. Broyles* (MR) in place of *Hoover Rupert* (M) for night session May 2.  
*Hoover Rupert* resumes seat at morning session May 3.
4. FLORIDA (SE)  
*Harry Parham* (MR) in place of *A. A. Hedberg* (M) for afternoon and night, May 2.
5. LOUISIANA (SC)  
*Mrs. C. B. McGowan* (LR) in place of *Thomas H. Matheny* (L) for night, May 2.  
*Mrs. Glenn E. Laskey* (LR) in place of *W. Davis Cotton* (L) for night session May 2.
6. LOUISVILLE (SE)  
*W. E. James* (MR) in place of *Ted Hightower* (M) for night, May 2.  
*Ted Hightower* resumes seat at morning session May 3.
7. MISSOURI EAST (SC)  
*J. C. Montgomery* (MR) in place of *Monk Bryan* (M) for afternoon and night, May 2.
8. NORTH ALABAMA (SE)  
*O. B. Sansbury* (MR) in place of *Lorenzo D. Tyson* (M) for night, May 2.
9. NORTH-EAST OHIO (NC)  
*Harold Ewing* (MR) in place of *R. H. Courtney* (M) for night, May 2.  
*R. H. Courtney* resumes seat at morning, May 3.
10. NORTH GEORGIA (SE)  
*Harold T. Daniel* (LR) in place of *Burt Lance* (L) for night, May 2, and remainder of conference.
11. NORTH MISSISSIPPI (SE)  
*John D. Humphrey* (M) resumes seat at night session May 2 replacing *Rush G. Miller* (MR).
12. NORTH TEXAS (SC)  
*T. Herbert Minga* (MR) in place of *Robert Goodrich* (M) for night, May 2.
13. OHIO (NC)  
*Damon P. Young* (MR) in place of *J. Otis Young* (M) for night, May 2.  
*David Sageser* (MR) in place of *Emerson Colaw* (M) for night, May 2.
14. SOUTH GEORGIA (SE)  
*Aubrey Alsobrook* (MR) in place of *Frederick Wilson* (M) for night session May 2.  
*Mrs. J. E. Williams* (L) resumes seat at night session May 2 replacing *J. W. Norwood* (LR).

15. WESTERN PENNSYLVANIA (NE)

Herbert L. Gwyer (LR) in place of Paul C. Reynolds (L) for night, May 2.

EVANGELICAL UNITED BRETHREN

1. *Elmer Z. Yoder* (MR) in place of *Fred G. Bollman*, afternoon session May 2.

*Rollin Reiner* (MR) in place of *Carl Schneider*, night session May 2.

2. OHIO MIAMI

*Paul Chastain* (MR) in place of *Louis Oden* for full day, May 3.

3. OHIO SOUTHEAST

*Carl Butterbaugh* (MR) resumes seat at night session May 2.

4. PACIFIC NORTHWEST

*Lloyd G. Uecker*, *Delbert Keller* (M Observers) have left the seat of the conference May 2.

*D. L. Vermillion* (M) left the seat of the conference May 2.

5. SUSQUEHANNA

*A. J. Thomas* (MR) in place of *Melvin German*, night session May 2.

6. WISCONSIN

*Donald D. Fenner* (MR) in place of *Gordon R. Bender* for the afternoon and evening session May 2.

J. EVERETT WALKER, *Chairman*

O. F. LANDIS, *Secretary*

REPORT NO. 20. CREDENTIALS

*Morning, May 3*

1. BALTIMORE (NE)

*Harry K. Underwood* (LR) in place of *Thurman L. Dodson* (L), night, May 2.

*Harry K. Underwood* (LR) in place of *Hurst Anderson* (L), morning, May 3 and for remainder of conference.

2. CENTRAL PENNSYLVANIA (NE)

*Mrs. Frank W. Ake* (LR) in place of *Richard A. Lank* (L), morning, May 3 and the rest of the conference.

3. CENTRAL TEXAS (SC)

*C. C. Sessions* (MR) in place of *Gaston Foote* (M) for night, May 2.

*Gaston Foote* resumes seat at morning session May 3.

4. FLORIDA (SE)  
*A. A. Hedberg* (M) resumes seat at morning, May 3,  
replacing *Harry Parham* (MR).  
*Harry Parham* (MR) in place of *M. C. Cleveland* (M)  
for night, May 3, and to end of conference.
5. LOUISIANA (SC)  
*Mrs. C. B. McGowan* (LR) in place of *Tom H. Matheny* (L) for morning, May 3.  
*Rex Squyres* (MR) in place of *David L. Dykes* (M)  
for morning, May 3.
6. MISSOURI EAST (SC)  
*Monk Bryan* (M) resumes seat at morning session  
May 3 replacing *J. C. Montgomery* (MR)
7. NEBRASKA (SC)  
*Mrs. A. R. Marquardt* (LR) in place for *Mrs. Ed. Cobb* for morning, May 3.
8. NORTH ALABAMA (SE)  
*O. B. Sansbury* (MR) in place of *Calvin M. Pinkard*  
(M) for morning, May 3.
9. NORTH-EAST OHIO (NC)  
*Russ Hoy* (MR) in place of *Howard Wiant* (M) for  
night, May 2.  
*Howard Wiant* resumes seat morning, May 3.
10. OKLAHOMA (SC)  
*Clay Felts* (LR) in place of *John Stone* (LR) for  
morning session May 3.
11. PHILADELPHIA (NE)  
*F. Lewis Walley* (M) resumes seat at morning session  
May 3 replacing *Dennis Fletcher* (MR).
12. ROCK RIVER (NC)  
*Mrs. Wm. McCallum* (L) resumes seat at morning  
session May 3 replacing *Mrs. C. C. Cummings*  
(LR).
13. SOUTH CAROLINA (C)  
*Warren Jenkins* (M) resumes seat at morning session  
May 3 replacing *J. W. Curry* (MR).
14. SOUTH GEORGIA (SE)  
*Frederick Wilson* (M) resumes seat at morning ses-  
sion May 3 replacing *W. A. Alsobrook* (MR).  
*W. Aubrey Alsobrook* (MR) in place of *G. Ross Freeman* (M) for morning, May 3 after recess.
15. SOUTHERN CALIFORNIA-ARIZONA (W)  
*Daniel Walker* (MR) in place of *W. H. Hildebrand*  
(M) beginning morning, May 3 to end of confer-  
ence.  
*J. Wesley Hole* (L) in place of *Marion Walker* (L)  
for morning, May 3 to end of conference.



16. SWITZERLAND (OS)

Ernst Ryser (L) has left the seat of the conference May 3.

17. TEXAS (C)

Thomas W. Cole (L) resumes seat at morning session May 3 replacing Mrs. Mary Crawford (LR)

18. TEXAS (SC)

*Grady Hardin* (MR) in place of *D. L. Landrum, Sr.* (M) for morning, May 1.

*D. L. Landrum* resumes seat at afternoon session.

Mrs. Lamar Clark (LR) in place of Jeff Austin (L) for morning and afternoon, May 1.

Nace Crawford (M) resumes seat at morning, May 2 replacing *Richard Murray* (MR).

EVANGELICAL UNITED BRETHREN

1. INDIANA NORTH

*Paul Eppley* (MR) in place of *Joe Penrod* for full day, May 3.

*Joe Penrod* (M) has left the seat of the conference May 3.

2. IOWA

*Harold Dellit* (MR) in place of *Ray Russell* for balance of conference.

*Ray Russell* has left the seat of the conference.

3. OHIO SOUTHEAST

*Stanley Dunkle* (MR) in place of *Howard Buckley* for the morning, May 3.

4. PACIFIC NORTHWEST

Mrs. Oscar Carlson and Mrs. Don Warner (L observers) left the seat of the conference at morning recess May 3.

5. SUSQUEHANNA

*Melvin German, Jr.* (M) resumes seat at the morning session May 3.

Harry W. Shenk (LR) in place of G. LeRoy Marlow for full day May 3.

*Harry A. DeWire* (MR) in place of *Robert H. Stolte* for full day May 3.

6. WESTERN PENNSYLVANIA

J. W. Everett (LR) in place of Weight M. Bittner for the full day May 3.

*Arthur T. Moffat* (M) resumes seat at the morning session May 3.

7. WISCONSIN

*Donald D. Fenner* (MR) in place of *Willard W. Scholz* for the morning, May 3.

Reid Mevis (LR) in place of Mrs. Merlin Sprecher  
for morning session May 3.

J. EVERETT WALKER, *Chairman*  
O. F. LANDIS, *Secretary*

## REPORT NO. 21. CREDENTIALS

*May 3—Afternoon*

1. CENTRAL TEXAS (SC)  
*Morgan Garrett* (MR) in place of *M. B. Howell* (M)  
for afternoon May 3.  
*M. B. Howell* resumes seat at night session.
2. DETROIT (NC)  
*Merle Broyles* (MR) in place of *Hoover Rupert* (M)  
for afternoon, May 3.  
*Hoover Rupert* resumes seat at night session.
3. OHIO (NC)  
*Damon Young* (MR) in place of *Paul Vandergriff*  
(M) for May 3, morning and the rest of the con-  
ference.
4. ROCK RIVER (NC)  
*Charles Peterson* (MR) in place of *Edsel Ammons*  
(M) for afternoon, May 3.  
*Gilbert Weishaar* (MR) in place of *Roy Larson* (M)  
for afternoon, May 3.
5. SOUTH GEORGIA (SE)  
*J. W. Norwood* (LR) in place of *George W. Mayo*  
(L) for May 3 morning and the rest of the con-  
ference.  
*W. A. Alsobrook* (MR) in place of *Frank L. Robert-*  
*son* (M) for afternoon, May 3.  
*G. Ross Freeman* (M) resumes seat at afternoon ses-  
sion replacing *Aubrey Alsobrook* (MR) May 3.
6. SOUTHWEST TEXAS (SC)  
*Sam Fore* (MR) in place of *Elmer Hierholzer* (M)  
for afternoon, May 3.  
*Frederick Erick* (LR) in place of *C. W. Brown* (L)  
for afternoon, May 3.
7. TEXAS (SC)  
*Elza Love* (MR) in place of *Harold Fagan* (M) for  
afternoon, May 1.  
*Richard Murray* (MR) in place of *Nace Crawford*  
(M) for afternoon, May 1.  
*Carlos Davis* (MR) in place of *Nace Crawford* (M)  
for afternoon, May 2.

8. WESTERN NORTH CAROLINA (SE)

*James C. Stokes* (MR) in place of *Herman Nicholson* (M) for afternoon and night, May 3.

*Rollin P. Gibbs* (MR) in place of *Robert G. Tuttle* (M) for all sessions May 3.

EVANGELICAL UNITED BRETHREN

1. EASTERN

*George R. Barth* (MR) in place of *D. L. Fegley*, afternoon of May 3.

2. NEBRASKA

*Richard A. Heim* (M) left the seat of the conference the afternoon of May 3.

*James Hoyt* (L) left the seat of the conference the afternoon of May 3.

3. OHIO SOUTHEAST

*Stanley Dunkle* (MR) in place of *Howard Buckley* afternoon and evening of May 3.

4. PACIFIC NORTHWEST

*Kenneth Dooley* (M-Observer) left the seat of the conference at 4:00 p.m., May 3.

5. WESTERN PENNSYLVANIA

*O. A. Burkel* (MR) in place of *Harry J. Fisher* the evening of May 3.

*J. EVERETT WALKER*, *Chairman*

*O. F. LANDIS*, *Secretary*

REPORT NO. 22. CREDENTIALS

*May 3—Night*

1. HOLSTON (SE)

*John Lundy* (LR) in place of *Charles Hutchens* (L) for night session May 3.

2. LOUISIANA (SC)

*Rex Squyres* (MR) in place of *Ben R. Oliphint* (M) for afternoon, May 3.

3. NEBRASKA (SC)

*Melvon L. Ireland* (MR) in place of *Clarence Forsberg* (M) for afternoon and night sessions May 3.

4. NORTH ALABAMA (SE)

*Louise Branscomb* (LR) in place of *Jesse A. Culp* (L) for afternoon, May 3.

*O. B. Sansbury* (MR) in place of *Denson N. Franklin* (M) for night, May 3.

5. NORTH TEXAS (SC)

*Mrs. Harvey Piercy* (LR) seated for *Leo Baker* (L) all day May 3.

## 6. FRATERNAL DELEGATES

For membership see page 14.

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## 7. PLAN OF ORGANIZATION AND RULES OF ORDER

For membership see page 14.

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## 8. PRESIDING OFFICERS

For membership see page 14.

For report see list of Presiding Officers.

## 9. REFERENCE

For membership see page 14.

### REPORT

#### Petitions

The following petitions have been received by the Conference Secretary, and the Committee on Reference has referred them to the General Conference legislative committees. Except where there are several petitions dealing with the same subject, the number is recorded first, the subject is recorded next, and the author or source is listed last.

*Petitions 1 to 494, inclusive, are all entitled "Conference Status for Local Elders" and are referred to the Committee on Ministry.*

1. Mr. Harry F. Scheldt, Bunker Hill Meth. Church, Bunker Hill, Illinois.
2. Nola Mae Van Glider, Rt. 1, Sumner, Illinois.
3. Leland Hooper, Box 431, Clay City, Illinois.
4. Mary Alice Etheridge, Golden Gate Meth. Church, Golden Gate, Illinois.
5. Frank K. Bunting.
6. Linda Adams.
7. Shirley Adams.
8. Ervie Beers, Jr., Trinity Methodist Church, West Frankfort, Ill.
9. Ann Bunting.
10. Mrs. Clarence Debbs.
11. Mrs. Alan B. Gill.
12. Lillian Hedrick.
13. Mildred McKibben.
14. Rick Etheridge.
15. Mrs. Horace Holt.
16. Paul R. Bunting.
17. Delores Barker, Sumner, Illinois.
18. Samuel N. Totten, Southern Illinois Conf.
19. Floyd E. Whitmer, Dale Methodist Circuit, Illinois.

20. Caroline Hon, et. al., First Methodist Church, Crossville, Illinois.
21. Grace Tucker, Box 11, McLeansboro, Illinois, Dale Meth. Church.
22. Bessie Finley.
23. Edward Tucker, Box 11, McLeansboro, Illinois, Dale Meth. Church.
24. Official Board, Brookport Methodist Church, Brookport, Illinois, James N. Vick, Chairman.
25. Earl and Virgie Delap, Broughton, Illinois, Broughton Methodist Church.
26. Mrs. Maude Gunte, Broughton Meth. Church, Broughton, Illinois.
27. Mrs. Wilma Barker, Broughton Methodist Church, Broughton, Illinois.
28. Larry Finazzo, Trinity Meth. Church, W. Frankfort, Illinois.
29. North East Ohio Conference, J. Meade Letts, Secretary.
30. W. E. Finley.
31. Mrs. Russell Shan, Noble, Illinois.
32. Ada Friel, 307 S. Locust St., McLeansboro, Illinois. Dale Meth. Church.
33. Margaret Moore.
34. R. E. George, Pastor, Trinity Methodist Church, W. Frankfort, Illinois.
35. Mrs. Julia E. Correll.
36. Lawrence Hazel.
37. Toney Diesser.
38. Kathryn Diesser.
39. Ralph M. Scheratz.
40. James Slone.
41. Stanley Strome.
42. Mrs. Alma Lockman, Trinity Methodist Church, West Frankfort, Illinois.
43. Lawrence Thomann.
44. Minnie Seesengood.
45. Max L. Martin, Southern Illinois Conf.
46. Carl E. Royse.
47. Mrs. Doris Schwartz.
48. Zelma L. Toliver.
49. Esther Sesengood.
50. Florence Weidner.
51. Bonnie L. Gray.
52. Clifford E. and Norma Jean Stevens, Rte. 2, Box 159, Effingham, Illinois.
53. Carla Royse.
54. Henry Myers.
55. Mrs. W. A. McCracken, Lay Delegate, Southern Illinois Conference.
56. Mr. and Mrs. Orran Keach, Rose Hill Meth. Church.
57. D. L. Blessing, Lawrenceville, Illinois.
58. Mrs. Charles E. Ray.
59. Glen D. Gerdt, Bunker Hill Meth. Church, Bunker Hill, Illinois.
60. Raymond M. Smith, Bunker Hill Meth. Church, Bunker Hill, Illinois.
61. Mrs. John Kemper, Mound City Methodist Church, Mound City, Illinois.
62. Bernice E. Smith, Bunker Hill Methodist Church, Bunker Hill, Illinois.
63. Mrs. Jennie M. Griebel, Box 131, Bunker Hill, Ill., Bunker Hill Meth. Church.
64. Mr. and Mrs. Rex Carpenter, Rose Hill Methodist Church.



65. Mrs. Fred Harper.
66. Mildred E. Vollmar, Bunker Hill Meth. Church, Bunker Hill, Illinois.
67. R. D. and Jewel Mefford.
68. Don Gray, Zion Methodist Church, Laurenceville, Illinois.
69. Mr. and Mrs. William Percival, Rte. 2, Effingham, Illinois.
70. Mrs. Lavena V. Atkinson, Palestine, Illinois.
71. Frederick Atkinson, Palestine, Illinois.
72. Allene Blessing.
73. Marvin and Doris Burton.
74. William C. McBride, W. Cedar St., Rte. 1, Sumner, Illinois.
75. Harold Milliman.
76. Helen Price.
77. Eleanor W. Noble, Bunker Hill Methodist Church, Bunker Hill, Illinois.
78. Gerald McCormack.
79. Emma Williams.
80. Richard C. Noble, Bunker Hill Meth. Church, Bunker Hill, Illinois.
81. Lucille McCormack.
82. Rosetta Urfer.
83. Jack Allard.
84. Olin J. Grove.
85. Leon Urfer.
86. Ruth Witsman.
87. Eva Pottorff.
88. Walter G. Urfer.
89. Ivan Pottorff.
90. Robert Stiff.
91. Cecil Franklin.
92. Mrs. Cecil Franklin.
93. Mrs. L. Isabell Hall.
94. Albert Linder.
95. Isabel Fritschle.
96. F. D. Robins.
97. Mrs. Gordon Allard.
98. Selma Milliman.
99. Mrs. Russell Woods.
100. Irene Hendershott.
101. Anna Cleaver.
102. Mark Rottingham.
103. Chloe Ulmer.
104. Mrs. Walter Fallert.
105. Flossie Urfer.
106. Maxine Robins.
107. Viola Cunningham.
108. Judy Urfer.
109. Clella Rottinghaus.
110. Mabel Grove.
111. Imer Swinson.
112. Gordon Allard.
113. Approved Supply Pastors' Fellowship, Indiana Conference, George Angerer, President.
114. Mr. and Mrs. John Straub, Rte. 1, Fairfield, Illinois.
115. Nancy Allard.
116. Gerald and Mary Ann Young, Rte. 2, Effingham, Illinois.
117. Harlan C. and Luella M. Hooks, Rte. 1, Box 103, Mason, Illinois.
118. Mrs. Mary A. Trent, Broughton Meth. Church, Broughton, Illinois.
119. Mrs. Purl Griesemer.

120. Mrs. Minnie L. Webb, Bunker Hill Methodist Church, Bunker Hill, Illinois.
121. Sue Rountree, Box 11, Dale, Illinois, Dale Meth. Church.
122. George and Lorene Spragg, Rte. 1, Mason, Illinois.
123. Clarence and Avis Pfenninger.
124. Melvin G. and Avanelle Hooks, Mason, Illinois.
125. Birdie Higgs, Altamont, Illinois.
126. J. W. Hendershott.
127. Helen E. Johnson, Sumner, Illinois.
128. O. T. Kennedy, et. al.
129. Mr. and Mrs. Charles O. Hooks, Mason, Illinois.
130. Mr. and Mrs. H. C. Vanway, Rte. 4, Fairfield, Illinois.
131. John D. and Mabel McCain, 400 Keller Drive, Effingham, Illinois.
132. Howard and Jean Davis.
133. Russell and Corine Warren, Cisne, Illinois.
134. Miss Eleanor Simms, Rte. 3, Fairfield, Illinois.
135. Mr. John Hillison, Rte. 3, Mt. Carmel, Illinois.
136. Robert L. and Rita L. McCain, Rte. 1, Mason, Illinois.
137. Dale Lankston.
138. Mrs. Virginia J. Deem, Geff, Illinois.
139. Charles E. Parr, et. al., Keensburg Methodist Church, Keensburg, Illinois.
140. Mr. and Mrs. Theron Sprague, Bethel Meth. Church, Fairfield, Illinois.
141. Helen L. Harris.
142. Harold and Anita Witten, Rte. 3, Fairfield, Illinois.
143. Fred M. and Anna Lou Taylor, Rte. 3, Fairfield, Illinois.
144. Carlsen and Marjorie Broch, Rte. 1, Fairfield, Illinois.
145. Mrs. Edythe N. Brown, Geff, Illinois.
146. Gerald and Alma Robertson, Mason, Illinois.
147. Frank and Lucille McCarty, Rte. 1, Altamont, Illinois.
148. Orra L. and Mrs. Orra L. Phillips, Rte. 1, Altamont, Illinois.
149. Mrs. Leslie Hance, Lay Delegate, Southern Illinois Conf.
150. Vera Johnson, Macedonia, Illinois.
151. Judith L. Loos, Lawrenceville, Illinois.
152. James E. Moore, Macedonia, Illinois.
153. Vachel Fisius, Rte. 1, Sumner, Illinois.
154. Harold E. Fisius, Rte. 1, Sumner, Illinois.
155. Wilford Johnson, Macedonia, Illinois.
156. Iva E. Sigrist.
157. Chester Meadows.
158. Helen Kearney.
159. Mr. and Mrs. Frank Garrett, Broughton Meth. Church, Broughton, Illinois.
160. Mrs. Jesse Scroggins, Bunker Hill, Illinois.
161. Mrs. Vera M. Schildt, Bunker Hill Meth. Church, Bunker, Hill, Illinois.
162. Verna Ulrich, Rte. 1, Sumner, Illinois.
163. Mrs. Ruby Carlton, Star Rte., McLeansboro, Illinois.
164. Leroy Bennett, Sumner, Illinois.
165. Official Board, Mound City Methodist Church, Mound City, Illinois, Chellis George, Chairman.
166. William and Joanne Marlow.
167. Vernon Johnson, Jr., Rte. 2, Sumner, Illinois.
168. E. L. and Jessie Voris, Box 61, Geff, Illinois.
169. Harold and Glenda Holman, Geff, Illinois.
170. Bluebelle Schimpf, et. al., Gorham, Illinois.
171. Sharen Hillison, Rte. 3, Mt. Carmel, Illinois.
172. Berneice Haverken.
173. Frances Bunnage.

174. Lucille Griesemer, Box 416, St. Francisville, Illinois.
175. Glenn Leighty, Jr., Rte. 1, St. Francisville, Illinois.
176. Henry H. and Mary Lee Jones, Rte. 2, Effingham, Illinois.
177. Mrs. Loretta Edgin.
178. Horace Holt.
179. James A. Adams.
180. Kathryn McKibben.
181. Floyd Brunnage.
182. Thelma Adams.
183. William J. Etheridge.
184. Florence Whitmer, Dale Methodist Church, Dale, Illinois.
185. Official Board, Fredonia Methodist Church, Frank E. King, Chairman.
186. Olive Schwenke, Noble, Illinois.
187. Mrs. John W. Saul, Grand Tower, Illinois.
188. Eileen Stiff.
189. Velma Stone, Methodist Church, Grand Tower, Illinois.
190. Vern and Mildred E. Courtright, Rte. 3, Fairfield, Illinois.
191. Darroll and Doris Courtright, Rte. 3, Fairfield, Illinois.
192. Mrs. Mary M. Clark, Noble, Illinois.
193. Mrs. Ethel Rushing.
194. Mrs. Georgia Hunt, Dale, Illinois.
195. L. D. Hunt, Methodist Church, Dale, Illinois.
196. G. T. and Hattie Faye Hoskins, Rte. 3, Fairfield, Illinois.
197. Lillian Webb, Dale Methodist Church, Rte. 1, Broughton, Illinois.
198. Jean Maybery, Broughton, Illinois, Dale Methodist Church.
199. Pauline Williams, Dale Methodist Church, Dale, Illinois.
200. Helen Austin, Dale Methodist Church, Dale, Illinois.
201. Jan Rountree, Dale Methodist Church, Dale, Illinois.
202. Lorene Stoltz, Rte. 2, McLeansboro, Illinois, Dale Methodist Church.
203. Florence Trobaugh, Dale Methodist Church, Dale, Illinois.
204. Mrs. Paul H. Rountree, Dale Methodist Church, Dale, Illinois.
205. Mrs. Burl Lee.
206. William R. Emblidge, Jr., Pastor, United Church of Canastota, Canastota, New York.
207. Mrs. Burl Lee.
208. Loretta M. Palmer and Melba L. Tubbs, Geff, Illinois.
209. Marie and Elmer Tubbs, Geff, Illinois.
210. Francis Merritt, Rte. 3, Fairfield, Illinois.
211. Joe W. Treat, Southern Illinois Conference.
212. Jim Stanart, Dale Methodist Church, Dale, Illinois.
213. George W. Ausbrook, Noble, Illinois.
214. Janet Faro.
215. Oscar Leighty.
216. Dave Akin.
217. Jack Faro.
218. Elvera R. Brewbaker.
219. Thelda Leighty, Rte. 1, Box 242, St. Francisville, Illinois.
220. Thelma Aikin.
221. Clarence Akin.
222. Byron Brewbaker.
223. Ralph W. Aly, Eddyville Methodist Church.
224. Mrs. Charlotte Parrott.
225. Mrs. A. E. Russell, Noble, Illinois.
226. Sarah Kenupp, Rte. 2, Sumner, Illinois.
227. Ray Van Gilder, Rte. 1, Sumner, Illinois.
228. Donald Keneipp, Rte. 2, Sumner, Illinois.
229. Harvey Bennett, R.F.D., Sumner, Illinois.

230. Mrs. Verna Bennett, Sumner, Illinois.
231. Gail Bennett, Rte. 2, Sumner, Illinois.
232. Ralph Z. Gerdt, Methodist Church, Bunker Hill, Illinois.
233. James R. Leighty.
234. Frances Leighty, Rte. 1, St. Francesville, Illinois.
235. Harold Leighty, Rte. 1, St. Francesville, Illinois.
236. Roy E. Cunningham, Zion Methodist Church, Lawrenceville, Illinois.
237. Mrs. Frank Ring, Noble, Illinois.
238. Marion Ford, Noble, Illinois.
239. Peggy Ford, Noble, Illinois.
240. Carol M. Anderson, Noble, Illinois.
241. Mrs. Ruby Sidener.
242. Mrs. Roy E. Cunningham, Zion Methodist Church, Lawrenceville, Illinois.
243. Golda Lutz.
244. Betty Gray.
245. Elizabeth Myers.
246. Eugene Weidner.
247. Howard Gray, Jr.
248. Robert Feldman.
249. Sally Jo Feldman.
250. Allen Hickenbottom.
251. Don Flannigan, West End Methodist Church.
252. Charles Avey, Belknap Methodist Church.
253. Guy Casper, Jr., Belknap Methodist Church, Belknap, Ill.
254. Harold Wright, Sumner, Illinois.
255. Richard J. Beiderman, et. al.
256. Mrs. Arthur Irvin, Broughton Methodist Church, Broughton, Illinois.
257. Grace Harmon McGary, Louisville, Illinois.
258. Official Board, Bunker Hill Methodist Church, Bunker Hill, Illinois. H. F. Scheldt, Chairman.
259. Official Board, Dorchester Methodist Church, Laura Price, Secy.
260. Forrest Crouch, Newton, Illinois.
261. Hazel Sullivan.
262. Jessie Jones, et. al., Ellis Grove, Illinois.
263. Marianna Murvin, Noble, Illinois.
264. Elbert Hutchcraft, Macedonia, Illinois.
265. Mrs. Agnes Wilkerson, Ewing, Illinois.
266. Harold E., Virginia, and Ted Richardson, Loogotie, Illinois.
267. Jesse E. Scroggins, P. O. Box 115, Bunker Hill, Illinois.
268. Mrs. Margaret N. Gerdt, Methodist Church, Bunker Hill, Illinois.
269. Virginia Fiscus, Rte. 1, Sumner, Illinois.
270. Hazel Loos, Rte. 1, Lawrenceville, Illinois.
271. Harry R. Loos, Lawrenceville, Illinois.
272. Clarence E. Buchana, Lawrenceville, Illinois.
273. John Ulrich, Sumner, Illinois.
274. Mary A. Bennett, Sumner, Illinois.
275. Mrs. Betty Lasater, Broughton Methodist Church, Broughton, Illinois.
276. Paul Friel, 307 S. Locust, McLeansboro, Illinois, Dale Methodist Church.
277. Shelly C. Felts, Southern Illinois Conference.
278. Kathryn Kraft.
279. Mrs. Charles and Miss Lotus Hartman.
280. Thelma Royse.
281. Rev. Kenneth P. Ryan.
282. Jessie Wiedner.

283. Mira L. Cazel.
284. Gilbert Toliver.
285. Roy Hanna, Noble, Illinois.
286. Walter J. Miller, Noble, Illinois.
287. Larry Danks, Mason, Illinois.
288. Russell Abernathy, Methodist Church, Lawrenceville, Illinois.
289. Faye Lefferson, Lawrenceville, Illinois.
290. Mrs. Daisy M. Hodges.
291. Miss Joan Hodges.
292. Ernest Lefferson, Lawrenceville, Illinois.
293. Glenn O. Leighty, Rte. 1, Box 242, St. Francisville, Illinois.
294. Mrs. Opal Grove.
295. Eugene Stiff.
296. Donna Grove, West Liberty, Illinois.
297. Mrs. Laura R. Hall, Bunker Hill Methodist Church, Bunker Hill, Illinois.
298. Michael E. Stanart, Dale Methodist Church, Dale, Illinois.
299. Mrs. Lincoln Hunt, Dale, Illinois, Dale Methodist Church.
300. Mr. and Mrs. James A. Majernik, DeSoto, Illinois.
301. Claude L. and Pernie Dasch, Lay Member, Southern Illinois Conf.
302. Marjorie Stanart, Dale, Illinois. Dale Methodist Church.
303. Diane Kimball, McLeansboro, Illinois, Dale Methodist Church.
304. Carol Hutchcraft, 3733 Lindel Blvd., St. Louis, Mo., Dale Methodist Church, Dale, Illinois.
305. Lewis E. Carlton.
306. Mary Craig.
307. Lulu Allard.
308. Herman Robins.
309. George Williams.
310. George Newman.
311. Bonnie L. Walker.
312. Doris Cravens.
313. Ethel Hulse.
314. Marguerite McVaigh.
315. Becky Grove.
316. Russell Woods.
317. Everett Fritschie.
318. Ernest H. Teagle, Lay Delegate to General Conference, Southern Illinois Conference.
319. Joseph W. Semday.
320. Oren M. and Juanita Wright, Effingham, Illinois.
321. Mr. and Mrs. J. Edward Smith, Altamont, Illinois.
322. Charles R. and Johanna McCain, Altamont, Illinois.
323. Official Board, Main Street Methodist Church, Alton, Illinois. Stephen C. Show, Lay Delegate.
324. Kenneth Been, First Methodist Church, Sparta, Illinois.
325. Earl R. and Pat Sullens, Geff, Illinois.
326. Dennis L. Bowser, Sandoval, Illinois.
327. Donald C. Grienlee.
328. Kim Renee and Audrey M. Dugger.
329. Mrs. Lydia Bernhard, Ebenezer Church, Jonesboro, Illinois.
330. Mr. and Mrs. Joe Vaughn and Percy, Rte. 4, Fairfield, Illinois. Bethel Church.
331. Kenneth E. and Lila G. McCain, Altamont, Illinois.
332. Berniece Bailey, Effingham, Illinois.
333. Loren and Elsie Mauck, Geff, Illinois.
334. Max L. and Juanita E. Atkinson, Geff, Illinois.
335. Grant and Linda Hoskins, Geff, Illinois.
336. Jim and Grace Spence, Geff, Illinois.



337. Charles A. and Margaret Thacker, Geff, Illinois.
338. Charles and Carol Ann Vanway, Fairfield, Illinois.
339. Mrs. Bernard and Miss Linda Hooks, Rte. 1, Mason, Illinois.
340. Ronald Holmes.
341. Dwight C. Day, Alma, Illinois. Alma Methodist Church.
342. Larry and Sara Collins, Rte. 3, Fairfield, Illinois.
343. Cecil and Mary Collins, Rte. 3, Fairfield, Illinois.
344. Voris and Judy Miller, Box 63, Wayne City, Illinois.
345. Helen East, Grand Tower, Illinois.
346. Mrs. Delmar Sample, Ellery, Illinois.
347. Allen Proctor.
348. Leroy Moore.
349. Mary Ramsey.
350. Arthur Powsey.
351. Edith Cravens.
352. Dale Moore.
353. Ethel Jones.
354. Alice Moore.
355. Lawrence R. Michels.
356. Charles R. Moore.
357. Delmar Sample.
358. Mrs. Allen Proctor.
359. Betty Moore.
360. Madonna Jones.
361. Nancy Cross.
362. Edna Tucker, Bridgeport, Illinois.
363. Grover E. Gross.
364. Charles Tucker, Rte. 1, Bridgeport, Illinois.
365. Mrs. Grover E. Gross.
366. Lola Davis, Methodist Church, Bunker Hill, Illinois.
367. Dwight J. and Ruth Alexander.
368. Mrs. Bess Gerdt, Bunker Hill Methodist Church, Bunker Hill, Illinois.
369. Virgil O. Vollmar, Bunker Hill Methodist Church, Bunker Hill, Illinois.
370. Mrs. Edwin Abenuirs, Bunker Hill Methodist Church, Bunker Hill, Illinois.
371. Leon K. and Gertrude D. Reichert.
372. Doris J. Rice.
373. Harry A. Rice.
374. Buell Wise, Glendale Methodist Church, Glendale, Illinois.
375. Mrs. Lloyd Doerr, Bunker Hill, Illinois.
376. Evan Semple.
377. Edith M. Semple.
378. Mrs. Ethel Hazel.
379. Ethel Mason, Lay Delegate, Southern Illinois Conference.
380. Leta Leighty.
381. Eva M. Potter.
382. Marian Watkins.
383. James Hutchcraft.
384. Mrs. Ruth Hutchcraft, Macedonia, Illinois.
385. Kathryn Hutchcraft.
386. Mildred K. Berger.
387. Frank Berger.
388. Ed Berger.
389. Kathaleen Miller.
390. Rose Hutchcraft.
391. Charles Moore.
392. Arlie Askew, 105 E. Elm, Noble, Illinois.
393. Charles Askew, 105 E. Elm, Noble, Illinois.

394. Johnie Hutchcraft, Rte. 2, McLeansboro, Illinois. Dale Methodist Church, Dale, Illinois.
395. Golda Miller.
396. John P. Finley, Lawrenceville, Illinois.
397. Omar Perrott.
398. John E. Finley.
399. Florence Finley.
400. Marjorie Vandermark.
401. Mrs. Nellie M. Miller, Noble, Illinois.
402. Mary Toliver, Noble, Illinois.
403. Yvonne Graham, et. al., Saratoga Methodist Church, Anna, Illinois.
404. Lester Lawton.
405. Mary Lawton.
406. Mr. and Mrs. Olen Barnest, et. al., Newton, Illinois.
407. Robert Sturm, Rte. 2, McLeansboro, Illinois. Dale Methodist Church, Dale, Illinois.
408. Paul H. Rountree, Dale Methodist Church, Dale, Illinois.
409. Mrs. Minnie Rountree, Dale Methodist Church, Dale, Illinois.
410. Lillian Greenlee.
411. Charles B. and Dorothea Pringle.
412. Lola Hammons, Dale Methodist Church, Dale, Illinois.
413. T. J. Hammons, Dale Methodist Church, Dale, Illinois.
414. Vane L. Stoltz, Rte. 2, McLeansboro, Illinois. Dale Methodist Church, Dale, Illinois.
415. Marion Sturm, Rte. 2, McLeansboro, Illinois. Dale Methodist Church, Dale, Illinois.
416. Wanda Kempfer, et. al., Preston Methodist Church, Evansville, Illinois.
417. Rev. Richard J. Keim, et. al., St. Luke's Methodist Church, Maryville, Illinois.
418. Carol Drennan, Rte. 2, McLeansboro, Illinois. Dale Methodist Church, Dale, Illinois.
419. Diane Tucker, Box 11, McLeansboro, Illinois. Dale Methodist Church, Dale, Illinois.
420. Mr. Dean and Miss Janet D. Simpson, 713 George St., Fairfield, Illinois.
421. Mrs. Lois Hanson, Methodist Church, Grand Tower, Illinois.
422. Clare and Estella Wagoner, Altamont, Illinois.
423. Margie Ann Holmes.
424. Daniel A. Holmes.
425. Ralph E. and Ollie McCarty, Effingham, Illinois.
426. Hubert and Bernadine Smith, Altamont, Illinois.
427. Harry M. Jackson, et al., Ellis Grove, Illinois.
428. George O. and Gladys B. Deem, Geff, Illinois.
429. E. F. Bourne, Noble, Illinois.
430. Howard A. Bloom, Noble, Illinois.
431. Euert W. Lehman, Bunker Hill Methodist Church, Bunker Hill, Illinois.
432. Beverly Lehman, Bunker Hill Methodist Church, Bunker Hill, Illinois.
433. Kelly R. Allard.
434. Florence Anderson.
435. Linda Grove.
436. Patsy Grove.
437. Ruth B. Kantz.
438. Mrs. Mae Taylor, Macedonia, Illinois.
439. W. C. and Martha Heern.
440. Harold Neely, Grace Meth. Church, Palestine, Illinois.
441. Mr. and Mrs. Leonard R. Moore.

442. Wm. Basil Cox.
443. Jimmie Brown.
444. Earleon Brown.
445. Mrs. Catharine Bunting.
446. Mary Irene Cox.
447. Paul A. Kraft.
448. Cameron Miller.
449. Doris Hutchcraft, RR 2, McLeansboro, Illinois. Dale Methodist Church, Dale, Illinois.
450. John Akin.
451. Flo Shultz, 109 Lorrest St., Sumner, Illinois.
452. Rawleigh Wilson, Elkhville, Illinois.
453. Mrs. Gladys Randles.
454. Mr. & Mrs. Everett Gibbs, Macedonia, Illinois.
455. Fred & Laura Tubbs, Geff, Illinois.
456. Juanita McDannel, Geff, Illinois.
457. Preston P. & Maude Simmons, Geff, Illinois.
458. Mrs. O. H. Holman & Mrs. L. C. Spaulding.
459. Harold & Betty Barnard, Geff, Illinois.
460. Claude & Naomi Spragg, Mason, Illinois.
461. W. S. & Rosa C. Holman.
462. Alta M. McCain, Altamont, Illinois.
463. Mr. & Mrs. W. E. Courtright, Geff, Illinois.
464. Roy C. & Geraldine Withrow, Rt. #3, Fairfield, Illinois.
465. Glen Ellis, Fairfield, Illinois. Ellen Moore Methodist Church.
466. Edw. J. Pochrel, Southern Illinois Conference.
467. Clarence Dobbs.
468. Nile Bunnage.
469. Robert Simms.
470. Earl K. Bunting.
471. Gary Ethridge.
472. Duane Adams.
473. Albert Collins.
474. Alvy Summers.
475. Albert Summers.
476. Lawrence Collins.
477. Flora Bunting.
478. Carrie Bunting.
479. Lucy Simmons.
480. Edward W. Bunting.
481. C. C. Hedrick.
482. Greg Bixler, et al., Galatia Methodist Church, Galatia, Illinois.
483. Miss Rosemary Pierce, Box 421, Clay City, Illinois.
484. James L. Gifford, Ellen Moore Methodist Church, Fairfield, Illinois.
485. Rev. Vernon Brown, Rosiclare, Ill., South Illinois Conference.
486. Don M. Carlton, West Star Route, McLeansboro, Illinois.
487. Virginia McDuffy.
488. Rev. Dean Brown, Golden Gate Methodist Church, Golden Gate, Illinois.
489. Eddie Richardson.
490. Ella Simms.
491. Myrtle Collins.
492. Helen Adams.
493. Jessie L. Winchester, RR 3, Altamont, Illinois.
494. Stanley M. Hutchcraft, Dale Methodist Church; Dale, Illinois.

*Petitions 495 to 711 inclusive are referred to the Committee on Ministry.*

*Petitions 495 to 502 inclusive are entitled "Status of Approved Supply Pastors."*

495. Selma District, Alabama-West Florida Conference; Letcher C. Mitchell, Secretary.
496. Robert A. Holli, et al., Southern Illinois Annual Conference.
497. Approved Supply Pastors Association, Ohio Annual Conference; A. Martin Holteschulte, President.
498. Approved Supply Pastor Fellowship, Baltimore Annual Conference; J. Wm. McNally, President.
499. Ohio Annual Conference; W. Arthur Milne, Secretary.
500. Rev. Ralph L. Mohler, Westport, Indiana. Member Indiana Annual Conference.
501. West Virginia Annual Conference; Virgil H. Ware, Secretary.
502. The King Hill Methodist Church, St. Joseph, Mo.; Dale Lockart, Pastor.
503. Full Conference Membership for Local Elders: Raymond Watkins, Allendale Charge, Southern Illinois Conference.
504. Full Conference Membership for Local Elders: Victor H. Norris.
505. Full Conference Membership for Approved Supplies: Approved Supply Pastors Association, Western Pennsylvania Annual Conference, Jonathan D. Schrecengost, President.
506. Full Conference Membership for Approved Supply Pastors. Jonathan D. Schrecengost, Pastor, Friendship Park Methodist Church, Pittsburgh, Pennsylvania.
507. Rights of Unordained Supply Pastors, Lansing B. Harmon, Jr., 2911 W. Marshall St., Richmond, Va., Centenary Methodist Church.
508. Voting Rights of Approved Supply Pastors. Odie Gregg, North Alabama Conference.
509. Request Full Conference Membership for All Ministers. Daryl K. Williams, Pastor, New River Circuit, Radford, Va.
510. Voting Right for Supply Pastors. Daryl K. Williams, Pastor, New River Circuit, Radford, Va.
511. Ecumenical Chaplaincy. William O. Macket, Oregon Conference.
512. Ecumenical Chaplaincy. Paul K. Deats, Jr., Central Texas Conference.
513. Ecumenical Chaplaincy. Ernest M. Haut, Minnesota Conference.
514. Ecumenical Chaplaincy. Philip A. Crance, et al.
515. Ecumenical Chaplaincy. Robert B. Winget, et al.

*Petitions 516 to 592, inclusive, have been titled:  
 "Qualifications for Ministers." They have been referred  
 to the Committee on Ministry.*

516. Roger U. Plantikow, First Methodist Church, Westfield, N. J.
517. Roger U. Plantikow, First Methodist Church, Westfield, N. J.
518. Mr. Edwin Ankeny, et al., Sandy Mount Methodist Church, Finksburg, Maryland.
519. Edwin Ankeny, Pastor, Sandy Mount Methodist Church, Finksburg, Maryland.
520. Rev. Miss Jeanne Audrey Powers, First University Methodist Church, Minneapolis, Minn.
521. Edwin Schell, Baltimore Annual Conference.
522. William R. Emblidge, Jr., Pastor, United Church, Canastota, New York.
523. Daryl K. Williams, Pastor, New River Circuit, Radford, Va.
524. Winfried Ritter, Pastor, First German Methodist Church, Los Angeles, California.
525. James C. Ledgerwood, Garrett Theological Seminary, Evanston, Illinois.

- 526. Theodore H. Runyon, Jr., et al., Florida Conference.
- 527. I. Melvinne Wohrley, North-East Ohio Conference.
- 528. John W. Chittum, North-East Ohio Conference.
- 529. Gerald A. Crees, Garrett Theological Seminary, Evanston, Illinois.
- 530. Daniel Ross Chandler, Garrett Theological Seminary, Evanston, Illinois.

(Due to an error in numbering, there are no petitions numbered 531 to 539, inclusive.)

- 540. Daniel Ross Chandler, Garrett Theological Seminary, Evanston, Illinois.
- 541. Gerald A. Crees, Garrett Theological Seminary, Evanston, Illinois.
- 542. Eve Jones, Garrett Theological Seminary, Evanston, Illinois.
- 543. Clyde Boyer, Garrett Theological Seminary, Evanston, Illinois.
- 544. Clyde Boyer, Garrett Theological Seminary, Evanston, Illinois.
- 545. Henry S. Davis, Garrett Theological Seminary, Evanston, Illinois.
- 546. Henry S. Davis, Garrett Theological Seminary, Evanston, Illinois.
- 547. Gordon Watson, Garrett Theological Seminary, Evanston, Illinois.
- 548. Board of Ministerial Training, California-Nevada Conference, John V. Albright, Secretary.
- 549. Bernard Johnson, Garrett Theological Seminary, Evanston, Illinois.
- 550. Oregon Conference Board of Ministerial Training, Raymond E. Balcomb, Chairman.
- 551. J. Gordon Melton, Garrett Theological Seminary, Evanston, Illinois.
- 552. Gordon Watson, Garrett Theological Seminary, Evanston, Illinois.
- 553. Rev. Miss Jeanne Audrey Powers, First University Methodist Church, Minneapolis, Minnesota.
- 554. Mrs. C. L. Staffert, San Antonio, Texas, Travis Park Methodist Church.
- 555. Official Board, Central Park Methodist Church, Houston, Texas. E. A. Schapp, Chairman.
- 556. Arthur O. Haistad.
- 557. Mrs. Harold Kerner.
- 558. Official Board, First Methodist Church, Clinton, Minnesota, Donald Williams, Chairman.
- 559. Carroll E. Hard, et al., Gardena, California.
- 560. Board of Ministerial Training, Minnesota Conference, Charles Purdham, Secretary.
- 561. Executive Session, Minnesota Conference, LeRoy M. Klaus, Chairman, Committee on Petitions to General Conference.
- 562. Dwight Haberman, Kabetogama Methodist Church. Box 136, Cook, Minnesota.
- 563. Church Conference, Chapel Hill Methodist Church, San Antonio, Texas. Donna R. Lindsey, Secretary.
- 564. Church Conference, Chapel Hill Methodist Church, San Antonio, Texas. Donna R. Lindsey, Secretary.
- 565. Mr. and Mrs. Stanley C. Wright, Rte. 3, Barnesville, Ohio. First Methodist Church, Barnesville, Ohio.
- 566. Official Board, Simpson Methodist Church, Pullman, Washington, Tim Blosser, Chairman.
- 567. Official Board, First University Methodist Church, Minneapolis, Minnesota. Betty J. Aulkshorn, Secretary.



568. Mr. and Mrs. C. W. Gruver, Scott City, Kansas. Manning Methodist Church.
569. Edgar D. and Irene Cramer, Healy, Kansas. Manning Methodist Church.
570. J. W. and Lillian Fleenor, Healy, Kansas. Manning Methodist Church.
571. J. W. and Lillian Fleenor, Healy, Kansas, Manning Methodist Church.
572. George E. and Madeline Stewart, Healy Methodist Church, Healy, Kansas.
573. Edgar D. and Irene Cramer, Healy, Kansas. Manning Methodist Church.
574. George E. and Madeline Stewart, Healy Methodist Church, Healy, Kansas.
575. Carlos, Ellen Louise, and Elizabeth Roberts, Methodist Church, Shields, Kansas.
576. Carlos, Ellen Louise, and Elizabeth Roberts, Methodist Church, Shields, Kansas.
577. James M. Reed, Rock River Conference.
578. Official Board, Epworth Methodist Church, Tulsa, Okla. Leonard Bolch, Chairman.
579. Dwight A. Haberman, Minnesota Conference.
580. Pastor and Mrs. Lloyd Osborn, Mr. and Mrs. David Bryson, First Methodist Church, Herman, Minn.

(Due to an error in numbering, there are no petitions numbered 581 to 589, inclusive).

590. Mr. and Mrs. Bill R. Pike, Healy, Kansas.
591. Official Board, Epworth Methodist Church, Tulsa, Oklahoma. Leonard Bolch, Chairman.
592. Mr. and Mrs. Bill R. Pike, Healy, Kansas.
593. Standard of Responsible Christian Living. Howard J. Clinebell, Jr., School of Theology, Claremont, California.
594. One Standard of Responsible Christian Living. Ernest C. Colwell, President, School of Theology, Claremont, California.
595. One Standard of Responsible Christian Living. Community Witness Committee, School of Theol. at Claremont, James P. Conn, Chmn.
596. Eliminate Double Standard. Kenneth R. Henke, et al., First Methodist Church, Minneapolis, Minnesota.
597. Eliminate Double Standard. Nancy Clark, et. al.
598. Eliminate Double Standard. John W. Hawley, et. al., First Methodist Church, Minneapolis, Minnesota.
599. Eliminate Double Standard. Ellen Adams, et. al.
600. Pastor and Mrs. Lloyd Osborn and Mr. and Mrs. David Bryson, First Methodist Church, Herman, Minnesota.
601. Qualifications for Minister. Official Board, Hennepin Ave. Methodist Church, Richard P. Hoffmann.
602. Appointments to Non-Methodist Agencies. Robert D. Williams, South Iowa Conference.
603. Appointment to Positions in Non-Methodist Agencies, G. Basil Tadlock, South Iowa Conference.
604. Appointments to Positions in Non-Methodist Agencies, Leroy W. Moore, South Iowa Conference.
605. Appointment to Positions in Non-Methodist Agencies. Lester L. Moore, South Iowa Conference.
606. Ministerial Appointments to Non-Methodist Agencies. Howard E. Hayes, South Iowa Conference.
607. Eight-year Term for Bishops. Official Board, Faith Methodist Church, Minneapolis, Minnesota. Mrs. Dayton Walker, Chmn.

608. Eight-year Term of Office for Bishops. Robert B. Shaw, Pacific Northwest Conference (ret.).
609. Limit Tenure of Bishops. L. B. Hutcherson, Sr.
610. Election and Term of Office of Bishops. Harlan R. Werley, First Methodist Church, Collingswood, New Jersey.
611. Revise Basis for Determining Number of Bishops in a Jurisdiction. Lester L. Moore, South Iowa Conference.
612. Revise Formula for Determining Number of Bishops in a Jurisdiction. Committee on Episcopacy, North Central Jurisdiction. Paul B. Momberg, Secretary.
613. Duties of District Superintendent. Edwin Ankeny, et. al., Pastor, Sandy Mount Methodist Church, Finksburg, Maryland.
614. Duties of District Superintendent. Mr. Edwin Ankeny, et. al., Pastor, Sandy Mount Methodist Church, Finksburg, Maryland.
615. Term of Office for Superintendents, Annual Conference of Indiana Conference South (EUB), Chester B. Winter, Secy.
616. Election of Superintendents. Illinois Conference, EUB Church, Eldon V. Schriver, Secretary.
617. Manner of Choosing District Superintendents. James M. Reed, Rock River Conference.
618. Method of Selecting District Superintendents. J. H. Crum, et. al. North Carolina Conference.
619. Selection of District Superintendents, Roger F. Christianson, 214 E. Spring St., Colona, Ill.
620. Election of Superintendents. B. C. Sievert, Pastor, EUB Church, Waseca, Minnesota.
621. Election of Superintendents, Florida Conference, EUB Church, W. R. Obaugh, Secretary.
622. Ratification of Appointment of District Superintendents. David G. Wilbur, Bethany Methodist Church, Northern New York Conference.
623. Advisory Committee to District Superintendent. Pacific Northwest Conference, Fred A. Rarden, Secretary.
624. Assistants for District Superintendents. I. Melville Wohrley, North-East Ohio Conference.
625. Toward a Re-ordering of Our Ministry. Robert D. Simison, Pastor, Dawson Methodist Church, Wichita, Kansas.
626. Qualifications for Admission on Trial. Richard Collman.
627. Qualifications for Ministers in Special Appointments. Dulaney Barrett, Pastor, University Methodist Church, Las Cruces, New Mexico.
628. Qualifications for Admission into Full Connection. Board of Ministerial Training, Southern California-Arizona Conference, Randall C. Phillips, Chairman.
629. Examination for Local Preacher's License. David G. Wilbur, Bethany Methodist Church, Northern New York Conference.
630. License to Preach. North Iowa Conference, Harvey A. Walker, Secretary.
631. On Trial Relationship. Kansas Conference, H. R. Hildyard, Secretary.
632. Qualifications for Admission on Trial. Board of Ministerial Training, Baltimore Conference, R. Bruce Poynter, Chairman, Committee on Petitions.
633. Admission on Trial. Baltimore Conference Board of Ministerial Training, R. Bruce Poynter, Chairman.
634. Questions to be Asked of Ministerial Candidate. Edgar F. Singer, Endwell Methodist Church, Endwell, New York.
635. Additional Question in Examination of Elder. W. R. Emblidge, Jr., Pastor, United Church, Canastota, New York.

636. Qualifications for Ordination as an Elder. W. R. Emblidge, Jr., Pastor, United Church, Canastota, New York.
637. Admission into Full Connection. Board of Ministerial Training, Baltimore Conference, R. Bruce Poynter, Chairman, Committee on Petitions.
638. Remove Differences between Local Elders. Everett E. Gott, United Methodist Church, Enfield, Illinois.
639. Standards for Candidates for the Ministry. Board of Christian Social Concerns, Northwest Indiana Conference, Allan D. Byrne, Chairman.
640. Standards for Candidates for the Ministry. Board of Christian Social Concerns, Northwest Indiana Conference. Allan D. Byrne, Chairman.
641. Standards for Candidates for the Ministry. Central New York Conference, Stanley C. Robinson, Secretary.
642. Remove References to Use of Alcohol and Tobacco by Clergy. Jack H. Arnold, Pastor, Bethany Methodist Church, Purcellville, Virginia.
643. Delete Paragraphs Relating to Alcoholic Beverages. Board of Ministerial Training and Qualifications, California-Nevada Conference, John V. Albright, Secretary.
644. Deny Use of Tobacco and Alcoholic Beverages to Clergy. Floyd L. Martin, 819 E. Graves Ave., Monterey Park, California.
645. Encourage Personal Voluntary Discipline. Minnesota Methodists for Church Renewal, Clare W. Karsten, Convenor.
646. Qualifications for Ministers and Official Board Members. Robert Bystrom.
647. Qualifications for Supply Pastors. W. R. Emblidge, Jr., Pastor, United Church, Canastota, New York.
648. Encourage Personal Voluntary Discipline. Minnesota Methodists for Church Renewal. Clare W. Karsten, Convenor.
649. Encourage Personal Voluntary Discipline. Minnesota Methodists for Church Renewal, Clare W. Karsten, Convenor.
650. Retain Rule on Tobacco. Builders Class, First Methodist Church, El Monte, California. Frances Holland, Secretary.
651. Use of Tobacco. Ralph L. Johler, Indiana Conference.
652. Use of Tobacco. Orville J. Hoag, First Methodist Church, El Monte, California.
653. Maintain Requirement on Tobacco. Mrs. D. W. Stewart, et. al., Methodist Church, Healy, Kansas.
654. Maintain Position on Tobacco and Alcohol, Ceresco Methodist Church, Ceresco, Nebraska. Mrs. Mary Fisher.
655. Retain Statement on Alcohol and Tobacco in Par. 306.5. Board of Ministerial Training, Michigan Conference, Alden B. Burns, Secretary.
656. Retain Statement on Alcohol and Tobacco in Par. 306.5. Official Board, Boyce Methodist Church, East Liverpool, Ohio. Ralph Stanley, Chairman.
657. Abstinence from Harmful Indulgences. Official Board, Bethesda Methodist Church, Bethesda, Maryland, Harmon C. Welch, Secretary.
658. Re-affirm Position on Abstinence. Official Board, Salem Methodist Church, Hebron, Indiana. Herman Kreiger, Chairman.
659. Maintain Requirement of Abstinence. Mrs. D. W. Stewart, et. al., Methodist Church, Healy, Kansas.
660. Maintain Standard of Abstinence. Atlanta Emory District Conference, Charles L. Hagood, Secretary.
661. Maintain Standard of Abstinence. Seymour District Conference (Texas), H. F. Dunn, Secretary.

662. Moral Discipline. Western New York Conf., Frank J. Mucci, Secretary.
663. Lay Representation in Cabinet. Virgilio T. Velasco, Conference Lay Leader, Northern Philippines Conference.
664. Academic Degrees for Ministers. Dorothea Blyler, Macomb, Illinois.
665. Transfer of Membership for Entering Annual Conference. Richard W. Harrington.
666. Reception of Clergymen in Cooperative Ministry. Ralph L. Minker, Jr., Pastor, Village of Wilde Lake, Columbia, Md.
667. Continuing Education for Ministers. Division of Higher Education, General Board of Education, Wm. Clark.
668. Appointment of Deaconesses. Northern New Jersey Conference, Joseph M. Blisse, Secretary.
669. Lower Voluntary Retirement Age. Robert L. Main, Pastor, Christ Methodist Church, Albuquerque, New Mexico.
670. Ministry to Men in Military Service. Work Group on Families with Youth in Military Service, Fifth Family Life Conference. J. Manning Potts, Chairman.
671. Change in Preaching Practices. Philip N. Lutz, 740 N. 5th St., Carlisle, Iowa. Carlisle Methodist Church.
672. Full-time Service While On Trial. North Iowa Conference, Harvey A. Walker, Secretary.
673. Procedure for Making Ministerial Appointments. Official Board, Independence Methodist Church, Independence, Mississippi, Malcolm Bailey, Chairman.
674. Conference Council Director a Member of the Cabinet. General Conference Delegation, Missouri West Conference, Lyman Firestone.
675. Permit Lay Participation in Ordination of an Elder. Oregon Annual Board of Ministerial Training and Qualifications. Raymond E. Balcomb, Chairman.
676. Change Retirement Age to 62. Thomas A. Edgar, Pastor, First Methodist Church, Gadsden, Alabama.
677. Strengthen Statements on Following the Discipline. I Melville Wohrley, Member North-East Ohio Conference.
678. Leadership of General Boards and Agencies. I. Melville Wohrley, Member, North-East Ohio Conference.
679. Standards for Pastoral Appointments, I. Melville Wohrley, Member, North-East Ohio Conference.
680. Location of Annual Conference Member. Oregon Annual Conference. Ralph H. Richardson, Secretary.
681. Service to Chaplains and other Specialized Ministries. Board of Hospitals and Homes. Robert H. Duncan, Secretary.
682. The Vows of a Minister. North-East Ohio Conference; J. Meade Letts, Secretary.
683. Take Action to Uphold Methodist Doctrine. Harlan R. Werley, Member, First Methodist Church, Collingswood, New Jersey.
684. Change Retirement Age for Pastors. E. E. Branstetter, Pastor, Trinity Methodist.
685. Change "License to Preach" to "License to Prepare." Committee on Recruitment and Conservation of the Ministry, West Virginia Conference, Ross M. Evans, Chairman.
686. Annual Conference Vote of Retirement of Bishop. C. Edwin Murphy, Nebraska Annual Conference.
687. Continuing Education for Ministers. General Board of Education. Howard M. Haim.
688. Responsibility of Pastor. Mrs. Kenneth Renard, Forest Lake, Minnesota. Wyoming Methodist Church, Forest Lake, Minn.

689. Qualifications for Chaplains. Herley C. Bowling, Oklahoma Conference.
690. Revise Section of Discipline on "The Ministry." Board of Ministerial Training and Qualifications, California-Nevada Conference, John V. Albright, Secretary.
691. Educational Requirement for Supply Pastors. Larry W. Baker Member, Methodist Church, Phoenix, Arizona.
692. Age Change for the Retirement of Ministers. G. Weldon Gatlin.
693. Amend Report. Edgar F. Singer, Endwell Methodist, Endwell, New York.
694. Notice of Termination for Supply Pastors. North Carolina Conference, W. Carleton Wilson, Secretary.
695. Face Problem of Divorce among Clergy. Southern California-Arizona Conference. James K. Sasaki, Secretary.
696. Standards for Candidates for Ministry. Southern California-Arizona Conference. James K. Sasaki, Secretary.
697. Limit Length of Pastoral Appointments. Donald E. Redmond, D.S., Corpus Christi District, Texas.
698. Instructions Before the Funeral Service. William R. Emblidge, Jr., Pastor, The United Church of Canastota, Canastota, New York.
699. Instructions to Ministers Concerning the Marriage Ceremony. William E. Emblidge, Jr., Pastor, The United Church of Canastota, Canastota, New York.
700. Christian Marriage. William R. Emblidge, Jr., Pastor, The United Church of Canastota, Canastota, New York.
701. Ministerial Retirement. Central Texas Conference. J. D. F. Williams, Secretary.
702. To Eliminate Ambiguity re: use of "Member on Trial" and "Probationer." New England Southern Conference. Carl W. Saunders, Secretary.
703. Minimum Tenure for Pastors. Rev. Albert J. Schrader, Lexington, Va., Pastor, Trinity Methodist Church.
704. Pastors Keep Abreast of Current Theology. Mrs. Arthur Jensen. Stroudsburg, Pennsylvania.
705. Admit Seminary Students into Full Connection. Board of Ministerial Training and Qualifications, Louisville Conference. Lewis M. Ricketts, Chairman.
706. Method of Making Ministerial Appointments. Lemuel C. Summers, Member, North Mississippi Conference.
707. Pastors Who Are Members of Communist-Front Organizations. I. Melville Wohrley. Member, North-East Ohio Conference.
708. Method of Appointing Preachers. Edwin Ankeny. Pastor, Sandy Mount Methodist Church, Finksburg, Maryland.
709. Observe Ministry Sunday. Division of Higher Education, General Board of Education. Per Wm. E. Clark.
710. Freedom of Movement in the Ministry. D. Clifford Crummey. California-Nevada Conference.
711. Eliminate the Word "Ministry." James M. Reed, Rock River Conference.

*Petitions 712 to 836, inclusive, are all referred to the Committee on Lay Activities and Temporal Economy.*

712. Fidelity Bond. William H. Bowman. Verona Methodist Church, Verona, New Jersey.
713. Fidelity Bond. Robert W. Carson. Northern New Jersey Conference.
714. Fidelity Bond. Milton B. Knox, Lay Delegate, Troy Conference.

*Petitions 715 to 740 are all entitled "Budget Money for Archival Program."*



715. Historical Society, Peninsula Conference, C. H. Brown, Pres.
716. J. B. Cain, Member, Executive Committee, Association of Methodist Historical Societies.
717. Historical Society, New England Conference, Kenneth L. Miner, President.
718. Mississippi Conference Historical Society, J. A. Lindsey, Pres.
719. Historical Society, North Carolina Conference. A. K. King, Jr., President.
720. Methodist Historical Society of Northern Virginia. R. F. Wrenn, President.
721. Virginia Methodist Historical Society. H. H. Hughes, President.
722. Missouri East Conference Historical Society. J. C. Montgomery, Jr., Chairman.
723. Historical Committee, South Dakota Conference. Matthew C. Smith, Chairman.
724. Lester A. Welliver, 2902 Green St., Harrisburg, Pennsylvania.
725. South Iowa Conference Historical Society. Donald Arthur, President.
726. North Georgia Historical Society. R. L. Walker, President.
727. Memphis Conference Historical Society. C. A. Baker, Chairman.
728. Philadelphia Conference Methodist Historical Society. J. A. Kestle, President.
729. F. A. Norwood, Garrett Theological Seminary.
730. Board of Trustees, Michigan Methodist Historical Society. Scott D. MacDonald, President.
731. Baltimore Conference Methodist Historical Society. Edwin Schell, Executive Secretary.
732. John David Batsel, Librarian, Garrett Theological Seminary, Evanston, Illinois.
733. Rio Grande Conference Historical Society. Felix Soto, Chairman.
734. Alabama-West Florida Conference Historical Society. J. E. T. Carr, President.
735. North Central Jurisdiction Historical Society. Robert S. Chalee, President.
736. Northeastern Jurisdictional Association of Methodist Historical Societies. Ernest R. Case, President.
737. Historical Society, California-Nevada Conference. Irwin A. Engle, President. et. al.
738. Western Jurisdictional Association, Methodist Historical Societies. Ormal B. Trick, Secretary-Treasurer.
739. Southeastern Jurisdictional Historical Society. J. Manning Potts, President.
740. Minnesota Conference Historical Society. Allen E. Dripps, President.
741. Refuse Funds to Agencies Practicing Discrimination. Lester L. Moore, Member South Iowa Conference.
742. Deny Allocation of Money to Agencies Practicing Discrimination. Robert D. Williams, South Iowa Conference.
743. Deny Funds to Institutions Practicing Discrimination. Lester L. Moore, South Iowa Conference.
744. Withhold Funds from Agencies Practicing Discrimination. Melvin G. Talbert.
745. Withhold Funds from Agencies Practicing Discrimination. Official Board Holman Methodist Church. W. A. Robinson, Chmn.
746. Support Credit Unions. Board of Directors, NW Texas Conference Federal Credit Union. J. W. Rosenburg, Secretary-Treas.
747. Support Credit Unions. Association of Methodist Credit Unions. Donald A. Foster, President.
748. Support Credit Unions. Wesley Credit Union (Michigan Conference). Gerald A. Salisbury, Secretary pro tem.

749. Support Credit Unions. Nemeco Federal Credit Union. Mrs. Ann S. Murphy, Manager.
750. Composition of Study Commission on Creedal Statement. James M. Reed, Rock River Conference.
751. Composition of Study Commission on Creedal Statement. James M. Reed, Rock River Conference.
752. Programmed Discussions of Creedal Statements. James M. Reed, Rock River Conference.
753. Commission on Study of Structure of Methodism. Florida Annual Conference. Robert C. Boggs, Secretary.
754. Committee to Study Structure of The Methodist Church. Coordinating Council to the 1968 General Conference. James K. Mathews, President.
755. Structure Study Commission. NE Ohio Conference Delegation to General Conference. J. Meade Letts, Secretary.
756. Selection of Structure Study Commission. D. Clifford Crummey, California-Nevada Conference.
757. Expense of Commission on Worship, W. F. Dunkle, Jr., Secretary.
758. General Secretary for Commission Worship. Commission on Worship. W. F. Dunkle, Jr., Secretary.
759. Establishment of an Executive Secretary of the General Conference Commission on Worship. Official Board, Tapp Memorial Methodist Church, New Boston, Texas. A. Derwood Shaw, Chairman.
760. General Commission on Worship. Commission on Worship, Western Pennsylvania Annual Conference. Hoyt L. Hickman, Chairman.
761. Combine Offices on Board of Trustees. William R. Emblidge, Jr. The United Church of Canastota, Canastota, New York.
762. Age Requirements for Members of Board of Trustees Local Church. Florida Conference. Rev. Ralph Rivers.
763. Organization of Board of Trustees. William R. Emblidge, Jr., Pastor, The United Church of Canastota, Canastota, New York.
764. The Minister, an Ex-Officio Member of the Board of Trustees. John W. Tennant, Detroit Conference.
765. Apportionment for Episcopal Fund. Rev. Odie Gregg, North Alabama Conference.
766. National Archive. New Hampshire Annual Conference. Rev. Wm. J. Davis, Vice-President, New Hampshire Methodist Historical Society.
767. Adequate Statement of Doctrine. William T. Butterfield. Pastor, First Methodist Church, Staples, Minnesota.
768. Change Second Article of Religion. W. Aubrey Alsobrook, District Superintendent, South Georgia Conference.
769. Revise 14th Article of Religion. William T. Butterfield, Pastor, First Methodist Church, Staples, Minnesota. To Conf. 4-26-68.
770. Remove Articles of Religion Nos. 11, 14, and 20. Lester I. Snyder, Western Pennsylvania Conference (Retired). To Conf. 4-26-68.
771. Revise Seventh Article of Religion. William T. Butterfield, Pastor, First Methodist Church, Staples, Minnesota. To Conf. 4-26-68.
772. Revise First Article of Religion. William T. Butterfield, Pastor, First Methodist Church, Staples, Minnesota. To Conf. 4-26-68.
773. "Historical Sunday" as a Special Day. C. Raymond Reed, South Iowa Conference.
774. Form Board of Communications. Minnesota Commission on Public Relations. To Conf. 4-26-68.

775. Use of Monies for Traveling Expenses. I. Melville Wohrley, North-East Ohio Conference.
776. Statistical Reports to Include Evening Worship Attendance. I. Melville Wohrley, North-East Ohio Conference.
777. Make Funds Available for College Education of Children of Pastors. I. Melville Wohrley, North East Ohio Conference.
778. Designate Cokesbury School A Methodist Shrine. South Carolina Conference, Allan R. Broome, Secretary.
779. Take Action to Reduce Bureaucracy. Harlan R. Werley, Member, First Methodist Church, Collinswood, New Jersey.
780. Provide Garage in Addition to the Parsonage. J. Milton Shaffer. Western Pennsylvania Conference.
781. Financial Assistance to Facilitate Merger of Central Jurisdiction into Geographical Jurisdictions. Executive Committee, Board of Missions, Holston Conference, R. Kyle Tomlinson, President, pro tem.
782. Statements of Policy that do not Reflect Majority Thinking. WSCS, Island Park Methodist Church, Island Park, New York. Ford F. McLain, et. al.
783. Structure of General Boards and Agencies. Cabinet, Florida Conference. Robert C. Boggs, Conference Secretary.
784. Commission on Chaplains and Camp Activities. The Special Study Committee on the Reorganization of the Commission on Chaplains. Bishop Dwight E. Loder, Chairman.
785. Request Funds for Barrett's Chapel. Historical Society, Peninsula Conference. Clinton H. Brown, President.
786. Scholarship and Loan Fund. William J. Davis, Minister, New Hampshire Conference.
787. Financial Assistance for St. George's Church. Philadelphia Conference. Harold J. Schieck, Secretary.
788. National Highway Safety Program. New York Conference. Edwin S. Gault, Secretary.
789. Proportional Representation of Minority Groups. Methodist Ministers Association, San Diego. (Southern California-Arizona Conference.) Oscar M. Newby, President.
790. Limit Term of Service for Staff Members of General Boards, Etc. Philadelphia Conference Board of Evangelism. Rev. C. Ross Whitby, Chairman.
791. Stewardship in the United Methodist Church. Department of Christian Stewardship, EUB. Bishop W. Maynard Sparks, Chairman.
792. Establish Board of Christian Stewardship. Nebraska Conference Committee on Christian Stewardship, E.U.B. Church. Kendall D. Schwab.
793. Scheduling Promotional Sundays. Albert J. Schrader, Trinity Methodist Church, Lexington, Virginia.
794. Exclude Certain Churches from Conference Apportionments. Joseph W. Thompson, pastor, Cabanne Methodist Church, St. Louis, Missouri.
795. Methodist Scholarships for Methodists Attending Non-Methodist Schools. Central New York Conference, Stanley C. Robinson, Secretary.
796. Re-classify Ministers Under Social Security. Salary Study Committee, Town and Country Commission, Southern California-Arizona Conference, Stanley M. Smith, Chairman.
797. Committee on Pastor-Parish Relations. D. Clifford Crummey, California-Nevada Conference.
798. Participation of Women in Program and Policy-making Channels of The United Methodist Church. Board of Missions, Women's Division, Mrs. Glenn E. Laskey, President.

799. Re-write "Lay Activities" Section of Discipline. Clifford L. Carter, Ohio Conference.
800. Lay Speakers. North East Ohio Conference Delegation, J. Meade Letts, Secretary.
801. Composition of Joint Commission on Architecture. Commission on Worship, W. F. Dunkle, Jr., Secretary.
802. Membership in Council of Secretaries. Commission on Worship, W. F. Dunkle, Jr., Secretary.
803. Consideration of Orders of Worship Suggested by COCU. Commission on Worship, W. F. Dunkle, Jr., Secretary.
804. Authorize Council of Bishops to Speak for the Church. Official Board, State Street Methodist Church, Bowling Green, Kentucky. Ted Hightower, Pastor.
805. "Dad's Appreciation Day." Mrs. Marion McDaniel.
806. Executive Committee of Conference Board of Lay Activities. Conference Board of Lay Activities, Executive Committee. H. E. Orton, Conference Lay Leader.
807. Establish Property Use Committee. Richard W. Cain and J. Irwin Trotter, Southern California-Arizona Conference.
808. Financial Support for Negro Colleges. Central Jurisdictional Conference, Allen M. Mayes, Secretary.
809. Enlarge Role of Laity. J. H. Crum, et. al. North Carolina Conf.
810. Separation of World Service and Annual Conference Benevolences. Central New York Conference, Stanley C. Robinson, Secy.
811. Increased Support for Theological Education. Board of Education, North Carolina Conference and North Carolina Conference, W. Carleton Wilson, Secretary.
812. Re-allocation of World Service Funds. Official Board, Henderson Memorial Methodist Church, Detroit, Michigan. Salmon C. Myers, Chairman.
813. Chairman of Program Council. Leonard D. Slutz, Hyde Park Community Methodist Church, Cincinnati, Ohio. To Conf. 4-26-68.
814. Salary of Bishops. Leonard D. Slutz, Hyde Park Community Methodist Church, Cincinnati, Ohio.
815. Age Qualification for Person Serving on a General Agency. Leonard D. Slutz, Hyde Park Community Church, Cincinnati, Ohio.
816. Payment of Minister's Social Security Payments. General Conference Delegates, Louisiana Conference. Carl F. Lueg.
817. Church Property. General Board of Education Staff. Howard M. Haim.
818. Restriction of Members of District Boards of Church Location. Harold Steinbach, Central Kansas Conference.
819. Base Benevolence Apportionments on "Active Members." Mrs. Donna Brantly, Murrieta Methodist Church, Murrieta, Calif.
820. Name of United Church. Albert J. Schrader, Pastor, Trinity Methodist Church, Lexington, Virginia.
821. Establish Legislative Committee on Communications. Interim Committee on Plan of Organization and Rules of Order of the General Conference, John D. Herr, Chairman.
822. Establishment of National Methodist Archives. New England Southern Conference, Carl W. Saunders, Secretary.
823. Approval of Bishop for Financial Appropriations. Lemuel C. Summers, North Mississippi Conference.
824. Allocate Funds to Restore Cokesbury College Building. Cokesbury Conference School Committee. South Carolina Conference, W. K. Charles, Chairman.

825. Funds to Improve Employment and Housing Conditions. Robert B. Shaw, Chairman, Commission on Christian Social Concerns, University Methodist Temple, Seattle, Washington.
826. Title to Local Property. David G. Wilbur, Bethany Methodist Church, Northern New York Conference.
827. Support of Organizations not in Harmony with Purpose of Methodist Church. Earl F. Bally, Chairman, Official Board, King Hill Methodist Church, St. Joseph, Mo.
828. Abolish Government Subsidy Through Tax Exemption. F. L. Wagner, Director of Christian Education, First Methodist Church, Palo Alto, California.
829. Expenses of Delegates to NCC and WCC. Leonard D. Slutz, Hyde Park Community Methodist Church, Cincinnati, Ohio.
830. Films, Radio, and Television. TRAFICO, Harry C. Spencer, General Secretary.
831. Change "Laymen" to "Laypersons." WSCS, Montana Conf., Mrs. Bert Frisby, Recording Secretary.
832. Develop Methodist Emblem. A. Ray Neptune.
833. Display of Flag in Church. E. Reginald Craig, First Methodist Church, Salem, Oregon.
834. Churchwide Insurance Program. Wm. H. Bowman, 142 Forest Ave., Verona, New Jersey.
835. Financial Support of Theological Schools. Ohio Conference, W. Arthur Milne, Secretary.
836. Church Business Administrators. Methodist Association of Church Business Administrators, Clifford B. Lott, Executive Secretary.

*Petitions 837 to 1232 inclusive are referred to the Committee on Christian Social Concerns. 837 through 843 inclusive are entitled "Educational Thrust on Merits of Abstinence."*

837. Mrs. Elizabeth Talso, Longwood, Florida Community Methodist Church, Casselberry, Florida.
838. Mrs. Mary L. Mobley, Longwood, Florida Community Methodist Church, Casselberry, Florida.
839. Roger L. Mobley, Longwood, Florida, Community Methodist Church, Casselberry, Florida.
840. James El Johnson, Longwood, Florida.
841. Mrs. James E. Johnson, Longwood, Florida.
842. Mrs. Ida Cloer, Plant City, Florida, Trinity Methodist Church, Plant City, Florida.
843. J. C. Powell, et. al.; St. Andrew's Methodist Church, Brandon, Florida.
844. Promote Abstinence, Mrs. Howard Wheeler, Plant City, Florida, Trinity Methodist Church.
845. Promote Ideal of Abstinence. Commission on Christian Social Concerns, First Methodist Church, Richardson, Texas. N. W. Chase, Secretary.
846. Promote Ideal of Abstinence by Radio and TV. Howard L. Lydick, Richardson, Texas.
847. Resolution of Thanks. Howard L. Lydick. 538 Rotary Drive, Richardson, Texas.

*Petitions 848 through 863 inclusive are entitled "Educational Thrust on Merits of Abstinence."*

848. B. A. Norris. First Methodist Church, Richardson, Texas.
849. Mrs. B. A. Norris. First Methodist Church, Richardson, Texas.
850. Richard D. Olison. First Methodist Church, Richardson, Texas.



851. Mrs. Vel D. Crosby. First Methodist Church, Richardson, Texas.
852. Mrs. J. P. Klutz. Methodist Temple Church, Port Arthur, Texas.
853. W. H. Brazeal. First Methodist Church, Richardson, Texas.
854. Mrs. J. B. Jordan. First Methodist Church, Richardson, Texas.
855. Mrs. Jessie M. Haynes. First Methodist Church, Richardson, Texas.
856. Mrs. W. R. (Tabbie) Flynt. First Methodist Church, Richardson, Texas.
857. Mrs. M. M. Myrick. First Methodist Church, Richardson, Texas.
858. Mrs. A. I. Mays. First Methodist Church, Richardson, Texas.
859. Mrs. Jack Bolton. First Methodist Church, Richardson, Texas.
860. Rev. Abe S. Castor. Florida Conference.
861. Members Wesley Community Methodist Church, Gainesville, Florida. Rev. John T. Pennington, et. al.
862. Mrs. H. T. Foley. Grace Methodist Church, St. Augustine, Fla.
863. Official Board, Sellers Memorial Methodist Church, Miami, Florida. Verner L. Callis, Chairman.
864. Oppose Federal Aid to Non-Public Schools. Grace Cowling Rasley, 40 N. 18th St., Easton, Pennsylvania.
865. Oppose Federal Funds for Non-Public Education. Mrs. W. H. Jacocks, Methodist Church, Hampton, Virginia.
866. Oppose Federal Aid to Non-Public Schools. Mrs. Ira S. Rasley, 40 N. 18th St., Easton, Pennsylvania.

*Petitions 867 through 880 inclusive are entitled "Re-instate 'Concern'."*

867. John E. Erb. Member, First Methodist Church, Northville, New York.
868. Commission on Christian Social Concerns, Grace Church, Venice, Florida. Frank M. Liddle, Chairman.
869. Carla J. Lambarth, 2004 Pauline, Apt. 2A, Ann Arbor, Michigan. First Methodist Church, Ypsilanti, Michigan.
870. Commission on Christian Social Concerns. University Methodist Temple, Seattle, Washington. Robert B. Shaw, Chairman.
871. Charles H. Ramp. Central Pennsylvania Conference.
872. J. Holland Heck.
873. Wm. K. McElvaney. Pastor, Northern Methodist Church, Dallas, Texas.
874. Carl Barnard. East Wisconsin Conference.
875. Rhoda Hopkins. Vernon, Michigan.
876. Euris J. Jackson. Tulsa, Oklahoma.
877. Board of Christian Social Concerns, Philadelphia Conference. Paul E. Chreiman, Chairman.
878. Commission on Christian Social Concerns. First Methodist Church, Clarkston, Michigan. Dr. Gary Ushman, Chairman.
879. Commission on Christian Social Concerns, Minneapolis SW Parish. Gretchen Hilgeman and Ralph O. Quiggle, Co-Chairmen.
880. Lee H. Reiff, Mississippi Conference.

*Petitions 881 through 905 inclusive are entitled "Establish Publication Comparable to 'Concern'."*

881. James E. Raber. Missouri East Conference.
882. Marcius E. Taber. Michigan Conference.
883. Edwin A. Brown. North-East Ohio Conference. Retired.
884. Commission on Christian Social Concerns. First Methodist Church, Bend, Oregon. Jane Fowler, et al.
885. Board of Christian Social Concerns. South Dakota Conference. Rev. John Gobson, Secretary pro tem.

886. Commission on Christian Social Concerns, First Methodist Church, Sacramento, California. Mr. Harold Jones, Secretary.
887. Mrs. Wm. P. Robbins. RD 1, Pine Hill, Nicholson, Pennsylvania.
888. Royden B. Kohler, Pastor, Colesville Methodist Church, Silver Spring, Maryland.
889. Mrs. Lloyd Miller, First Methodist Church, Anthony, Kansas.
890. Mr. and Mrs. C. L. Horsley, Central Methodist Church, Muskegon, Michigan.
891. Southern California-Arizona Board of Christian Social Concerns. Kenneth Watson, Chairman.
892. Mrs. Edward Pharr, 2632 Honeyhill Ct., Cincinnati, Ohio.
893. Board of Christian Social Concerns, Western New York Conference. Eleanor L. Wallace, Secretary.
894. Walter B. Rutland. Florida Conference.
895. Ruby Berkley, Retired Deaconess. Red Banks, Mississippi.
896. Board of Christian Social Concerns. Southern New Jersey Conference. Walter A. Twigg, Chairman.
897. Commission on Christian Social Concerns. Rouge River Valley Group Ministry, Medford, Oregon. L. Raymond White, Group Ministry Staff member related to this Commission.
898. Commission on Christian Social Concerns. First Methodist Church, Muscatine, Iowa. Mrs. Harry Houseman, Chairman.
899. Dexter S. Stead, 66 Pepper St., Monroe, Connecticut. Stepney Methodist Church.
900. Wm. Ridington, Member Methodist Church, Westminster, Md.
901. Commission on Social Concerns, First Methodist, New Wilmington, Pennsylvania. Joseph Eckels, Secretary.
902. Michael M. Hentgen, Beverly Hills Methodist Church, Birmingham, Michigan.
903. Southern California-Arizona Board of Christian Social Concerns. Kenneth Watson, Chairman.
904. Gerald Krause. East Wisconsin Conference.
905. Commission on Christian Social Concerns. Rogue River Valley Group Ministry, Raymond White.
906. Publish Periodical on Social Issues. John W. Chittum. North-East Ohio Conference.
907. Establish Social Issues Magazine. Board of Christian Social Concerns, Detroit Conference. J. Russell Bright, Chairman.
908. New Periodical Dealing with Social Concerns. Carolyn E. Allen, Wauwatosa Methodist Church, Wauwatosa, Wisconsin.
909. Publish Social Issues Periodical. Rev. Lee H. Ball, New York Conference.
910. Establish Social Concerns Periodical. Mr. and Mrs. Herbert Haslam, 315 W. Main St., Havana, Ill.
911. Establish Magazine on Social Issues. John S. Jury, First Methodist Church, Mt. Clemens, Michigan.
912. Establish Magazine on Social Issues. Commission on Christian Social Concerns, Methodist Church, Madison, New Jersey. Rexford E. Tucker, Chairman.
913. Proposal for Periodical on Social Issues. Wesley Foundation, University of California, Berkeley, California. David A. Smith, Associate Director.
914. Establish a Social Issues Publication. Christian Social Concerns Committee, First Methodist Church, Ferndale, Michigan. Mrs. Ruth Romig, Secretary.
915. Periodical on Social Issues. Board of Christian Social Concerns of The Methodist Church.
916. Establish a Magazine on Social Issues. Jerry D. Clements, Macedonia Methodist Church, Knoxville, Tennessee.

917. Reestablish Magazine on Social Issues. Mrs. Merlyn E. Richardson, Decatur, Georgia.
918. Establish Publication on Social Issues. Social Concerns Commission, Mifflin Avenue Methodist Church, Pittsburgh, Pennsylvania. Virginia Hoover, Chairman.
919. Establish Publication on Social Issues. Mrs. Phyllis Refakis, et. al., Trinity Methodist Church, Denver, Colorado.
920. Establish Publication on Social Issues. Mr. and Mrs. Robert A. Bean, Monona Methodist Church, Madison, Wisconsin.
921. Establish Publication on Social Issues. John R. Richter, Pastor, Waterville-Blue Rapids Circuit, Waterville, Kansas.
922. Establish Publication on Social Issues. Brian H. Greene, Jr., Pastor, Trinity Methodist Church, Bristol, Virginia.
923. Establish Publication on Social Issues. Donald W. Cryer, Ohio Conference.
924. Establish Publication on Social Issues. Commission on Christian Social Concerns, First Methodist Church, Barron, Wisconsin. Mrs. Betty Christianson, Vice-Chairman.
925. Establish Publication on Social Issues. Everett R. Jones, Baltimore Conference.
926. Establish Publication on Social Issues. Harold French, First Methodist Church, Laramie, Wyoming.
927. Establish Publication on Social Issues. Arlington and Alexandria District CSC Members. J. W. Reynolds, Jr., et. al.
928. Establish Publication on Social Issues. Guy R. Botkin and Jean Smith.
929. Publish Periodical on Social Issues. Elmer L. Webb, et al., Sparks Methodist Church, Sparks, Nevada.
930. Establish New Periodical on Social Issues. Board of Christian Social Concerns, New Hampshire Conference, Rev. Dwight Haynes, Chairman.
931. Establish Periodical on Social Issues. Commission on Christian Social Concerns, First Methodist Church, El Monte, California. Arthur B. Street, et. al.
932. Establish Periodical on Social Issues. Commission on Christian Social Concerns, Community Methodist Church, Mt. Shasta, California. Mrs. E. M. Graves, Chairman.
933. Establish Periodical on Social Issues. Executive Committee, Holston Conference Board of Christian Social Concerns, George E. Neff, Jr. President.
934. Establish Periodical on Social Issues. Commission on Christian Social Concerns, Washington St. Methodist Church, Martha Mendenhall, Chairman.
935. Establish Periodical on Social Issues. Flint District Council, Detroit Conference. Hugh C. White, Superintendent.
936. Establish Periodical on Social Issues. Ruth S. Dungan, Bay Village, Ohio.
937. Establish Periodical on Social Issues. Official Board, Henderson Memorial Methodist Church, Detroit, Michigan. Salmon C. Myers, Chairman.
938. Establish Periodical on Social Issues. Official Board, University Methodist Church, Salina, Kansas.
939. Establish Periodical on Social Issues. Official Board, Collegiate Methodist Church, Ames, Iowa. Helen Pierce, Secretary.
940. Establish Periodical on Social Issues. Helen H. Dutcher, Tabernacle Memorial Methodist Church, Philadelphia, Pennsylvania.
941. Establish Periodical on Social Issues. Board of Christian Social Concerns, North Indiana Conference, John R. Dicken, Chairman.
942. Establish Periodical on Social Issues. Christian Social Concerns Commission, Normal, Illinois. Mrs. Yuba Honn, Chairman.

943. Establish Periodical on Social Issues. John R. McFarland, Campus Minister, Wesley Foundation, Normal, Illinois.
944. Establish Periodical on Social Concerns. Official Board, Warren Methodist Church, Denver, Colorado. Clark L. Rose, Chairman.
945. Establish Periodical on Social Concerns. Mrs. M. E. Crawford, Clarkdale Methodist Church, Clarkdale, Arizona.
946. Establish Periodical on Social Issues. A. Merrill Schnitzer, East Cross Methodist Church, Bartlesville, Oklahoma.
947. Establish Periodical on Social Issues. Commission on Christian Social Concerns, First Methodist Church, El Cajon, California. Robert W. Smith, Chairman.
948. Establish Periodical on Social Issues. David M. Campbell, Pastor, United Methodist Church, Litchfield, Connecticut.
949. Establish Periodical on Social Issues. Emma I. Madcliff, Trinity Methodist Church, Mullica Hill, New Jersey.
950. Establish Periodical on Social Issues. Commission on Christian Social Concerns, Sudley Methodist Church, Catharpin, Virginia. Mrs. R. L. Strachan, Chairman.
951. Establish Periodical on Social Issues. Official Board, University Methodist Church, East Lansing, Michigan. Beverly K. Oetzel, Secretary.
952. Establish Publication Devoted to World Concerns. Wendell Coyle, San Juan Bautista, California. Methodist Church, Hollister, California.
953. Responsible Management of Alcohol Consumption. John W. Hawley, et. al., First Methodist Church, Minneapolis, Minnesota.
954. Responsible Management of Alcohol Consumption. Ellen Adams, et. al.
955. Responsible Control and Use of Alcoholic Beverages. Carroll E. Hard, et. al., Gardena, California.
956. Responsible Usage of Alcoholic Beverages. J. Allen Moore, Southern California-Arizona Conference.
957. Responsible Usage of Alcoholic Beverages. Howard J. Clinebell, Jr., Southern California-Arizona Conference.
958. Responsible Use of Alcoholic Beverages. Harry W. Adams, Southern California-Arizona Conference.
959. Responsible Use of Alcoholic Beverages. Keith Froehlich, Southern California-Arizona Conference.
960. Responsible Use of Alcoholic Beverages. Rev. Philip E. Harder, et. al., School of Theology, Claremont, California.
961. Develop Ethical Guidelines for Use of Alcoholic Beverages. Keith Froehlich, Southern California-Arizona Conference.
962. Ethical Guidelines for Those Who Choose to Drink. Allen J. Moore, Southern California-Arizona Conference.
963. Ethical Guidelines for Those Who Choose to Drink. Howard J. Clinebell, Jr., School of Theology, Claremont, California.
964. Alcohol Education for Responsibility. Theodore R. Weber, et. al., Louisiana Conference.
965. Rephrase Position on Use of Alcohol. Robert D. Williams, South Iowa Conference.
966. Revise Position on Alcohol. Perkins School of Theology Student Council, George C. Engelhardt, President.
967. Rephrase Position on Alcohol. Howard E. Hayes, South Iowa Conference.
968. Rephrase Position on Beverage Alcohol. Board of Christian Social Concerns, New Hampshire Conference. Dwight Haynes, Chairman.
969. Rephrase Position on Use of Beverage Alcohol. Leroy W. Moore, South Iowa Conference.

970. Rephrase Stated Position on Use of Beverage Alcohol. Lester L. Moore, South Iowa Conference.
971. Revise Stand on Abstinence. Robert Nelson, Pastor, Kenai Parish, Alaska Mission.
972. Modify Rigid Stand on Alcoholic Beverages and Tobacco. California-Nevada Conference, Darrell D. Thomas, Secretary.
973. Alcoholic Beverages. Ralph L. Mohler, Indiana Conference.
974. Educational Thrust on Abstinence. W. Lowry Anderson, et. al., Georgia Conference.
975. Position on Abstinence and Personal Discipline. Oregon Conference, Ralph H. Richardson, Secretary.
976. Cooperate in Alcohol Education Programs. R. Clinton Gardner, et. al., Tennessee Conference.
977. The Church and Alcohol. Official Board, Simpson Methodist Church, Pullman, Washington. Tim Blosser, Chairman.
978. The Church and Alcohol. Official Board, Simpson Methodist Church, Pullman, Washington. Tim Blosser, Chairman.
979. The Church and Alcohol. Church Conference, Chapel Hill Methodist Church, San Antonio, Texas. Donna R. Lindsey, Secretary.
980. The Church and Alcohol. John H. Emerson, California-Nevada Conference.
981. The Church and Beverage Alcohol. Church Conference, Chapel Hill Methodist Church, San Antonio, Texas. Donna R. Lindsey, Secretary.
982. Issue Statement on Beverage Alcohol. Mrs. J. W. Cooper, Adams, Nebraska. First Methodist Church, Adams, Nebraska.
983. State Position on Alcohol. Viola M. McClung, et. al. Bay Springs, Nebraska, Bay Springs Methodist Church.
984. State Position on Alcohol. Joseph Frauer, et. al., St. Paul Methodist Church, Omaha, Nebraska.
985. State Position on Alcohol. Mrs. John L. Bohrer, et. al., St. Paul Methodist Church, Omaha, Nebraska.
986. Position on Alcoholic Beverages. Official Board, Bethesda Methodist Church, Bethesda, Maryland. Harmon C. Welch, Secretary.
987. Position on Alcoholic Beverages. Arthur R. Cognard, St. Paul Methodist Church, Omaha, Nebraska.
988. Position on Beverage Alcohol. G. Basil Tadlock, South Iowa Conference.
989. The Use of Narcotics. Official Board, Tice Valley United Methodist Church, Walnut Creek, California. Esther E. Jerome, Secretary.
990. Abstinence Education in Quadrennial Program. Methodist Men's Fellowship, Skycrest Methodist Church, Clearwater, Florida. Robert M. Tietze, President.
991. Requirement of Abstinence. Official Board, Bunker Hill Methodist Church, Bunker Hill, Illinois. H. F. Scheldt, Chairman.
992. Require Abstinence for Members. Official Board, Dorchester Methodist Church, Mrs. Laura Price, Secretary.
993. Preclude Use of Alcohol and Tobacco. Jack H. Arnold, Pastor, Bethany Methodist Church, Purcellville, Virginia.
994. Issue Statement on Beverage Alcohol. M. G. Pastory, et. al., Omaha, Nebraska. St. Paul Methodist Church.
995. Issue Statement on Beverage Alcohol. Dora E. Vendas, et. al., Omaha, Nebraska. St. Paul Methodist Church, Omaha, Nebr.
996. Oppose Change from Abstinence. Mrs. R. R. Gentzhorn, Dover, Florida. Trinity Methodist Church, Plant City, Florida.
997. Strengthen Position on Abstinence. Lyndon B. Phifer, Tennessee Conference (Retired).



998. Strengthen Position on Alcoholic Beverages. Official Board, Lincoln St. Methodist Church, Portland, Oregon. Watford Reed, Secretary.
999. Strengthen Rules Regarding Alcohol and Tobacco. Earl F. Bally, Chairman, Official Board, King Hill Methodist Church, St. Joseph, Missouri.
1000. Remove Dual Standard. Allen J. Moore, Southern California-Arizona Conference.

Due to an error in numbering, there is no petition No. 1001.

1002. Oppose Statement on "Optional Drinking." Mrs. C. L. Staffert, San Antonio, Texas. Travis Park Methodist Church.
1003. Oppose Voluntary Basis for Abstinence. Adah Gibbons Unit, Wesleyan Service Guild, Travis Park Methodist Church, San Antonio, Texas. Ethel Patteson.
1004. Maintain Stand Against Tobacco. Mrs. Ruth L. Mullnix, et. al., Chico, Calif.
1005. Oppose Providing Alcoholic Beverages for Servicemen. I. M. Wohrley, North East Ohio Conference.
1006. Recommend Return to National Prohibition. Howard L. Lydick, 538 Rorary Dr., Richardson, Texas.
1007. Continue Opposition to Alcoholic Beverages. Alice Warner, Plant City, Florida. Trinity Methodist Church.
1008. Guidelines for Relevant Ministry to Alcoholics. John L. Mison, Southern California-Arizona Conference.
1009. Maintain Position on Abstinence. WSCS, Dutilh Methodist Church, Mars, Pennsylvania. Mrs. Stanley W. Steeb, President.
1010. Maintain Position on Abstinence. Official Board, St. Philip's Methodist Church, Philadelphia, Pennsylvania. Henry C. Kreiss, Chairman.
1011. Maintain Position on Abstinence. Mrs. W. I. Carroll, et. al., First Methodist Church, Zephyrhills, Florida.
1012. Maintain Policy on Alcoholic Beverages. Commission on Christian Social Concerns, Tice Valley United Methodist Church, Walnut Creek, California. Helen L. Wirt, Chairman.
1013. Maintain Stand on Alcoholic Beverages. Faye Whitaker, 8522 Mathilda, St. Louis, Missouri.
1014. Maintain Standard of Abstinence. Plainview Dist. Conference of the Northwest Texas Conference. Albert F. Lindley.
1015. Maintain Stand on Alcoholic Beverages. Thelma M. Puder, 8313 Horst Dr., Affton, Missouri.
1016. Maintain Policy on Beverage Alcohol. Official Board, Dalton Methodist Church, Dalton, Massachusetts. Wilbur V. Pomeroy, Chairman, Commission on Christian Social Concerns.
1017. Maintain Position on Alcohol. John and Rosa Fink, Monthalia Methodist Church, Cost, Texas.
1018. Maintain Position on Alcoholic Beverages. G. Weston Jones, Pastor, Ossipee Circuit, New Hampshire.
1019. Maintain Position on Alcoholic Beverages. Imogene Foster, Concord Methodist Church, Bowling Green, Kentucky.
1020. Maintain Position on Alcoholic Beverages. Commission on Christian Social Concerns, Arkadelphia, Arkansas. First Methodist Church, Mrs. Glen Taylor, Chairman.
1021. Maintain Position on Alcoholic Beverages. Trinity Methodist Church, Okolona, Arkansas. Robert L. McGill, Chairman, Official Board.
1022. Maintain Position on Alcoholic Beverages. Esther McClung, et. al. Portland, Ore.
1023. Maintain Position on Alcoholic Abstinence. Thomasville District Conference, Earle E. Hart, Secretary.

1024. Maintain Position on Use of Alcoholic Beverages, Thomas R. Pendell, Southern California-Arizona Conference.
1025. Maintain Position on Use of Alcoholic Beverages. Versa Hendrix, 11304 Gravois Rd., St. Louis, Mo.
1026. Maintain Position on Alcohol and Tobacco. Mrs. Allan Fink, Monthalia Methodist Church, Cost, Texas.
1027. Maintain Position on Alcohol and Tobacco. Elmer Froehner, Monthalia Methodist Church, Cost, Texas.
1028. Maintain Position on Alcohol and Tobacco. Allan Fink, Monthalia Methodist Church, Cost, Texas.
1029. Maintain Position on Alcohol and Tobacco. Leonard A. and Ruby Gandre, Monthalia Methodist Church, Cost, Texas.
1030. Maintain Position on Alcohol and Tobacco. Mr. and Mrs. F. A. Gandre, Monthalia Methodist Church, Cost, Texas.
1031. Maintain Position on Alcohol and Tobacco. Mrs. Jerry Oakes.
1032. Maintain Position on Alcohol and Tobacco. Mr. and Mrs. Harold Willmann.
1033. Maintain Position on Alcohol and Tobacco. Gale W. Merrill, et. al. First Methodist Church, Mabank, Texas.
1034. Maintain Position on Alcohol and Tobacco. Mrs. Elmer Froehner, Monthalia Methodist Church, Cost, Texas.
1035. Maintain Position on Alcohol and Tobacco. Mrs. Alice and Mr. Louis Muelker, Monthalia Methodist Church, Cost, Texas.
1036. Maintain Position on Alcohol and Tobacco. Anna Lindemann, Monthalia Methodist Church, Cost, Texas.
1037. Maintain Position on Alcohol and Tobacco. Mr. and Mrs. John Rossow, Monthalia Methodist Church, Cost, Texas.
1038. Maintain Position on Alcohol and Tobacco. Mr. and Mrs. L. B. Muenzler, Monthalia Methodist Church, Cost, Texas.
1039. Maintain Position on Alcohol and Tobacco. Mr. and Mrs. Theo Siekmann, Monthalia Methodist Church, Cost, Texas.
1040. Maintain Position on Alcohol and Tobacco. Paul G. Muenzler, Monthalia Methodist Church, Cost, Texas.
1041. Maintain Position on Alcohol and Tobacco. Rev. and Mrs. W. G. Birkner, Monthalia Methodist Church, Cost, Texas.
1042. Maintain Position on Alcohol and Tobacco. Mr. and Mrs. Clifton Rueke, Monthalia Methodist Church, Cost, Texas.
1043. Maintain Position on Alcohol and Tobacco. Leland and Bernice Lindemann, Monthalia Methodist Church, Cost, Texas.
1044. Maintain Position on Alcohol and Tobacco. Mr. and Mrs. B. A. Froehner, Monthalia Methodist Church, Cost, Texas.
1045. Maintain Position on Alcohol and Tobacco. Mr. and Mrs. B. R. Froehner, Monthalia Methodist Church, Cost, Texas.
1046. Maintain Position on Alcohol and Tobacco. Alton Lindemann, Monthalia Methodist Church, Cost, Texas.
1047. Maintain Position on Alcohol and Tobacco. Monroe Schauer, Monthalia Methodist Church, Cost, Texas.
1048. Maintain Position on Temperance. Mrs. Virginia Robb Keast 1862 Mason St., San Francisco, California.
1049. Reaffirm Historic Stand on Temperance. William F. Myer, et. al. (95 signatures), First Methodist Church, Vallejo, Calif.
1050. Reaffirm Stand on Temperance. James E. Trachel, et. al. Vallejo, California. Wayside Methodist Church.
1051. Reaffirm Stand on Temperance. Robert C. d'Erlache, et. al., Berkeley, California.
1052. Reaffirm Stand on Temperance. Mary J. Pettygrove, et. al., Berkeley, California.
1053. Reaffirm Stand on Temperance. Anna V. Shore, et. al., Albany, California.

1054. Reaffirm Stand on Temperance. Jennie Dunham, et. al. Beulah Retirement Home, Oakland, California.
1055. Reaffirm Stand on Temperance. Willard Banghart, et. al. California-Nevada Conf.
1056. Reaffirm Stand on Abstinence. Tennessee Conference, James W. Hawkins, Chairman.
1057. Reaffirm Stand on Abstinence. Walter I. Rothe, et. al., Chico, California.
1058. Reaffirm Position on Abstinence. Donald R. Comer, et. al., Pastor, Nebraska Avenue Methodist Church, Tampa, Florida.
1059. Reaffirm Position on Abstinence. Methodist Men's Fellowship, First Methodist Church, Plant City, Florida. Ronald H. Baker, President.
1060. Reaffirm Position on Abstinence. Members of Senior Adult Sunday School Class, Commission on Membership and Evangelism, and Spiritual Life Fellowship Prayer Group, Grass Valley Methodist Church, Grass Valley, California. Martha Atwell.
1061. Uphold Position on Abstinence. Official Board, Methodist Church, New Concord, Ohio. Mrs. Robert Clevenger, Secretary.
1062. Uphold Position on Abstinence, Official Board, Craft Memorial Methodist Church, Columbia, Tennessee. Edsel Shapton, Chmn.
1063. Uphold Position on Abstinence. Official Board, New Concord Methodist Church, New Concord, Ohio. Mrs. Robert Clevenger, Secretary.
1064. Uphold Position on Abstinence. Official Board, New Concord Methodist Church, New Concord, Ohio. Mrs. Robert Clevenger, Secretary.
1065. Uphold Position on Abstinence. Board of Christian Social Concerns, Baltimore Conference. Richard C. Johnson, Secretary.
1066. Uphold Position on Abstinence. Official Board, New Concord Methodist Church, New Concord, Ohio. Mrs. Robert Clevenger, Secretary.
1067. Uphold Ideal of Abstinence. Edwin Schell, Baltimore Conf.
1068. Retain Standard of Abstinence. Albuquerque District, New Mexico Conference. Charles R. Thigpen, Superintendent.
1069. Retain Statement on Alcohol. Commission on Christian Social Concerns, Henderson Methodist Church, Little Rock, Arkansas. Mrs. E. C. Reid, Chairman.
1070. Retain Position on Abstinence. Trustees and Stewards, Hopkins Methodist Church, Michigan Conference. Wilma Commans, Recording Steward.
1071. Retain Position on Abstinence. M. Wayne Doughty, Trinity Methodist Church, Kansas City, Missouri.
1072. Maintain Position on Abstinence. Mrs. Paul W. Evans, Methodist Church, Davenport, Nebraska.
1073. Retain Position on Abstinence. Official Board, Grace Methodist Church, Dallas, Texas. Terry Atkinson, Pastor.
1074. Retain Position on Alcohol and Tobacco. Official Board, First Methodist Church, Vallejo, California. Grant L. Teixeira, Chairman.
1075. Conscientious Objection. David Kell, First Methodist Church, Independence, Missouri.
1076. Conscientious Objection. David W. Powell, Missouri East Conf.
1077. Conscientious Objection and Non-violent Resistance. Thomas B. Magath, First Methodist Church, Rochester, Minnesota.

*Petitions 1078 through 1090, inclusive, have been entitled,  
"Broaden Definition of Conscientious Objection."*

1078. Board of Christian Social Concerns, Detroit Conference, J. Russell Bright, Chairman.

1079. Larry C. Seybold, St. Paul School of Theology, Kansas Conf.
1080. G. Richard Fowler, Nebraska Conference (on trial).
1081. Jim L. Fredrickson, Central Kansas Conference.
1082. J. Penn Morgan, Louisiana Conference.
1083. Official Board, Henderson Memorial Methodist Church, Detroit, Michigan. Salmon C. Myers, Chairman.
1084. Judith Dodge, Missouri West Conference.
1085. Esther V. Whitemore, St. Paul School of Theology, College Heights Methodist Church, Kansas City, Missouri.
1086. W. Michael Biklen, St. Paul School of Theology, Collegiate Methodist Church, Ames, Iowa.
1087. Mr. and Mrs. Stanley C. Wright, First Methodist Church, Barnesville, Ohio.
1088. Dale A. Halverstadt, Central Kansas Conference.
1089. David Stamps, St. Paul School of Theology, College Heights Methodist Church.
1090. Ronald E. Rich, St. Paul School of Theology, McBee Circuit.
1091. Resolution on War in Vietnam. C. W. Robbins, et. al. North Carolina Conference.
1092. Explore Means of Ending War. Congregation, Trinity Methodist Church, Mullica Hill, New Jersey, Bernard J. Shropshire, Pastor.
1093. Urge De-escalation of War in Vietnam. WSCS, Henderson Memorial Methodist Church, Detroit, Michigan. Mrs. Peter Strand, President.
1094. Consider Position and Obligation Regarding Vietnam. Adah Gibbons Unit, Wesleyan Service Guild, Travis Park Methodist Church, San Antonio, Texas. Ethel Patteson.
1095. Urge Negotiated Withdrawal in Vietnam. WSCS Hicksville Methodist Church, Hicksville, New York. Ann D. Stolz.
1096. Urge Negotiated Withdrawal from Vietnam. Dawn F. Winter, 67 Lakeland Ave., Sayville, New York. Sayville Methodist Church.
1097. Oppose Statement on Bombing in Vietnam. Mrs. C. L. Staffert, San Antonio, Texas, Travis Park Methodist Church.
1098. Urge Peaceful and Honorable Solution to War in Vietnam. Thomas Christie, Northern New Jersey Conference.
1099. Immediate Withdrawal in Vietnam. Commission on Christian Social Concerns, University Methodist Temple, Seattle, Washington, Robert B. Shaw, Chairman.
1100. Social Justice and Peaceful Settlement in Vietnam. Official Board, Hamden Plains Methodist Church, Hamden, Connecticut, Lauren D. York, Pastor.
1101. Urge Peaceful and Honorable Solution to War in Vietnam. Andre P. Diedricks, Missouri West Conference.
1102. Urge Peaceful and Honorable Solution to War in Vietnam. Byron P. Brought, Baltimore Conference.
1103. Support Peaceful Solution in Vietnam. Mrs. Joyce Nipper, Sparta Methodist Church, Sparta, North Carolina.
1104. Urge United Nations to Recommend Just Settlement in Vietnam. Official Board, Conn Hill Methodist Church, Rochester, New York, Edwin Gordon, Secretary.
1105. Urge Peaceful Settlement of War in Vietnam. David Kell, First Methodist, Independence, Missouri.
1106. Urge Peaceful Settlement of Vietnam War. David W. Powell, Missouri West Conference.
1107. Peaceful Settlement of War in Vietnam. W. Diane Grider, Trinity Methodist Church, Kansas City, Kansas.
1108. Peaceful Settlement in Vietnam. Dale Halverstedt, St. Paul School of Theology, Central Kansas Conference.

1109. Peaceful Settlement in Vietnam. Ronald E. Rich, St. Paul School of Theology. McBee Circuit.
1110. Peaceful Settlement in Vietnam. G. Richard Fowler, St. Paul School of Theology. Nebraska Conference.
1111. Peaceful Settlement in Vietnam. Mrs. Louise M. McLeod.
1112. Peaceful Settlement in Vietnam. J. Penn Morgan, St. Paul School of Theology. Louisiana Conference.
1113. Peaceful Settlement in Vietnam. David Stamps. St. Paul School of Theology. College Heights Methodist Church.
1114. Urge Negotiated Withdrawal in Vietnam. Lucille Gunderson, et. al., Sayville Methodist Church, Sayville, New York.
1115. Urge Negotiated Withdrawal in Vietnam. Anita Mackay, et. al., Sayville Methodist Church, Sayville, New York.
1116. Urge Negotiated Withdrawal in Vietnam. David James Stang, Ithaca, New York, Sayville Methodist Church, Sayville, N. Y.
1117. Urge Negotiated Withdrawal in Vietnam. Mrs. Joan Hansen and Mr. Martin Hansen, 253 Candee Ave., Sayville, New York. Sayville Methodist Church.
1118. Urge Negotiated Withdrawal in Vietnam. Elisabeth Buhl, 396 Grace St., Holbrook, New York. Sayville Methodist Church, Sayville, New York.
1119. Negotiated Settlement in Vietnam. Mr. and Mrs. Francis E. Kearns, Jr., Delmar Methodist Church, Troy Conference.
1120. Endorse Bishops' Statement on Vietnam. Student Council, School of Theology, Claremont, California. Philip E. Harder, President.
1121. Support Bishops' Statement on Vietnam. Division on Peace and World Order, Missouri East Conference. William H. Bunge.

*Petitions 1122 to 1130, inclusive are entitled, "Support Program of International Year of Human Rights."*

1122. Mrs. Claud Rounds, et. al., First Methodist Church, Montebello, California.
1123. Ethyl M. Byrn, Methodist Church, Colton, California.
1124. Mrs. Louise M. McLeod.
1125. WSCS, Mifflin Avenue Methodist Church, Pittsburgh, Pennsylvania, Mrs. Dillon B. Hoover.
1126. Official Board, Asbury Methodist Church, Trenton, New Jersey, Thomas A. Malloy, Chairman.
1127. Troy Conference Wesleyan Service Guild. Marion E. Grams, Secretary.
1128. Board of Missions, Women's Division, Mrs. Glenn E. Laskey, President.
1129. WSCS, Grace Methodist Church, Nassau, New York, Mrs. Raymond File, President.
1130. WSCS, Southern California-Arizona Conference, Whittier District, Lillian Johnson, et. al.
1131. Recognize "Human Rights Year." Executive Committee, Troy Conference, WSCS, Selma I. Ogden, President.
1132. Urge Ratification of Human Rights Covenants. Board of Stewards and WSCS, Monticello Methodist Church, Monticello, Kentucky, Marjorie Koger, Secretary.
1133. Urge Ratification of Covenants on Human Rights. WSCS, First Methodist Church, Great Falls, Montana, Dorothy W. Fargo, Secretary.
1134. Urge Ratification of Human Rights Covenants. WSCS, Henderson Memorial Methodist Church, Detroit, Michigan, Mrs. Peter Strand, President.
1135. Urge Ratification of Covenants on Human Rights. Ethyl M. Byrn, Methodist Church, Colton, California.



1136. Urge Ratification of Human Rights Covenants. Henderson Memorial Methodist Church Official Board, Detroit, Michigan, Salmon C. Myers, Chairman.
1137. Observe Anniversary of Adoption of Declaration of Human Rights. WSCS, Glenn Memorial Methodist Church, Atlanta, Georgia, Mary Kate Duskin, President.
1138. Support Observance of Anniversary of Adoption of Declaration of Human Rights. Wesleyan Service Guild, Glenn Memorial Methodist Church, Atlanta, Georgia, Miss Mary F. Trembath, President.,
1139. Rescind Action Taken on Human Rights Covenants. Della M. Lazier, et. al., Methodist Church, Maltoon, Illinois.
1140. Report of Commission on Church-Government Relations. Mrs. Duane J. Fritz, et. al., 12106 Rip Van Winkle, Houston, Texas, Chapelwood Methodist Church.
1141. Alternative to Report of Commission on Church-Government Relations. Philip Wogaman, Associate Professor of Christian Social Ethics, Wesley Theological Seminary, Washington, D. C. California-Nevada Conference. Also, Dean M. Kelley, New York Conference and John M. Swomley, New York Conference.
1142. Ending Segregation. Philadelphia Conf., Harold J. Schieck, Secretary.
1143. Clear-cut Statement Ending Segregation. Mr. and Mrs. Stanley Wright, Barnesville, Ohio. First Methodist.
1144. Eliminate Racially Segregated Structures. Southern California-Arizona Conference, James K. Sasaki, Secretary.
1145. The Urban Crisis. Board of Christian Social Concerns, Detroit Conference, J. Russell Bright, Chairman.
1146. Help for Urban Ghettoes. J. H. Crum, et. al. North Carolina Conference.
1147. Solve Problems of Cities. Central Jurisdiction, Allen M. Mayes, Secretary.
1148. Aid for Cities. WSCS, Henderson Memorial Methodist Church, Detroit, Michigan, Mrs. Peter Strand, President.
1149. Secular Mission Programs. Philip N. Lutz. Carlisle Methodist Church, Carlisle, Iowa.
1150. Election of Members of General Agencies. Special Session, Central Jurisdictional Conference, Allen M. Mayes, Secretary.
1151. Racial Composition of All Boards, Agencies, and Institutions. D. Clifford Crummey, California-Nevada Conference for twenty-three delegates to the Uniting Conference from the Western Jurisdiction.
1152. Racial Composition of All Boards, Agencies, and Institutions. Official Board, Holman Methodist Church, W. A. Robinson, Chairman.
1153. Responsible Christian Living. Phyllis C. Eggert. Canoga Park, California, St. John's in the Valley.
1154. Responsible Christian Living. Carl A. Eggert. Canoga Park, California, St. John's in the Valley.
1155. Responsible Christian Living. Billie H. Wilson. Canoga Park, California, St. John's in the Valley.
1156. Individual Judgment in Responsible Christian Living. Nancy Johnson. Canoga Park, California.
1157. Individual Judgment in Responsible Christian Living. George E. Olmstead, Canoga Park, California.
1158. Individual Judgment in Responsible Christian Living. Ralph E. Baker, Northridge, California.
1159. Individual Judgment in Responsible Christian Living. Helen Graham, Canoga Park, Calif.

1160. Revise Social Creed. Board of Christian Social Concerns, Detroit Conference, J. Russell Bright, Chairman.
1161. Change in Social Creed. Church Conference, Chapel Hill Methodist, San Antonio, Texas, Donna R. Lindsey, Secretary.
1162. Re-write Social Creed. Official Board, Henderson Memorial Methodist Church, Detroit, Michigan, Salmon C. Myers, Chmn.
1163. Proposed Revision of Social Creed. Virgil E. Young, Chairman Christian Social Concerns.
1164. Retain Strong Position of Social Creed. Official Board, First Methodist Church, Redwood City, California, Richard Bimson, Pastor.
1165. Include Statement in Social Creed on Deteriorating Standards of TV. I. Melville Wohrley, North-East Ohio Conference.
1166. Oppose Action of Troy Conference on Tobacco and Alcohol. Mrs. Gladys L. Billings, 35 Woolson Ave., Springfield, Vermont, First Methodist Church, Springfield, Vermont.
1167. Oppose Legalizing Narcotics. Official Board, Sherman Oaks Methodist Church, Sherman Oaks, California, Jane L. Ernst, Secretary.
1168. Oppose Foreign Aid. Mrs. C. T. Furbish, 82 Pickford Ave., Phillipsburg, New Jersey.
1169. Oppose Civil Disobedience. Mrs. C. L. Staffert, San Antonio, Texas, Travis Park Methodist.
1170. Object to Open United Nations Membership. Mrs. C. L. Staffert, San Antonio, Texas, Travis Park Methodist Church.
1171. Oppose Statement on Draft Dissenters. Mrs. C. L. Staffert, San Antonio, Texas, Travis Park Methodist.
1172. Oppose Statement on Civil Disobedience. Adah Gibbons Unit, Wesleyan Service Guild, Travis Park Methodist Church, San Antonio, Texas, Ethel Patteson.
1173. Oppose Action of Board of Christian Social Concerns. Adah Gibbons Unit, Wesleyan Service Guild, Travis Park Methodist Church, San Antonio, Texas. Ethel Patteson.
1174. Oppose Resolutions of General Board of CSC. Official Board, Poteet Methodist. E. T. Page, Chairman.
1175. Oppose Statements of Board of Christian Social Concerns. Official Board. First Methodist, Ballinger, Texas. Hugo Volgel-sang, Chairman.
1176. Oppose Statements of Board of Christian Social Concerns. Official Board, Alamo Heights Methodist Church, San Antonio, Texas. Guy Wing Jr., Chairman.
1177. Project Equality. Board of Christian Social Concerns, Detroit Conference. J. Russell Bright, Chairman.
1178. Cooperate with Project Equality. Official Board Henderson Methodist Church. Detroit, Michigan. Salmon C. Myers, Chair-man.
1179. Cooperate with Project Equality. Special Session, Central Jurisdiction. Allen M. Mayes, Secretary.
1180. Support Project Equality. Wesleyan Service Guild, Troy Con-ference, Marion E. Grams, Recording Secretary.
1181. Support Project Equality. Woman's Division of the Board of Missions of The Methodist Church, Mrs. Glenn E. Laskey, President.
1182. Support and Participate in Project Equality. Official Board, Asbury Methodist Church, Trenton, New Jersey. Thomas A. Malloy, Chairman.
1183. Urge Support of Project Equality. Executive Committee, WSCS Troy Conference. Selma L. Ogden, President.
1184. Endorse "Project Equality." WSCS Grace Methodist Church. Nassau, New York, Mrs. Raymond File, President.

1185. Committee to Study Constitutionality of Draft Law. Mrs. Joyce Nipper. Sparta Methodist Church. Sparta, North Carolina.
1186. Amend Selective Service Act. John S. Jury. First Methodist Church, Mt. Clemens, Michigan.
1187. Disapprove Selective Service Exemption for Clergy. John S. Jury. First Methodist Church, Mt. Clemens, Michigan.
1188. Oppose Automatic Clergy Exemption from the Draft. Board of Christian Social Concerns. Detroit Conference, J. Russell Bright, Chairman.
1189. Urge Amendment to Selective Service Act. Detroit Conference. Harold A. Nessel, Sr. Secretary.
1190. Disapprove Special Exemption for Clergy Under Selective Service Act. Detroit Conference. Harold A. Nessel, Sr., Secretary.
1191. Refrain from Stating Political Position in the Name of the Church. Helen M. Otter, et. al., First Methodist Church, Belleville, Mich.
1192. Youth Membership on the Board of Social Concerns. General Board of Education, Howard M. Haim.
1193. Statement on Rural and Urban Life. North Iowa Conference, Harvey Walker, Secretary.
1194. Statements in the Social Creed Relative to Drugs and Tobacco. Official Board, Catalina Methodist Church, Tucson, Arizona, Ray Merritt, Chairman.
1195. Separate Military Subsidies from Economic Aid. WSCS, Henderson Memorial Methodist Church, Detroit, Michigan, Mrs. Peter Strand, President.
1196. Solve International Crises without War. Mrs. Arthur Jensen, Stroudsburg, Pa.
1197. Favor Family Planning Programs. Polly Hutson Circle, Trinity Methodist Church, Amarillo, Texas. Mrs. C. E. Faris, Secretary.
1198. Commission on Church and Community Life. United Methodists Rural Fellowship. Marvin T. Judy, President.
1199. Distorted Emphasis on Social Concerns. Harlan R. Werley, First Methodist Church, Collingswood, New Jersey.
1200. Profit from Sale of Alcoholic Beverages and Tobacco. Jack H. Arnold, Pastor, Bethany Methodist Church, Purcellville, Va.
1201. Change Selective Service Law. Members, Magnolia Park Methodist Church, Burbank, California. Donald F. Low, Chairman, Official Board.
1202. Regret Distorted Emphasis on Social Concern. Mrs. Paul W. Evans, Davenport, Nebraska.
1203. Appeal to U.S. Government to Work Through U.N. WSCS, Montana Conference, Mrs. Bert Frisby, Recording Secretary.
1204. Pronouncements on Controversial Issues. Harlan R. Werley, First Methodist Church, Collingswood, New Jersey.
1205. Right to Dissent without Reprise. Harlan R. Werley, First Methodist Church, Collingswood, New Jersey.
1206. Request Elimination of IV-D Classification. Official Board, University Methodist Church, East Lansing, Michigan, Beverly K. Oetzel, Secretary.
1207. Church-State Relationship. Ohio Conference, W. Arthur Milne, Secretary.
1208. Name and Purpose of the Board of Christian Social Concerns. Board of Christian Social Concerns of The Methodist Church, A. Dudley Ward, Secretary.
1209. Petition on Exemption from Military Service. John B. Kirby, Jr., Delegate, Southern New Jersey Conference.
1210. Support Equal Housing Opportunity. Mrs. Arthur Jensen, Stroudsburg, Pennsylvania.

1211. Policy Statement Concerning War in Vietnam. Dorothy M. Martin, et al., Jesse Lee Memorial Methodist Church, Ridgefield, Connecticut.
1212. Censorship of Motion Pictures. Illinois Conference, EUB Church, Eldon V. Schriver, Secretary.
1213. Support Petitions of WDCS. WSCS, Trinity Methodist Church, Albany, New York, Catharine Allen, President.
1214. Standards for Publications by Board and Agencies—Maintain Position on Alcohol. Franklin P. Frye, New England Conference.
1215. Establish Publication for Controversial Material. Dulaney Barrett, Pastor, University Methodist Church, Las Cruces, New Mexico.
1216. Commitment Day Observance and Offering. Official Board, Catalina Methodist Church, Tucson, Arizona, Ray Merritt, Chairman.
1217. Remove Dual Standard of Conduct. Keith Froehlich, Southern California-Arizona Conference.
1218. Oppose Use of Federal Tax Money for Purchase of Alcoholic Beverages. I. Melville Wohrley, North-East Ohio Conference.
1219. Accurate Reporting of Views of Methodists. I Melville Wohrley, North-East Ohio Conference.
1220. Use of Methodist Schools in Advertising. I. Melville Wohrley, North-East Ohio Conference.
1221. Establish Means of Combating Pornographic Influences. I. Melville Wohrley, North-East Ohio Conference.
1222. Dissolve Commission Christian Social Concerns. Mrs. A. J. Mundy, Jr., et. al., Bethany Methodist Church, Houston, Texas.
1223. Statement on Town and Country Life. United Methodist Rural Fellowship, Marvin T. Judy, President.
1224. Level of Support in Social Welfare Programs. Central Jurisdictional Conference, Allen M. Mayes, Secretary.
1225. Guarantee Employment. Central Jurisdictional Conference, Allen M. Mayes, Secretary.
1226. Christians and Anti-Semitism. Grover C. Bagby, Southern California-Arizona Conference.
1227. Stress Rules Concerning Character of a Christian. Baltimore Conference Board of Christian Social Concerns, Richard C. Johnson, Secretary.
1228. Prayer for World Peace. WSCS, First Methodist Church, Georgetown, Texas; WSCS, Temple District, Central Texas Conference; Official Board, First Methodist Church, Georgetown, Texas. Mrs. Durward Flemming.
1229. Urge Enforcement of Civil Rights. Central Jurisdictional Conference, Allen M. Mayes, Secretary.
1230. Devote Resources to Establish Social Justice. Official Board, Henderson Memorial Methodist Church, Detroit, Michigan, Salmon C. Myers, Chairman.
1231. Conservation of Natural Resources. Official Board, Henderson Memorial Methodist Church, Salmon C. Myers, Chairman.
1232. Urge Ratification of Human Rights Charter. Wesleyan Service Guild, First Methodist Church, Great Falls, Montana. Ethel Nelson, President.

*Petitions Nos. 1233 to 1379, inclusive, have been referred to the Committee on the Local Church.*

1233. Abolish Quarterly Conference. F. L. Wagner, Director of Christian Education, First Methodist Church, Palo Alto, California.
1234. Commission to Study Structure of Local Church. J. H. Crum, et. al., North Carolina Conference.

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1235. Election of Morally Disciplined Persons. Official Board, Bethesda Methodist Church, Bethesda, Maryland, Harmon C. Welch, Secretary.
1236. Rephrase Qualifications for Official Board Membership. Lester L. Moore, South Iowa Conference.
1237. Maintain Standard of Abstinence. Dalton District Conference (Georgia), Charles L. Middlebrooks, Jr., Chairman.
1238. Delete Phrase on Abstinence from Paragraph 207. Board of Christian Social Concerns, Northwest Indiana Conference, Allan D. Byrne, Chairman.
1239. Qualifications of a Steward. Wm. R. Emblidge, Jr., Pastor, United Church, Canastota, New York.

*Petitions Nos. 1240 through 1257, inclusive, have been entitled "Qualifications for Official Board Members."*

1240. Rev. Miss Jeane Audrey Powers, First University Methodist Church, Minneapolis, Minnesota.
1241. Edwin Ankeny, Pastor, Sandy Mount Methodist Church, Finksburg, Maryland.
1242. Official Board, Methodist Church, Stowe, Ohio. Leonard H. Budd, Pastor.
1243. Official Board, Catalina Methodist Church, Tucson, Arizona. Ray Merritt, Chairman.
1244. Theodore R. Weber, et. al., Louisiana Conference.
1245. Daryl K. Williams, Pastor, New River Circuit, Radford, Va.
1246. Executive Committee, Board of Christian Social Concerns, Rocky Mountain Conference. Glenn Lawrence, Chairman.
1247. Leroy W. Moore, South Iowa Conference.
1248. Carroll E. Hord, et. al., Gardena, California.
1249. Church Conference, Chapel Hill Methodist Church, San Antonio, Texas, Donna R. Lindsey, Secretary.
1250. Rev. Rolland Robinson.
1251. Carroll E. Hord, et. al., Gardena, California.
1252. Howard E. Hayes, South Iowa Conference.
1253. Ellen Adams, et. al.
1254. Kenneth Rand Hanke, et. al., First Methodist Church, Minneapolis, Minnesota.
1255. Dwight A. Haberman, Minnesota Conference.
1256. Mr. and Mrs. Lloyd Osborn and Mr. and Mrs. David Bryson, First Methodist Church, Herman, Minnesota.
1257. Official Board, First University Methodist Church, Betty J. Aulkshorn, Secretary.
1258. Pastoral Relations Committee. Mrs. Leroy Bowen, 4018 Fareston Rd., Beltsville, Maryland. Emmanuel Methodist Church, Beltsville, Maryland.
1259. Function of Pastoral Relations Committee. Mr. Edwin Ankeny, et. al., Pastor, Sandy Mount Methodist Church, Finksburg, Md.
1260. Function of the Pastoral Relations Committee. Edwin Ankeny, et. al., Pastor, Sandy Mount Methodist Church, Finksburg, Md.
1261. Membership of Pastoral Relations Committee. Officers, Cherrydale Methodist Church, Arlington, Virginia, Harry C. Geserick, Chairman of Official Board.
1262. Duties of Pastoral Relations Committee. North-East Ohio Conference, J. Meade Letts, Secretary.
1263. Responsibility of Pastor-Parish Relations Committee. Pacific Northwest Conference Delegation. John C. Soltman.
1264. Responsibility of Pastor-Parish Relations Committee. North-East Ohio Conference Delegation, J. Meade Letts, Secretary.
1265. Pastor-Parish Relations Committee Membership. North-East Ohio Conference Delegation, J. Meade Letts, Secretary.



1266. Refuse Funds to Agencies Practicing Discrimination. Lester L. Moore, South Iowa Conference.
1267. Responsibility of Parsonage Committee. Albert J. Schrader, Pastor, Trinity Methodist Church, Lexington, Virginia.
1268. Reimburse Lay Members of Annual Conference. Paul A. Dunn, Virginia Conference.
1269. Review Local Church Membership Records. Albert J. Schrader, Pastor, Trinity Methodist Church, Lexington, Virginia.
1270. Eliminate First Quarterly Conference. Rev. Albert J. Schrader, Pastor, Trinity Methodist Church, Lexington, Virginia.
1271. Mandatory Commission on Worship. Commission on Worship, North Georgia Conference, Charles L. Middlebrooks, Jr., Chairman.
1272. Simplification of Local Church Structure. Wesley Roloff, Pastor, Salem EUB Church, Lodi, California.
1273. Mandatory Commission on Worship. New England Southern Conference, Carl W. Saunders, Secretary.
1274. Limitation of Age of Trustees. Florida Conference, Robert C. Boggs, Secretary.
1275. More Flexible Plan of Church Organization. Central New York Conference, Stanley C. Robinson, Secretary.
1276. Organization of Charge Conference. David G. Wilbur, Northern New York Conference.
1277. Modify Local Church Organization. Richard W. Harrington, et. al., Rochester, New York.
1278. Consultation on Pastoral Appointments. Dwight Kentner, et. al., Ravena, New York.
1279. Procedure for Making Apportionments. Darrell D. Thomas, California-Nevada Conference.
1280. Duties of Commission on Education. Florida Conference, Robert C. Boggs, Secretary.
1281. Official Board Structure. Official Board, Overlea Methodist Church, Baltimore, Maryland, R. Dorothy Little, Secretary.
1282. Quarterly Conference Report Forms. William C. Sanford, California-Nevada Conference.
1283. Membership of Commission on Membership and Evangelism. Ohio Conference Executive Committee, WSCS, Mrs. Roy Ballard, Secretary.
1284. Use of "Parish" rather than "Charge." Official Board, Flint Park Methodist Church, Flint, Michigan. Floyd W. Porter, Pastor.
1285. Recommend Pastor's Salary for Fiscal Year. North-East Ohio, Conference, J. Meade Letts, Secretary.
1286. Pastor's Salary to be Set for Fiscal Year. North-East Ohio Conference, J. Meade Letts, Secretary.
1287. Create Simplified Structure for Local Churches. Cabinet, Florida Conference, Robert C. Boggs, Secretary, Florida Conference.
1288. Combining Commissions. Wm. R. Emblidge, Jr., Pastor, United Church of Canastota, Canastota, New York.
1289. Flexible Plan of Church Organization. Wm. R. Emblidge, Jr., Pastor, United Church, Canastota, New York.
1290. Responsibility of Official Board to Adjust Program Year. Southern California-Arizona Conference Delegation, A. A. Wright, Secretary.
1291. Congregational Meeting. W. R. Emblidge, Jr., Pastor, United Church, Canastota, New York.
1292. Program Year in Local Church. Wm. R. Emblidge, Jr., Pastor, United Church, Canastota, New York.
1293. Duties of Ex Officio and Elected Stewards. Wm. R. Emblidge, Jr., Pastor, United Church, Canastota, New York.

1294. Allow the Official Board to Act as the Program Council. Wm. R. Emblidge, Jr., Pastor, United Church, Canastota, New York.
1295. An Alternate Form of Organizing the Official Board. Wm. R. Emblidge, Jr., Pastor, United Church, Canastota, New York.
1296. Definition of a Steward. Wm. R. Emblidge, Jr., Pastor, United Church, Canastota, New York.
1297. Eliminate Report on Commitment Day. Official Board, Catalina Methodist Church, Tucson, Arizona, Ray Merritt, Chairman.
1298. Bridge Gap between Local Churches and Leadership. Harlan R. Werley, First Methodist Church, Collingswood, New Jersey.
1299. Duties of Parsonage Committee. Edwin Ankeny, et. al., Pastor, Sandy Mount Methodist Church, Finksburg, Maryland.
1300. Youth Members of Official Board. Youth Committee, Board of Education, Oklahoma, Conference. Dr. L. Hinckley, Jr., et. al.
1301. Youth Members of Official Boards. Board of Education, Oklahoma Conference, James P. Schields, et. al.
1302. Duties of Parsonage Committee. Edwin Ankeny, et. al., Pastor, Sandy Mount Methodist Church, Finksburg, Maryland.
1303. Commission on Worship. Commission on Worship, Tennessee Conference. Jack Wolfe, Chairman.
1304. Replace Quarterly Conference with Annual Meeting. I. Melville Wöhrley, North-East Ohio Conference.
1305. Building Committee Members' Term of Office. C. Raymond Reed, South Iowa Conference.
1306. Acceptance of World Service Apportionments. Horace T. Connett, Missouri West Conference.
1307. Organization of Local Church. Oregon Conference, Ralph Richardson, Secretary.
1308. Qualifications for Official Board Members. Roger U. Plantikow, First Methodist Church, Wutfield, New Jersey.
1309. Change Age Requirement for Elective Stewards. Official Board, Methodist Church, Rye, New York. Donald E. Collier.
1310. Each Member of Methodist Church a "Disciplined Example." Horace F. Patton, 2100 Pine Knoll Dr. No. 2, Walnut Creek, California.
1311. Elect Morally Disciplined Persons. G. Basil Tadlock, South Iowa Conference.
1312. Rotation of Elective Trustees. Official Board, Athens Methodist Church, Athens, Pennsylvania. Paul Hilslander, Pastor.
1313. Local Church Business Manager. Methodist Association of Church Business Administrators. Clifford B. Lott, Executive Secretary.
1314. Effective Date of Local Church Elections. North-East Ohio Conference, J. Meade Letts, Secretary.
1315. Membership of Official Board. Official Board, Grace Methodist Church, Southington, Connecticut. Charles E. Bass, Chairman.
1316. Change Name of Commission on Stewardship and Finance. Roger F. Christianson, 214 E. Spring St., Colona, Illinois.
1317. Secretary of Stewardship. Roger F. Christianson, 214 E. Spring St., Colona, Illinois.
1318. Method of Selecting Nominating Committee. W. Lee Chamberlain, Western New York Conference.
1319. Remove Age Restriction for Official Board Members. Fellowship of Christian Educators, New England Conference. Jo Adcock, Secretary.
1320. Re-name "Charge Conference." Official Board, First Methodist Church, Anaheim, California. Glen R. Whyman, Chairman.
1321. Method of Local Church Organization. Paul A. Shepard, Pastor, Centenary Methodist Church, Evansville, Indiana.

1322. Microfilm Local Church Records. J. Larry Jacobson, Pastor, Wilburton Methodist Church, Wilburton, Oklahoma.
1323. Remove Age Restriction for Membership in Administrative Bodies. L. Arthur Husley, Pastor, Methodist Church, Chalfont, Pennsylvania.
1324. Honorary Stewards—Right to Vote. Fourth Quarterly Conference, Ashley Circuit, Michigan Conference, E. W. Wiltse, Presiding Elder.
1325. Honorary Stewards Right to Vote. Official Board, Ashley Methodist Church, Michigan Conference, Dale Wolfe, Vice-Chairman.
1326. Provide Housing Allowance. Bernard F. Howe, Pastor, Aldersgate Methodist Church, Rochester, New York.
1327. Local Church Personnel Committee. F. L. Wagner, First Methodist Church, Palo Alto, California.
1328. Functions of Commission on Education. Edwin P. Plueddemann, Gordonville Methodist Church, Midland, Michigan.
1329. Consecration of Career Lay Workers. F. L. Wagner, First Methodist Church, Palo Alto, California.
1330. Two-commission Structure. Kenneth S. Jones, Pastor, Faith Methodist Church, Rockville, Maryland.
1331. Tenure on Board Membership. Board of Publication of The Methodist Church, Carl J. Sanders, Secretary.
1332. Composition of Commission on Education. Florida Conference, Robert C. Boggs, Secretary.
1333. Include Certified Directors and Ministers of Music in Official Board. Commission on Worship, Settle Memorial Methodist Church, Owensboro, Kentucky, Thomas C. Mills, Director of Music.
1334. Change Commission Structure. King Hill Methodist Church, St. Joseph, Missouri, Earl F. Bally, Chairman, Official Board.
1335. Substitute "Assistant Superintendent" for "Membership Cultivation Superintendent." Francis C. St. Amant, East Wisconsin Conference.
1336. Responsibility of Official Board for Stewardship Education. Francis C. St. Amant, East Wisconsin Conference.
1337. Duty of Assistant Church School Superintendent. Francis C. St. Amant, East Wisconsin Conference.
1338. Organization of Commission on Stewardship. Francis C. St. Amant, East Wisconsin Conference.
1339. Definition of "Small Church." Francis C. St. Amant, East Wisconsin Conference.
1340. Equal Status for Local Church Commission on Worship. Commission on Worship, Western Pennsylvania Conference, Hoyt L. Hickman, Chairman.
1341. Monthly Meeting of Official Board. Official Board, Methodist Church, Scheneyus, New York, Marion Whiteman, Secretary.
1342. Simplify Organization in Small Churches. James Brantly, Murrieta Methodist Church, Murrieta, California.
1343. The Local Church Council on Ministries. General Board of Education. Howard M. Ham.
1344. The Local Church Council on Ministries. General Board of Education. Howard M. Ham.
1345. The Official Board. General Board of Education. Howard M. Ham.
1346. Composition of Committee on Finance. Pacific Northwest Delegation. John C. Soltman.
1347. The Charge Conference. North-East Ohio Conference. J. Meade Letts, Secretary.
1348. Authorization for Annual Congregational Meeting. North-East Ohio Conference Delegation. J. Meade Letts, Secretary.

1349. WSCS. North-East Ohio Conference Delegation, J. Meade Letts, Secretary.
1350. Financial Secretary—Local Church. North-East Ohio Conference Delegation, J. Meade Letts, Secretary.
1351. Local Church Commission on Worship. Official Board, Tapp Memorial Methodist Church, New Boston, Texas. A. Derwood Shaw, Chairman.
1352. Modify Organizational Structure of Local Church. James M. Reed, Rock River Conference.
1353. Responsible Christian Living. Jerry Sinor, Canoga Park, California. St. John's in the Valley.
1354. Questions to be Asked at Quarterly Conference. Official Board, Simpson Methodist Church, Pullman, Washington, Tim Blosser, Chairman.
1355. Questions Asked at First Quarterly Conference, Church Conference, Chapel Hill Methodist Church, San Antonio, Texas. Donna R. Lindsey, Secretary.
1356. Annual Church Conference. D. Clifford Crummey, California-Nevada Conference.
1357. Date for Assuming Office. D. Clifford Crummey, California-Nevada Conference.
1358. Coordination of Age Fund Councils. John W. Tennant, Pastor, First Methodist Church, Battle Creek, Michigan.
1359. Method of Election of Chairman of Council on Ministries. John W. Tennant, Detroit Conference.
1360. Question to be Asked at Annual Charge Conference. William G. Birkner, S.W. Texas Conference.
1361. Relation of Official Board and Council on Ministries Regarding Functions. North-East Ohio Conference Delegation. J. Meade Letts, Secretary.
1362. Notification of Local Church of Conference Apportionments. North-East Ohio Conference Delegation, J. Meade Letts, Secretary.
1363. Election of Nominating Committee. North-East Ohio Conference Delegation, J. Meade Letts, Secretary.
1364. Duties of Official Board. John W. Tennant, Detroit Conference.
1365. Chairman of Committee on Hospitals and Homes. John W. Tennant, Detroit Conference.
1366. The Lay Leader. John W. Tennant, Detroit Conference.
1367. Bring Legislation on Woman's Society into Conformity with Report. John W. Tennant, Detroit Conference.
1368. Committee on Pastor-Parish Relations. John W. Tennant, Detroit Conference.
1369. Responsibility for Recommendation and Promotion of Benevolences in Local Church. North-East Ohio Conference Delegation, J. Meade Letts, Secretary.
1370. Membership of Official Board and Charge Conference. North-East Ohio Conference Delegation, J. Meade Letts, Secretary.
1371. Pastor-Parish Relations Committee Membership. North-East Ohio Conference Delegation, J. Meade Letts, Secretary.
1372. Purchase of Church School Literature. Commission on Education, Epworth Methodist Church, Tulsa, Oklahoma. John Townsend, Chairman.
1373. Concern for Small Churches. William S. Earley, Associate and Arthur L. Fields, Director, Midway Larger Parish, Indiana Conference.
1374. Connectional Relationship of the Local Church. Richard W. Cain and Donald R. Locher, Southern California-Arizona Conference.

1375. Audit Membership Rolls. California-Nevada Conference, Darrell D. Thomas, Secretary.
1376. Flexibility in Local Church Structures. J. H. Crum, et. al., North Carolina Conference.
1377. Election of Lay Members to the Annual Conference. D. Clifford Crummey, California-Nevada Conference.
1378. Mandatory Bonding of Pastors and Local Church Treasurers. I. Melville Wohrley, North-East Ohio Conference.
1379. Chairman of Official Board. North-East Ohio Conference, J. Meade Letts, Secretary.

*Petitions Nos. 1380 to 1394, inclusive, have been referred to the Committee on Publishing Interests.*

1380. Powers of General Board of Publication. Lovick Pierce, President and Publisher, The Methodist Publishing House and O. Eugene Slater, President, Board of Education, Methodist Church.
1381. Ex-Officio Members of Board of Publication. Board of Publication of The Methodist Church, Carl J. Sanders, Secretary.
1382. Refrain from Discrimination in Employment. Melvin G. Talbot.
1383. Employment Policies of The Methodist Publishing House. John W. Chittum, North-East Ohio Conference.
1384. Study Equal Employment in Methodist Publishing House. Louis E. Bell, Pastor, Lindenwald Methodist Church, Hamilton, Ohio.
1385. Duties of Publisher. Lovick Pierce, President and Publisher, The Methodist Publishing House and O. Eugene Slater, President, Board of Education of The Methodist Church.
1386. Special Editions of Ritual, Hymnal, and Book of Worship. West Virginia Conference, Virgil H. Ware, Secretary.
1387. Provide Copies of "Daily Suggester." Ronald E. Terry, Pastor, First Methodist Church, Osborne, Kansas.
1388. Extend Discount Privileges. F. L. Wagner, Director of Christian Education, First Methodist Church, Palo Alto.
1389. Extend Cokesbury Discount. Methodist Christian Educators' Fellowship, California-Nevada Conference, Richard S. Smith, Chairman.
1390. Discount on Cokesbury Purchases for Deaconesses. Commission on Deaconess Work, Betsy K. Ewing, Executive Secretary.
1391. Stop Deviation of Methodist Publications from Official Methodist Doctrines. Harlan R. Werley, First Methodist Church, Collingswood, New Jersey.
1392. Arrangement of Discipline. Board of Publication of The Methodist Church, Carl J. Sanders, Secretary.
1393. Publication of 1968 Discipline. North Iowa Conference, Harvey A. Walker, Secretary.
1394. Date All Published Materials. Ministers of the Lynchburg District, Virginia Conference. W. W. Laughlin, Jr., Secretary.

*Petitions Nos. 1395 to 1409, inclusive, have been referred to the Committee on Missions.*

1395. Donations to Local Churches. National Division, Board of Missions. Robert L. Torinson, Recording Secretary.
1396. Abolish Discrimination in Work with Indian Americans. I. Melville Wohrley, North-East Ohio Conference.
1397. Establish Work among Tibetan Refugees. I. Melville Wohrley, North-East Ohio Conference.
1398. Youth Membership on the Board of Missions. Board of Education, Howard M. Ham.



1399. Strategy for Developing New Congregations. Ralph L. Minker, Jr., Pastor, Village of Wilde Lake, Columbia, Maryland.
1400. Top Priority for Work in Cities. Quarterly Conference, Trinity Methodist Church, Albany, New York, Dorothy G. Lasher, Recording Secretary.
1401. City Missionary Secretary Responsible to Board of Missions. Board of Missions, New York Conference, Charles A. Barton, Chairman.
1402. Responsibility of City or District Missionary Society. Detroit Conference, Harold A. Nessel, Sr., Secretary.
1403. Mission to the Jews. Wilson W. White, Illinois Conference, E.U.B. Church (Retired).
1404. Revise Mission to Jews. Mrs. Paul W. Evans, Methodist Church, Davenport, Nebraska.
1405. Recognize Osteopathic Physicians. G. A. Dierdorff, et. al., First Methodist Church, Sunnyside, Washington.
1406. Support Board of Missions in Removing Investment Portfolio. J. H. Crum, North Carolina Conference.
1407. Mission to the United Methodist Churches in North America. Board of Lay Activities, R. G. Mayfield.
1408. Name for Women's Organization. Virginia L. Walker, First Methodist Church, Pasadena, California.
1409. Conditions for Receiving Funds from Board of Missions. Detroit Conference, Harold A. Nessel, Sr., Secretary.

*Petitions Nos. 1410 to 1429, inclusive, have been referred to the Committee on Pensions.*

1410. Basis for Payment of Dues for Pensions. Iowa Conference Board of Pensions, E.U.B. Church, Richard L. Miller, President.
1411. Annuity Credit for Years in School. Lester L. Moore, South Iowa Conference.
1412. Years at School to be Counted for Annuity Claim. Robert D. Williams, South Iowa Conference.
1413. Equalize Pension Payments. Frank T. Watson, Pastor, First Methodist Church, Lebanon, New Hampshire.
1414. Standards for Pensions and Minimum Salaries. South Carolina Conference, Allan R. Broome, Secretary.
1415. Pension Rights of Full Conference Members. G. Basil Tadlock, South Iowa Conference.
1416. Full Pension Credit for Ministers Transferring to U. S. Conferences. T. A. Litov, California-Nevada Conference.
1417. Responsibility for Pension for Refugee Pastors. New York Conference, Edwin S. Gault, Secretary.
1418. Pension Rights of Pastor Returning to School. Leroy W. Moore, South Iowa Conference.
1419. Pensions for Certified Directors of Christian Education. Fellowship of Christian Educators, New England Conference, Harold E. Perkins, President.
1420. Length of Service for Annuity Claim. Adlai C. Holler, South Carolina Conference.
1421. Pension Claim of Located Person. Edgar F. Singer, Endwell Methodist Church, Endwell, New York.
1422. Method of Receiving Pension Funds. Executive Committee, Board of Pensions and Homes for Claimants, Alabama-West Florida Conference, Marvin K. Vickers, President.
1423. Pensions of Lay Employees Non-resident in U.S.A. Delfin L. Lardizabal, Methodist Church, Baguio City, Philippines.
1424. Lump Sum Payment in Lieu of Annuity. Executive Committee, Board of Pensions, Kentucky Conference, Leslie M. Rogers, Secretary.

1425. Method of Handling Pension Funds. Albert J. Schrader, Pastor, Trinity Methodist Church, Lexington, Virginia.
1426. Annuity Claim of Lay Employees on Episcopal Fund. Delfin L. Lardizabal, Methodist Church, Baguio City, Philippines.
1427. Annuity Credit for Approved Supply Pastors. Darrell D. Thomas, California-Nevada Conference.
1428. Years at School to Be Counted in Annuity Claim. Howard E. Hayes, South Iowa Conference.
1429. Study of Pension Responsibility for Full-time Employees. Inter-division Committee on Missionary Pensions, Board of Missions, Roy H. Short, President.

*Petitions Nos. 1430 through 1439, inclusive, have been referred to the Committee on Judicial Administration, Enabling Acts, and Legal Forms.*

1430. Composition of Judicial Council. North-East Ohio Conference Delegation, J. Meade Letts, Secretary.
1431. Retain Procedure for Electing Judicial Council. North-East Ohio Conference, J. Meade Letts, Secretary.
1432. Offenses for Which a Member May Be Tried. Church Conference, Chapel Hill Methodist Church, San Antonio, Texas, Donna R. Lindsey, Secretary.
1433. Grounds for Trial of Church Members. Ellen Adams, et. al.
1434. Offense for Which a Lay Member May Be Tried. Gil S. Joel, Methodist Church, Rye, New York.
1435. Grounds for Trial of a Church Member. Kenneth R. Nanke, et. al., First Methodist Church, Minneapolis, Minnesota.
1436. Offenses for Which a Minister May Be Tried. Robert D. Williams, South Iowa Conference.
1437. Offense for Which a Minister May Be Tried. Lester L. Moore, South Iowa Conference.
1438. Study Statistical Report Forms. F. L. Wagner, Director of Christian Education, First Methodist Church, Palo Alto.
1439. Simplify Methods of Keeping Records. Jack H. Arnold, Pastor, Methodist Church, Purcellville, Virginia.

*Petitions Nos. 1440 to 1462, inclusive, have been referred to the Committee on Ritual and Orders of Worship.*

1440. Ritual for Receiving Members by Transfer. Francis C. St. Amant, East Wisconsin Conference.
1441. Restore 1960 Wording for Baptismal Ritual. Everett E. Gott, United Methodist Church, Enfield, Illinois.
1442. Ordinance of Baptism. Philip N. Lutz, Methodist Church, Carlisle, Iowa.
1443. Eliminate Practice of Infant Baptism. Philip N. Lutz, Methodist Church, Carlisle, Iowa.
1444. Method of Baptism—Immersion Only. Philip N. Lutz, Methodist Church, Carlisle, Iowa.
1445. Funeral Ritual for Non-Christians. Lester I. Snyder.
1446. The Lord's Prayer. Illinois Conference, E.U.B. Church, Eldon V. Schriver, Secretary.
1447. Establish "Infant Dedication Ceremony." North-East Ohio Conference, J. Meade Letts, Secretary.
1448. Symbols of Faith at a Service of Worship. Official Board, First Methodist Church, Waurika, Oklahoma. Harold A. Rosier.
1449. Request New Hymnal and Book of Worship. David G. Wilbur, Bethany Methodist Church, Northern New York Conference.
1450. Substitute Confession of Faith for Articles of Religion. E. Reginald Craig, First Methodist Church, Salem, Oregon.

1451. Compulsory Inclusion of an Invitation to Christian Discipleship. Philip N. Lutz, Methodist Church, Carlisle, Iowa.
1452. Eliminate from Creeds and Services the Idea of the Brotherhood of Man under the Fatherhood of God. Philip N. Lutz, Methodist Church, Carlisle, Iowa.
1453. Issue Lectionary of Scripture Readings. Commission on Worship, Central Illinois Conference. Dale A. Kooi, Chairman.
1454. Establish Fixed Date for Celebration of Easter. I. Melville Whorley, North-East Ohio Conference.
1455. Wording of Marriage Service, Ralph H. Dude, Central Illinois Conference.
1456. Order for the Service of Marriage for Those of Riper Years. Bernard M. Hanninger, New England Southern Conference.
1457. Clarify Standards for Marriage. Northern New Jersey Conference. Joseph M. Blessing, Secretary.
1458. Use of Wine in Holy Communion. Commission on Worship, Rock River Conference, E. Leon Sutch, Chairman.
1459. Define "Open Communion." Commission on Worship, Central Illinois Conference. Dale A. Kooi, Chairman.
1460. Rephrase Prayer of Consecration in Ritual for Lord's Supper. Lester L. Moore, South Iowa Conference.
1461. "Fruit of the Vine" in Communion Ritual. Albert J. Schrader, Pastor, Trinity Methodist Church, Lexington, Virginia.
1462. Change in Ritual for Lord's Supper. Philip N. Lutz, Methodist Church, Carlisle, Iowa.

*Petitions Nos. 1463 to 1541, inclusive, have been referred to the Committee on Education.*

1463. Cooperation with Other Boards. General Board of Education, Howard M. Ham.
1464. Cooperation with Other Boards and Agencies. General Board of Education. Howard M. Ham.
1465. Election of Executive Secretary of the Board of Education and Staff. North-East Ohio Conference Delegation, J. Meade Letts, Secretary.
1466. Election of Executive Secretary of the Board of Education and Staff. North-East Ohio Conference. J. Meade Letts, Secretary.
1467. Composition of Curriculum Committee. Commission on Worship, W. F. Dunkle, Jr., Secretary.
1468. Emphasize Bible in Christian Education. Mrs. Daniel P. Ward, St. Paul's Methodist Church, Cedar Rapids, Iowa.
1469. Composition of Joint Committee on Materials for Training for Church Membership. Commission on Worship, W. F. Dunkle, Jr., Secretary.
1470. Request New Curriculum for Church Membership Classes. R. Sheldon Dunker, et. al., North Indiana Conference.
1471. Objection to Sunday School Material. Mrs. Kenneth Renard, Wyoming Methodist Church, Forest Lake, Minnesota.
1472. Sunday School Literature to be in Keeping with Articles of Religion. Everett E. Gott, United Methodist Church, Enfield, Illinois.
1473. Content of Church School Publications. Mrs. Frank Hair, Rte. 1, Box 314, Hugo, Minnesota. Wyoming Methodist Church, Wyoming, Minnesota.
1474. Ministerial Education. Western New York Conference, Frank J. Mucci, Secretary.
1475. Take Action on Dwindling Sunday School Attendance. Harlan R. Werley, First Methodist Church, Collingswood, N. J.
1476. Race Relations Sunday. Northern New Jersey Conference, Joseph M. Blessing, Secretary.

1477. Re-designate Race Relations Sunday. Official Board, Overlea Methodist Church, Baltimore, Maryland. R. Dorothy Little, Secretary.
1478. Broaden List of Recognized Seminaries. Harlan R. Werley, First Methodist Church, Collingswood, New Jersey.
1479. Take Action to Produce Qualified Ministers. Harlan R. Werley, First Methodist Church, Collingswood, New Jersey.
1480. "Human Relations Sunday." H. Leigh Jarvis, 1500 Chicago St., Pittsburgh, Pennsylvania.
1481. Appoint Committee to Investigate Actions of Trustees of Drew University. Drew Theological Seminary Student Council, John D. Painter, President.
1482. Joint Committee to Visit Seminaries. John D. Painter, President, Drew Theological School Student Council.
1483. Investigations by University Senate. Drew Theological School Student Council, John D. Painter, President.
1484. Adult Scouting Award. New Mexico Conference, Bervin Caswell, Secretary.
1485. Improvement of Relationships between Chaplains, Annual Conferences, and the Parish Ministry. South Iowa Conference, W. W. Steinmetz, Secretary.
1486. Discontinue Publication of "Motive." Robert Bruce and Martha Elaine Sellers, 1232 N.W. 104th, Oklahoma City, Oklahoma. First Methodist Church, Shidler, Oklahoma.
1487. Television Evaluation Project. Little Rock Conference, James E. Major, Secretary.
1488. Converted and Committed Ministers. King Hill Methodist Church, St. Joseph, Missouri, Earl F. Bally, Official Board Chairman.
1489. Study Committee for Seminaries. Dulaney Barrett, Pastor, University Methodist Church, Las Cruces, New Mexico.
1490. Review Charter of Drew University. New York Conference, Edwin S. Gault, Secretary.
1491. Relate Deaconess Board to Committee on Christian Vocations. South Iowa Conference, W. W. Steinmetz, Secretary.
1492. Church School Publications. General Board of Education. Howard M. Ham.
1493. Conference Board of Education. General Board of Education. Howard M. Ham.
1494. Christian Vocations. General Board of Education. Howard M. Ham.
1495. Terminate "Motive." Officials Hickory Bend Methodist Church, Nashville, Tennessee. James R. Cox, Pastor.
1496. Discover and Motivate Youth for the Ministry. Division of Higher Education, General Board of Education. Wm. E. Clark.
1497. Support Ecumenical Thrust in Campus Ministry. Commission on Christian Higher Education, Virginia Conference, Joseph F. White, Secretary.
1498. Conference Board of Education. General Board of Education. Howard M. Ham.
1499. Cooperation with Conference Agencies. General Board of Education. Howard M. Ham.
1500. District Organizations. General Board of Education. Howard M. Ham.
1501. Board of Education. General Board of Education. Howard M. Ham.
1502. The Board of Education. General Board of Education. Howard M. Ham.
1503. The Division of the Local Church. General Board of Education. Howard M. Ham.

1504. Division of Higher Education. General Board of Education. Howard M. Ham.
1505. Division of Christian Home and Family. Florida Conference, Robert C. Boggs, Secretary.
1506. The Division of the Local Church. General Board of Education. Howard M. Ham.
1507. Division of Higher Education. General Board of Education. Howard M. Ham.
1508. Urge Support for Higher Education. Division of Higher Education, William E. Clark.
1509. Conference Committee on Christian Higher Education. Florida Conference, Robert C. Boggs, Secretary.
1510. Conference Committee on Christian Higher Education. Florida Conference, Robert C. Boggs, Secretary.
1511. Conference Committee on Christian Higher Education. Florida Conference, Robert C. Boggs, Secretary.
1512. Department of Campus Ministry. Florida Conference, Robert C. Boggs, Secretary.
1513. Campus Ministry. Board of Education, South Georgia Conference, V. L. Daughtery, Jr., Secretary.
1514. Ecumenical Campus Ministry. Florida Conference, Robert C. Boggs, Secretary.
1515. Unify Campus Ministry. Carl D. Schmerike, Harvard Divinity School (on behalf of some Methodist and E.U.B. students).
1516. Unify Campus Ministry. Don Gaymon, Campus Minister, Wesley Foundation, Manhattan, Kansas.
1517. Unify Campus Ministry. Don Frogge, Chairman of the Board, Wesley Foundation, Washburn University, Topeka, Kansas.
1518. Unify Campus Ministry. R. Edward McCracken, Director, Wesley Foundation, 811 W. Fair, Marquette, Michigan.
1519. Unify Local Campus Ministry. Department of College and University Religious Life, Glen Otis Martin, Associate Director.
1520. Responsibility to Unify Campus Ministry. Wesley Foundation, University of California, Berkeley, California, James H. Corson, Director.
1521. Nominating Students on Board of Education. Carl D. Schmerike, Harvard Divinity School.
1522. Nomination of Students on Board of Education. Don Gaymon, Campus Ministry, Wesley Foundation, Manhattan, Kansas.
1523. Nomination of Students on Board of Education. R. Edward McCracken, Dir., Wesley Foundation, Marquette, Michigan.
1524. Nomination of Students to Board of Education. General Board of Education, Howard M. Ham.
1525. Nomination of Students on Board of Education. Glen Otis Martin, Associate Director, Department of College and University Religious Life.
1526. Student Representatives on Board of Education. Wesley Foundation, University of California, Berkeley, California, James H. Corson, Director.
1527. Interboard Committee on Campus Ministry. Carl D. Schneider, Harvard Divinity School.
1528. Interboard Committee on Campus Ministry. R. Edward McCracken, Director, Wesley Foundation, Marquette, Michigan.
1529. Interboard Committee on Campus Ministry. Wesley Foundation, University of California, Berkeley, California, James H. Corson, Director.
1530. Interboard Committee on Campus Ministry. Glen Otis Martin, Associate Director, Department of College and University Religious Life.



1531. Recognize University Christian Movement. Carl D. Schneider, Harvard Divinity School.
1532. Recognize University Christian Movement. R. Edward McCracken, Director, Wesley Foundation, Marquette, Michigan.
1533. Recognize University Christian Movement. Glen Otis Martin, Associate Director, Department of College and University Religious Life.
1534. Recognize University Christian Movement. Delton Pickering, Methodist Campus Minister, Louisiana State University.
1535. Recognize University Christian Movement. Brian Sorrels, President, Louisiana MSM.
1536. Recognize University Christian Movement. Wesley Foundation, University of California, Berkeley, California, James H. Corson, Director.
1537. Relationship of MSM to UCM. Board of Education, Holston Conference, Sam N. Varnell, Chairman.
1538. Campus Ministry and UCM. Nashville Area Interconference Commission of Higher Education. Robert H. Lewis, Jr., Secy.
1539. National Conference of Methodist Student Movement. Florida Conference, Robert C. Boggs, Secretary.
1540. Retain Disciplinary Requirements of Methodist Student Movement. Harvey C. Brown, Campus Minister and Staff Member, Nashville, Tennessee.
1541. Additional Emphasis on Campus Ministry. Philadelphia Conference, Harold J. Schieck, Secretary.

*Petitions Nos. 1542 to 1634 are referred to the Committee on Membership and Evangelism.*

1542. Mission to North America. General Board of Lay Activities, R. G. Mayfield.

*Petitions 1543 to 1555, inclusive, are entitled "Mission to North America."*

1543. World Division, Board of Missions. Eugene R. Stockwell.
1544. Board of Evangelism, EUB Church, Joseph H. Yeakel.
1545. General Organization of EUB Church, Board of Managers, Donald B. App.
1546. Board of Missions, EUB Church. Edwin Fisher, Jr.
1547. Board of Evangelism, Kermit Long.
1548. General Board of Lay Activities. R. G. Mayfield.
1549. Board of Evangelism, EUB Church. Joseph H. Yeakel.
1550. Board of Missions, EUB Church. Edwin Fisher, Jr.
1551. General Organization of EUB Men, Board of Managers, Donald B. App.
1552. World Division, Board of Missions, Methodist Church. Eugene R. Stockwell.
1553. Board of Evangelism, Methodist Church, Kermit Long.
1554. World Division, Board of Missions, Methodist Church. Eugene R. Stockwell.
1555. Board of Managers, General Organization of EUB Men. Donald App.

*Petitions Nos. 1556 to 1587, inclusive, are entitled "Transfer of Members"*

1556. Pacific Northwest Conference, Fred A. Rarden, Secretary.
1557. Lester L. Moore, South Iowa Conference.
1558. William E. Ballard, South Iowa Conference.
1559. Vayda Redfern, Methodist Church, Benton, Wisconsin.

1560. Robert C. Walmer, Aldersgate Methodist Church, Urbandale, Iowa.
1561. Virginia R. Walmer, Aldersgate Methodist Church, Des Moines, Iowa.
1562. George B. Robson, West Wisconsin Conference.
1563. William R. Keeffe, New Hampshire Conference.
1564. Fellowship for Church Renewal, Indiana Conference, W. F. Cooney, President.
1565. Mrs. George A. Jardine. New Virginia Methodist Church, South Iowa Conference.
1566. Kenneth E. Gelhams, West Wisconsin Conference.
1567. Mrs. Harry J. Kralik, Otis Chapel Methodist Church, Prescott, Iowa.
1568. Mrs. Robert S. Merrill, Linda and Bob, First Methodist Church, Tomah, Wisconsin.
1569. Ralph W. Walker. West Wisconsin Conference.
1570. Mrs. James Kenyon. First Methodist Church, Tomah, Wisconsin.
1571. Bobby E. Robson, Caledonia Methodist Church, Caledonia, Minnesota.
1572. Official Board, First Methodist Church, Burlington, Washington, Dale A. Hansen, Chairman.
1573. Leroy W. Moore, South Iowa Conference.
1574. Laurence Garrett, South Iowa Conference.
1575. Mrs. Raymond Berg, First Methodist Church, Tomah, Wisconsin.
1576. Mrs. Robert Hendricks, First Methodist Church, Tomah, Wis.
1577. Edward W. Hanson, First Methodist Church, Tomah, Wisconsin.
1578. Ray E. Robinson, West Wisconsin Conference.
1579. Mary A. Hanson, First Methodist Church, Tomah, Wisconsin.
1580. David W. Charter, Missouri East Conference.
1581. J. Roger Gayer, Northern New Jersey Conference.
1582. Mrs. Mildred Kelly.
1583. Lester L. Moore, South Iowa Conference.
1584. Official Board, First Methodist Church, Gig Harbor, Wash.
1585. Carl W. Berry, West Wisconsin Conference.
1586. Official Board, Mission Hills Methodist Church, San Diego, Elizabeth Preston, Secretary.
1587. John L. Beebout, South Iowa Conference.
1588. Immediate Transfer of Membership. Board of Evangelism, Central Kansas Conference, Gene M. Tromble, Chairman.
1589. Membership Training for Children and Youth. Charles C. Cain and I. F. Pearson, New York Conference (retired).
1590. Collection of Contemporary Hymns. Brian H. Greene, Jr., Pastor, Trinity Methodist Church, Bristol, Virginia.
1591. Parents and Sponsors of Baptized Children. James W. Laven-good, Michigan Conference.
1592. Year of United Prayer for World Peace. Thomas A. Carruth, Mississippi Conference.
1593. Definition of Full Membership. Fellowship for Church Renewal, Indiana Conference, W. F. Cooney, President.
1594. Minimum Age for Members. Board of Evangelism, Central Kansas Conference, Gene M. Tromble, Chairman.
1595. National Bible Sunday. American Bible Society, Arthur P. Whitney, Acting Executive Secretary, Church Relations Department.
1596. More Emphasis on Spiritual Healing. Gale W. Merrill, et. al., Members, Methodist Church, Mabank, Texas.
1597. Membership Vows. James H. Arthur, 2001 Willimax Ave., Gastonia, North Carolina. First Methodist Church, Gastonia, North Carolina.

1598. Conserving Church Membership. Town and Country Commission, Holston Conference, James E. Hankins, Chairman.
1599. Youth Membership in Church. Western New York Conference, Frank J. Mucci, Secretary.
1600. Admission to Membership. W. R. Emblidge, Jr., Pastor, United Church, Canastota, New York.
1601. Define "Neglect of Vows." W. R. Emblidge, Jr., Pastor, United Church, Canastota, New York.
1602. Guidance in Use of Liturgical Colors. Commission on Worship, Central Illinois Conference, Dale A. Kooi, Chairman.
1603. Institute Program of Evangelism. Methodist Board of Evangelism and EUB Board of Evangelism. Paul W. Milhouse, et. al.
1604. Participation in Communion a Qualification for Membership. William P. Treude, Ingleside, Texas.
1605. Reinstate Main Purpose of Methodist Church. Harlan R. Werley, First Methodist Church, Collingswood, New Jersey.
1606. Develop Plan for More Meaningful Church Membership. Official Board, Albany Methodist Church, Albany, California. Ronald A. Greilich, Pastor.
1607. State Purpose of Providing Spiritual Resources. I. Melville Wohrley, North-East Ohio Conference.
1608. Program to Conserve Membership. South Central Jurisdictional Council.
1609. Correlate Liturgical Guides. Commission on Worship, Central Illinois Conference. Dale A. Kooi, Chairman.
1610. Evangelism in Local Church. Arthur Sellers, Western Pennsylvania Conference.
1611. Vows of Church Membership. Philip N. Lutz, 740 N. 5th St., Carlisle, Iowa. Carlisle Methodist Church.
1612. Removal of Members by Quarterly Conference. Commission on Membership and Evangelism. Community Methodist Church, Keenesburg, Colorado. E. R. Tanner, Pastor.
1613. Removal of Members by Quarterly Conference Action. Official Board, First Methodist Church, Fort Lupton, Colorado. Bernice Stein, Recording Secretary.
1614. Membership Classes for Youth. New York Conference, Edwin S. Gault, Secretary.
1615. Board of Evangelism and Armed Forces Personnel. General Boards of Evangelism of the Methodist Church and the EUB Church. Gerald Kennedy and Paul W. Milhouse.
1616. Concern for Divine Healing. Mrs. Paul Evans, Davenport, Nebraska.
1617. Concern for a Revival. Mrs. Paul W. Evans, Davenport, Nebraska.
1618. More Emphasis on "Loving Community." Mrs. Raymond I. Thompson, Murrieta Methodist Church, Murrieta, California.
1619. Materials for Membership Training. Detroit Conference Board of Education, Health Gordensen, Executive Secretary.
1620. Probationary Members. General Church School Council, Board of Education, Minnesota Conference, Thomas A. Gotschall, Acting Secretary.
1621. Recommendations on Church Membership. New York Conference, George P. Werner, Conference Secretary of Evangelism.
1622. Certificate of Transfer of Church Membership. Robert C. Armstrong, Pastor, Springdale Methodist Church, Springdale, Pennsylvania.
1623. Standards for Publications by Boards and Agencies. Richard W. Fisher, South Dakota Conference.

1624. Emphasis on Membership and Evangelism. Official Board, King Hill Methodist Church, St. Joseph, Missouri. Earl F. Bally, Chairman.
1625. Emphasis on Conversion, Christian Growth, etc. Official Board, King Hill Methodist Church, St. Joseph, Missouri, Earl F. Bally, Chairman.
1626. Two-year Membership Training Course. Membership and Evangelism Commission, Epworth Methodist Church, Marion, Ohio.
1627. Standards for Membership. Official Board, King Hill Methodist Church, St. Joseph, Missouri. Earl F. Bally, Chairman.
1628. Admission into the Church. General Board of Education. Howard M. Ham.
1629. Children and the Church. General Board of Evangelism. Howard M. Ham.
1630. Youth Membership on the Board of Evangelism. General Board of Education. Howard M. Ham.
1631. Care of Members. General Board of Education. Howard M. Ham.
1632. Clarify Method of Receiving Transferred Members. Board of Education, Central Illinois Conference, Donald J. Jones, Secretary.
1633. Emphasize Spreading the Gospel. George R. Smith, Arcadia, Florida. Trinity Methodist Church.
1634. Support Prayer and Bible Reading in Schools. Board of Stewards, Pine Run Methodist Church, Clairton, Pennsylvania. Mrs. Lois Beach.

*Petitions Nos. 1635 to 1643, inclusive, have been referred to the Committee on Hospitals and Homes.*

1635. Strengthen Healing Ministry. Board of Hospitals and Homes. Robert H. Duncan, Secretary.
1636. Strengthen United Methodist Hospital Schools of Nursing. Board of Hospitals and Homes, Robert H. Duncan, Secretary.
1637. Approve Organization of Board of Hospitals and Homes. Board of Hospitals and Homes, Fred G. Holloway, Chairman.
1638. Promote Plan for Adequate Housing. Official Board, Old Mission Methodist Church, Shawnee Mission, Kansas. Frederick J. Ackman, Pastor.
1639. Strengthening Church Relationship. Board of Hospitals and Homes, Robert H. Duncan, Secretary.
1640. Service to Unmarried Expectant Parents. Board of Hospitals and Homes, Robert H. Duncan, Secretary.
1641. Services to the Mentally Retarded. Board of Hospitals and Homes, Robert H. Duncan, Secretary.
1642. Continue Name and Functions of Board of Hospitals and Homes. Board of Missions, Roy H. Short, President.
1643. Convocation on Medicine and Theology. Board of Hospitals and Homes, Robert H. Duncan, Secretary.

*Petitions 1644 to 1766, inclusive, have been referred to the Committee on Interdenominational Relations.*

1644. Accept Statements of Faith. David G. Wilbur. Bethany Methodist Church, Northern New York Conference.
1645. Reject Attempts at Union. Jack Barron, et. al., El Paso, Texas.
1646. Interdenominational Cooperation on Local Level. Interboard Committee on Town and Country Work (National Division, Board of Missions Cooperating). Harold S. Huff, Exec. Secy.

1647. Interdenominational Cooperation. Committee on Church Extension, National Division of the Board of Missions of The Methodist Church. Bonneau P. Murphy, Assistant General Secy.
1648. Support Resolution on "Cause of Unity." J. H. Crum, et. al.
1649. Position on Christian Unity. General Commission on Ecumenical Affairs. Robert W. Huston, General Secretary.
1650. United Council for Renewal and Unity. Detroit Annual Conference. Harold A. Nessel, Sr., Secretary.
1651. Interdenominational Cooperation Fund. North-East Ohio Conference. J. Meade Letts, Secretary.
1652. Initiate Union of Programs under COCU. Dr. Negail Riley. Southwest Conference.
1653. COCU and Methodist Appointment System. James W. Bristah, Director, Board of CSC Detroit Conference.
1654. Preserve Union with Churches of Methodist Tradition. Dr. Negail Riley. Southwest Conference.
1655. Seek Union with Churches in Methodist Tradition. Central Jurisdictional Conference. Allen M. Mayes, Secretary.
1656. Withdraw from COCU. Official Board, Lincoln Street Methodist Church, Portland, Oregon. Watford Reed, Secretary.
1657. Authorize Plan of Union through COCU. Kansas Conference. Hobart R. Hildyard, Secretary.
1658. Authorize Participation in Forming Plan of Union. Western Pennsylvania Conference. Samuel N. Gibson.
1659. Conferences—Ecumenize Uniformly. Roger F. Winchester. Lay Member, Southern California-Arizona Conference.
1660. Participate in Formulating Plan of Union. G. Basil Tadlock, South Iowa Conference.
1661. Participation in Planning Church Union. New England Southern Conference. Carl W. Saunders, Secretary.
1662. Consultation on Church Union. Central Illinois Conference. J. Henry Cox, Secretary.
1663. Authorize Participation in Drafting Plan of Union. J. H. Crum, North Carolina Conference and 31 other names.
1664. Support Christian Unity. O. R. Rail. Murrieta Methodist Church, Murrieta, California.
1665. Authorize Representatives to Negotiate Plan of Union. Ohio Conference. W. Arthur Milne, Secretary.
1666. Grant Authority for Formulating Plan of Union. Leroy W. Moore, South Iowa Conference.
1667. Grant Authority to Participate in Formulating Plan of Union. South Iowa Conference. W. W. Steinmetz, Secretary.
1668. Authorize Representatives to Negotiate Plan of Union. Ohio Conference. Hiram C. Weld, Chairman Commission on Ecumenical Affairs.
1669. Negotiations on Church Union. North Iowa Conference. Harvey A. Walker, Secretary.
1670. Participation in Planning Church Union. North-East Ohio Conference. J. Meade Letts, Secretary.
1671. Participation in Planning Church Union. Wyoming Annual Conference. Samuel Little, et. al.
1672. Participation in the Consultation on Church Union. Central New York Conference. Stanley C. Robinson, Secretary.
1673. Continue Toward Plan of Union. General Commission on Ecumenical Affairs. Robert W. Huston, Secretary.
1674. Full Participation in Plan of Union. Lewis S. Hastings. Western Pennsylvania Conference.
1675. Full Participation in COCU. Lester L. Moore, South Iowa Conf.



1676. Continue Direction of Delegation to COCU. Central New York Conference, Commission on Ecumenical Affairs. Robert J. McCune, Chairman.
1677. Authorize Delegates to COCU to Act. Northern New Jersey Conference. Joseph M. Blessing, Secretary.
1678. Authorize Participation in Formulating Plan of Union. WSCS Nassau, New York. Mrs. Raymond File, President.
1679. Authorize Participation in Formulating Plan of Union. Robert D. Williams, South Iowa Conference.
1680. Authorize Participation in Formulating Plan of Union. Quarterly Conference, Trinity Methodist Church, Albany, New York. Dorothy G. Lasher, Recording Secretary.
1681. Authorize Participation in Formulating Plan of Union. Wesleyan Service Guild, Troy Conference. Marion E. Grams, Recording Secretary.
1682. Authorize Participation in Forming Plan of Union. Howard E. Hayes. South Iowa Conference.
1683. Authorize Participation in Formulating Plan of Union. Board of Missions, Woman's Division. Mrs. Glenn E. Laskey, President.
1684. Authorize Participation in Drawing up Plan of Union. Executive Committee, Troy Conference WSCS. Selma L. Ogden, Pres.
1685. Remove Derogatory References to Roman Catholic Church. Jack H. Arnold, Pastor, Bethany Methodist, Purcellville, Va.
1686. Endorse Petition from Commission on Ecumenical Affairs. James M. Reed, Rock River Conference.
1687. Provide Staff for Commission on Ecumenical Affairs. North Indiana Conference, Commission on Ecumenical Affairs, Samuel Emerick, Chairman.
1688. Responsibilities of Commission on Ecumenical Affairs, James M. Reed, Rock River Conference.
1689. Composition of Commission on Ecumenical Affairs. Commission on Worship. W. F. Dunkle, Jr., Secretary.
1690. Commission on Ecumenical Affairs. North-East Ohio Conference, J. Meade Letts, Secretary.
1691. Commission on Ecumenical Affairs. North-East Ohio Conference, J. Meade Letts, Secretary.
1692. Commission on Ecumenical Affairs. North-East Ohio Conference, J. Meade Letts, Secretary.
1693. Elimination of Commission on Ecumenical Affairs. Philip N. Luth, Carlisle Methodist Church, Carlisle, Iowa.
1694. Instruct National Council of Churches. Official Board, College Park Methodist Church, College Park, Georgia. R. T. Sheffield, Chairman.
1695. Publish Report of Expenditures of NCC. Official Board, Dorchester, Illinois Methodist Church, Mrs. Laura Price, Secretary.
1696. Publish Expenditures of National Council of Churches. Official Board, Bunker Hill Methodist Church, Bunker Hill, Illinois, H. F. Scheldt, Chairman.
1697. Pronouncement of the National Council of Churches. Official Board, Dorchester Methodist Church, Dorchester, Illinois, Mrs. Laura Price, Secretary.
1698. Pronouncements of the National Council of Churches. Official Board, Bunker Hill Methodist Church, Bunker Hill, Illinois, H. F. Scheldt, Chairman.
1699. Policy Statements of NCC. Quarterly Conference, First Methodist, Ord, Nebraska, Mrs. Harold Christensen, Rec. Secy.
1700. Continue Support for National Council of Churches. Ruth Schaefer, First Methodist Church, North Hollywood, California.

1701. Negotiations with the A.M.E., A.M.E. Zion, C.M.E. Churches. Official Board, Holman Methodist Church. W. A. Robinson, Chairman.
1702. Negotiations with the A.M.E., A.M.E. Zion, C.M.E. Churches. D. Clifford Crummev. California-Nevada Conference.
1703. Withdraw from NCC. I. Melville W Ehrley. North-East Ohio Conference.

*Petitions Numbered 1704 to 1766, inclusive, have been entitled "Discontinue Relationship with National Council of Churches."*

1704. Mrs. Paul Drummond. Livermore, California Memorial Methodist Church, Pontiac, Illinois.
1705. Mrs. Ralph L. Read. Monroe Street Methodist Church, Toledo, Ohio.
1706. Harold Elder. New Bethel Methodist, Rossville, Tennessee.
1707. Irene J. Johnson. New Bethel Methodist, Rossville, Tennessee.
1708. Mrs. Ray Kaiser, Embury Methodist, Freeport, Illinois.
1709. Emma S. Tucker. Embury Methodist, Freeport, Illinois.
1710. Francis C. Tucker, MD. Embury Methodist Church, Freeport, Illinois.
1711. Robert H. Kimir, Embury Methodist, Freeport, Illinois.
1712. Mrs. Nellie S. Bowling. New Bethel Methodist, Rossville, Tenn.
1713. Mrs. Bert P. Snow First Methodist, Freeport, Illinois.
1714. Mr. Ralph L. Read. Monroe Street Methodist Church, Toledo, Ohio.
1715. Mrs. Robert Garrison. First Methodist Church of Holden, Mo.
1716. Mrs. Lometa Harris. First Methodist Church, Fritch, Texas.
1717. Robert E. Pruitt. Inglenook Methodist Church, Birmingham, Alabama.
1718. Mrs. Freda S. Morton. New Bethel Methodist, Rossville, Tenn.
1719. Mrs. J. W. Boyd, et. al., Rossville Methodist Church.
1720. Mr. J. T. Aldridge. Inglenook First Methodist Church, Birmingham, Alabama.
1721. Ila M. Gerbaz. Christ Methodist Church, Sacramento, Calif.
1722. Elwood D. Holbrook, Wilma M. Holbrook, Asbury Methodist Church, Livermore, California.
1723. Prudence S. Dudley. First Methodist Church. Holden, Missouri.
1724. Mr. and Mrs. James Haley, et. al. First Methodist Church, Oklahoma City, Oklahoma.
1725. Samuel W. Vestal. First Methodist Church, Norwood, Minn.
1726. Jessie M. Markhus. Monroe Street Methodist Church, Toledo, O.
1727. Carl J. Markhus. Monroe Street Methodist Church, Toledo, O.
1728. Hazel Elder. New Bethel Methodist Church, Rossville, Tenn.
1729. Mrs. Leila H. Fields. Livermore, California. Member The Methodist Church in Pontiac, Illinois.
1730. Mrs. A. J. Howe. Toledo, Ohio. Collingwood Methodist Church.
1731. Robert Bruce Sellers, Martha Elaine Sellers. Oklahoma City, Oklahoma. First Methodist Church, Shidler, Oklahoma.
1732. Pauline Westmoreland. El Centro, California Methodist Church.
1733. Mrs. Kermit Hubin. Stewart Methodist Church. Stewart, Minn.
1734. Mrs. Evelyn Webber. Oceanside, California, First Methodist Church, Oceanside, California.
1735. Mrs. Phyllis Rainbolt. Milan, Mo., Asbury Methodist Church.
1736. Fern I. Wattenbarger. Milan, Mo., Asbury Methodist Church.
1737. Mr. and Mrs. Calvin J. Broughton. Freeport, Illinois, Embury Methodist Church, Freeport, Illinois.
1738. Ralph H. Morgan. Bradenton, Florida. Christ Methodist Church, Bradenton, Florida.

1739. Mearle G. Hicks. Livermore, California, Asbury Methodist Church, Livermore, California.
1740. Florence Z. France. Summit, New Jersey. Diamond Hill Methodist, Berkeley Heights, New Jersey.
1741. Dale H. Sterling. New Franklin, Missouri, New Franklin Methodist Church.
1742. Mr. and Mrs. J. R. Fairly, Milan, Missouri. Asbury Methodist Church, Milan.
1743. Mrs. Paul Yos. Milan, Mo. Asbury Methodist Church, Milan.
1744. Mrs. Icel Crowdis. Milan, Missouri. Asbury Methodist Church, Milan.
1745. Ellen Rainbolt. Milan, Missouri, Asbury Methodist Church, Milan.
1746. Wallace G. France. Summit, New Jersey. Diamond Hill Methodist. Berkeley Heights, New Jersey.
1747. Roy Rainbolt. Milan, Missouri, Bairdstown, Methodist Church, Milan.
1748. Mrs. Betty Quigley. Milan, Missouri, Bairdstown Methodist Church, Milan.
1749. Mrs. Elfie McClanahan. Milan, Missouri. The Methodist Church, Milan.
1750. Ray L. Forrester. Toledo, Ohio. Monroe Street Methodist Church of Toledo.
1751. Irene R. Forrester. Toledo, Ohio. Monroe Street Methodist Church of Toledo.
1752. David R. Quigley. Milan, Missouri, Bairdstown Methodist Church, Milan.
1753. Pearl Sterling, Milan, Missouri, Methodist Church, Milan.
1754. Mr. and Mrs. W. D. Fairby. Milan, Missouri. Asbury Methodist, Milan.
1755. H. G. Sterling, Milan, Missouri. Methodist Church, Milan.
1756. Terry Rainbolt, Milan, Missouri. Bairdstown Methodist Church, Milan.
1757. Bobby Neal Sterling, Milan, Missouri, Methodist Church, Milan, Missouri.
1758. Claget Sterling, Milan, Missouri, Methodist Church, Milan.
1759. Blanche Sterling, Milan, Missouri, Methodist Church, Milan.
1760. Avis R. Shutty, Milan, Missouri, Methodist Church, Milan.
1761. Paul Yos, Milan, Missouri, Methodist Church, Milan.
1762. Esther Day, Milan, Missouri, Methodist Church, Milan, Mo.
1763. N. J. Wattenbarger, Milan, Missouri, Methodist Church, Milan.
1764. Don J. Shutty, Milan, Missouri, Methodist Church, Milan.
1765. Orene H. Pruitt, Birmingham, Alabama, Inglenook Methodist Church, Birmingham, Alabama.
1766. Rev. Carl Camley, Alabama-West Florida Conference.

*Petitions Nos. 1767 to 1831, inclusive, have been referred to the Committee on the Ministry. Nos. 1767 to 1792, inclusive, have been titled, "Ecumenical Chaplaincy."*

1767. Robert B. Winget, New York Conference.
1768. T. J. Maehamer, First Methodist Church, Santa Monica, Calif.
1769. James A. Fishe, Oregon Conference (on trial).
1770. Peter Clark, Montana Conference.
1771. M. Kent Millard, South Dakota Conference.
1772. John Michael Miller, Jr., New England Southern Conference.
1773. Charles A. Whitford, New England Conference.
1774. Kenneth Steigler, New England Southern Conference.
1775. Larry C. McGhee, Oregon Conference.
1776. Dale Havaman, First Methodist Church, Beloit, Wisconsin.
1777. Philip J. Angove, California-Nevada Conference (on trial).

1778. Grant A. Wilber, St. John's Methodist Church, Royal Oak, Michigan.
1779. Gary F. Nettleton, St. John's Methodist Church, Edwardsville, Illinois.
1780. Gregory D. Caldwell, North Iowa Conference (on trial).
1781. Thomas Snyder, North-East Ohio Conference.
1782. Gerald Mann, Sawyer Methodist Church, Sturgeon Bay, Wis.
1783. Robert L. Ostermeier, Indiana Conference.
1784. Alice F. Crane, Grace Methodist Church, Keene, New Hampshire.
1785. Philip A. Crane, New Hampshire Conference.
1786. Charles M. Wood, et. al. 16 signatures—students and faculty of Boston University School of Theology.
1787. Leeda E. Marsh, New England Conference.
1788. Franklin P. Frye, New England Conference.
1789. Ronald Oakland, United Parish, Brookline, Boston.
1790. Benjamin P. Mehrling, Ohio Conference.
1791. C. M. Wood, Rocky Mountain.
1792. Donald B. Summers, Pastor, Central Methodist Church, Flint, Michigan.

*Petitions Nos. 1793 to 1831, inclusive, have been referred to the Committee on Ministry.*

*Petitions Nos. 1793 to 1802, inclusive, are entitled, "Qualifications for Ministers."*

1793. Thoams A. Gruver and Neva M. Gruver, Manning Methodist Church, Scott City, Kansas.
1794. Mr. and Mrs. C. W. Gruver, Manning Methodist Church, Scott City, Kansas.
1795. Dorothy F. and E. S. Stewart, Healy, Kansas.
1796. Dorothy F. and E. S. Stewart, Healy, Kansas.
1797. Thomas A. and Neva M. Gruver, Manning Methodist Church, Scott City, Kansas.
1798. Louise C. Hoistad.
1799. Board of Ministerial Training, New York Conference, Richard Thornburg, Chairman.
1800. Maine Conference, George E. Bullens, Secretary.
1801. Arthur B. Oet, Jr., Northern New York Conference.
1802. General Board of Christian Social Concerns, A. Dudley Ward, General Secretary.
1803. Conference Membership for Local Elders. Lawrence E. Becker, Pastor, Grace and State Street Methodist Churches, East St. Louis, Illinois.
1804. Conference Membership for Local Elders. Ed Hirstein, Bay Valley Methodist Church, Golconda, Illinois.
1805. Enforce Paragraph 322 or Remove from the *Discipline*. McLeod Methodist Church Official Board, Eastover, South Carolina, Ethel Lee Haithcock, Secretary.
1806. Appointment to Non-Methodist Agencies. Southwest Texas Conference Delegation, James M. Walker, Chairman.
1807. Voting Rights for Supply Pastors. Official Board, Big Bend Methodist Church, Mercer, Pennsylvania, Letha Snyder, Secy.
1808. Full Conference Membership for Ordained Elders. Mr. and Mrs. Arthur Cummins, Rose Hill, Illinois.
1809. Duties of Pastor. Robert H. Jongeward, Kalamazoo District Superintendent, Kalamazoo, Michigan.
1810. Privileges of Retired Local Elder. Rev. Arthur Sellers, Box 111, Frank, Pennsylvania.
1811. Encourage Personal Voluntary Discipline. Carl W. Marle, Pastor, First Methodist Church, Fenville, Minnesota.

1812. Encourage Personal Voluntary Discipline. George R. Bell (retired) and Harris Halstead, Minnesota Conference.
1813. Maintain Standards Regarding Alcohol and Tobacco. Commission on Christian Social Concerns, First Methodist Church, Anaheim, California, Guy Arentien, Chairman.
1814. Role of Deaconesses. Montana Conference Deaconess Board, Vern L. Klingman, Chairman.
1815. Ministers on Sabbatical Leave. Executive Committee, Annual Conference Committee on Continuing Theological Education, Southern California-Arizona Conference, Richard W. Cain, Chairman.
1816. Salary for Minister on Sabbatical Leave. Executive Committee, Conference Commission on Continuing Theological Education, Southern California-Arizona Conference, Richard W. Cain, Chairman.
1817. Duties of an Elder. Delton Krueger, Minnesota Conference.
1818. Appointments to Non-Methodist Agencies. Official Board, Collegiate Methodist Church, Ames, Iowa, Helen Pierce, Secretary.
1819. Appointments to Non-Methodists Agencies. Official Board, Collegiate Methodist Church, Ames, Iowa, Helen Pierce, Secretary.
1820. Eliminate Double Standard. Official Board, First University Methodist Church, Minneapolis, Minnesota, Betty J. Hallstrom, Secretary.
1821. Approval of Appointee by District Committee. Minnesota Conference, LeRoy H. Klaus, Secretary.
1822. Full Conference Membership for Supply Pastors. Donald W. Cryer, Ohio Conference.
1823. Rights of Lay Pastors. Board of Ministerial Training, Holston Conference, Harper J. Sasser, Chairman.
1824. Preach Bible Positively. Mr. and Mrs. Ken Baker, Forest Lake, Minnesota.
1825. A Program-oriented District Superintendency. Church Conference of the Metropolitan Community Methodist Church, William James, President.
1826. Committee on Sabbatical Leaves. W. M. Wells, North Carolina Conference (and 30 other signatures).
1827. Eliminate Double Standard with Regard to Alcoholic Beverages. Official Board, First Methodist Church, Clinton, Minnesota, Donald Williams, Chairman.
1828. Eliminate Double Standard Regarding Marriage. Official Board, First Methodist Church, Clinton, Minnesota. Donald Williams, Chairman.
1829. Retain Position on Tobacco. Howard Lydick, First Methodist Church, Richardson, Tex.
1830. Conference Representation for Approved Supply Pastors. Roy M. Hollopeter, Pastor, Methodist Church, Fredonia, Pa.
1831. Transfer of Ministers. Board of Ministerial Training, Minnesota Conference, LeRoy H. Klaus, Chairman.

*Petitions Nos. 1832 to 2263, inclusive, have been referred to the Committee on Christian Social Concerns.*

1832. Support Conscientious Objectors. Craig Kuehl, Union Theology Seminary, New York, New York. First Methodist Church, Strawberry Point, Iowa.
1833. Urge Amending of Selective Service Act. Board of Christian Social Concerns, Rocky Mountain Conference, Mrs. Joseph Morris, Secretary.
1834. Selective Conscientious Objectors. William S. Flanery, Rocky Mountain Conference.



1835. Reaffirm Stand on Temperance. Will P. Ralph, et. al., Terrace Community Methodist Church, Vallejo, California.
1836. Modify Position on Use of Alcoholic Beverages. M. A. Stearn, et. al. (146 signatures.) Hillcrest Methodist Church, Bloomington, Minnesota.
1837. Responsible Use of Alcohol. M. A. Stearn, et. al. (148 signatures.) Hillcrest Methodist Church, Bloomington, Minnesota.
1838. Responsible Use of Alcoholic Beverages. Michael R. Baldwin, Methodist Theology School, Delaware, Ohio.
1839. Continue Requirement of Abstinence from Alcohol. Ross Carson, Rte. 1, Scott City, Kansas. Manning Methodist Church.
1840. Continue Requirement of Abstinence from Alcohol. Mr. George T. Gruver, Route 1, Scott City, Kansas. Manning Methodist Church.
1841. Continue Requirement of Abstinence from Tobacco. Mrs. Ross Carson, Route 1, Scott City, Kansas. Manning Methodist Church.
1842. Continue Requirement of Abstinence from Tobacco. Mr. George T. Gruver, Route 1, Scott City, Kansas. Manning Methodist Church.
1843. Oppose Report of Commission on Church-Government Relations. John O. Spinks, et. al. (30 signatures), 509 12th Ave., Fairfield, Alabama. Methodist Church, Fairfield Highlands, Ala.
1844. Strengthen Opposition to the Use of Alcohol. Robert Chapman, Jr., Florida Conference.
1845. Require Abstinence from Alcohol. Rev. Thomas Smith, Healy, Kansas.
1846. Negotiated Withdrawal in Vietnam. Official Board, First Methodist Church, New Haven, Connecticut, O. Seabaugh, Chairman.
1847. Negotiated Withdrawal in Vietnam. Mrs. Frank La Camera, et. al. First Methodist Church, New Haven, Connecticut.
1848. Authorize Study of Faith and Social Principles. Methodist Members of Faculty of Methodist Theological School in Ohio, David C. Shipley, et. al.
1849. Urge Resolution on Civil Disobedience. Anne E. Ryon, et. al., Chapel Hill Methodist Church, San Antonio, Texas.
1850. Oppose Federal Aid to Church-related Institutions. M. Wayne Doughty, 3623 Wyandotte, Kansas City, Missouri. Trinity Methodist Church.
1851. Urge Resolution on Vietnam War. Anne E. Ryan, et. al. Chapel Hill Methodist Church, San Antonio, Texas.
1852. Delete Resolution on Civil Disobedience. Claus H. Rohlfs, Southwest Texas Conference.
1853. Urge No Resolution Concerning Vietnam War. Claus H. Rohlfs, Southwest Texas Conference.
1854. Affirm Bishops' Statement on Vietnam. Mrs. J. Frank Fikuart, First Methodist Church, Lincoln, Illinois.
1855. Oppose Report of Commission on Church-Government Relations. J. W. Strain, et. al., Bethany Methodist Church, Houston, Texas.
1856. U.S. Foreign Policy in Vietnam. Members of the Official Board, University Park Methodist Church, Dallas, Texas. Oliver R. Mattingly, et. al.
1857. Move Commitment Day to World Temperance Sunday. Howard Lydick, First Methodist Church, Richardson, Texas.
1858. National Highway Safety Program. Howard Lydick, First Methodist Church, Richardson, Texas.
1859. Urge Recognition of International Human Rights Year. WSCS of the Southern New Jersey Conference, Matilda S. Winn, Secretary of Christian Social Relations.

1860. Discrimination and Segregation. WSCS of the Southern New Jersey Conference, Matilda S. Winn, Secretary of Christian Social Relations.
1861. Position of Church on Vietnam War. Board of Christian Social Concerns, Rocky Mountain Conference, Mrs. Joseph Morris, Secretary.
1862. Responsible Use of Alcoholic Beverages. David Graybeal, Drew Theological School, Holston, Conference.
1863. Maintain Position on Alcohol. WSCS and Official Board, Dutilh Methodist Church, Mars, Pennsylvania. Janis Alexander, Secretary, Official Board.
1864. Support Program of International Year of Human Rights. WSCS, Downey Methodist Church, Downey, California. Mrs. W. C. Crump, et. al.
1865. Re-constitute "Concern" or Include Material in Other Publication. H. B. Williams, et. al. North-East Ohio Conference.
1866. Establish Publication on Social Issues. Mr. and Mrs. Ray Bracken, Co-chairmen, Commission on Christian Social Concerns, Trinity Methodist Church, Los Osos, California.
1867. Establish Publication on Social Issues. Franklin Smith, 421 Alabama Avenue, S.E., Washington, D.C. Editorial Assistant, Congress Heights Methodist Church.
1868. Establish Periodical on Social Issues. Mrs. Ruth H. Pool, 8491 41 S.W., Seattle, Washington.
1869. Establish Magazine on Social Issues. William S. Flanery, Rocky Mountain Conference.
1870. Protest Discontinuance of "Concern." Viola Reed, Quaker City, Ohio.
1871. Establish Magazine Comparable to "Concern." Board of Christian Social Concerns, Rocky Mountain Conference, Mrs. Joseph Morris, Secretary.
1872. Establish Periodical on Social Issues. Commission on Missions and Christian Social Concerns, Henderson Memorial Methodist Church, Detroit, Michigan. Mrs. Ulvis V. Cayes and Cecil Erbaugh.
1873. Establish Periodical on Social Issues. Robert C. Dean, Texas Conference.

*Petitions Nos. 1874 to 1888, inclusive, are entitled "Support Program of International Year of Human Rights."*

1874. WSCS, Southern California-Arizona Conference, Whittier District, Bonnie Finck, et. al.
1875. WSCS, Southern California-Arizona Conference, Whittier District, Mrs. Robert Dean, et. al.
1876. WSCS, Southern California-Arizona Conference, Whittier District, Jeanne E. Olsen, et. al.
1877. WSCS, Southern California-Arizona Conference, Marlys Arnold, et. al.
1878. WSCS, First Methodist Church, Lyons, Kansas, Mrs. Harold Behnke, et. al.
1879. WSCS, First Methodist Church, Chelsea, Michigan. Mrs. James F. Hoffmeyer, President.
1880. WSCS, Southern California-Arizona Conference, Whittier District, Thelma Dennis, et. al.
1881. WSCS, Southern California-Arizona Conference, Whittier District, Wm. H. Hobbs, et. al.
1882. WSCS, Southern California-Arizona Conference, Whittier District, Marilou McQuiston, et. al.

1883. WSCS, Southern California-Arizona Conference, Whittier District, Christiane E. Johnson, et. al. 2099 Continental, Costa Mesa, California.
1884. WSCS, Southern California-Arizona Conference, Whittier District, Ruth A. Allen, et. al. 781 W. 18th, Costa Mesa, California.
1885. WSCS, Southern California-Arizona Conference, Whittier District, Agnes Whittier Cooper, et. al., 1847 Wallace Avenue, Costa Mesa, California.
1886. Mrs. George Cornelius, et. al. (Members of WSCS, Laguna Hills, California), 51-B Calle Aragon, Laguna Hills, California.
1887. WSCS, Southern California-Arizona Conference, Whittier District, Jody Wallick, et. al.
1888. WSCS, Southern California-Arizona Conference, Whittier District, Ray C. Guy, et. al.
1889. Negro Representation on General Agencies. Negail R. Riley, Southwest Conference.
1890. Project Equality. WSCS, Southern New Jersey Conference, Dorothy C. Nelson, President.
1891. Project Equality. Board of Christian Social Concerns, Michigan Conference, David S. Evans, Executive Secretary.
1892. Implement Project Equality. Negail R. Riley, Southwest Conf.
1893. Encourage Conferences and Boards to Support Project Equality. Board of Christian Social Concerns, Michigan Conference, David S. Evans, Executive Secretary.
1894. Cooperate with Project Equality. Commission on Mission and Commission on Christian Social Concerns, Henderson Memorial Methodist Church. Mrs. W. Mayes and Cecil Erbaugh.
1895. Endorse Project Equality. Board of Christian Social Concerns, New England Southern Conference, Howard L. Love, Chairman.
1896. Endorsement of Project Equality. General Board of Christian Social Concerns, A. Dudley Ward.
1897. Retain Position on Abstinence. Howard Lydick, First Methodist Church, Richardson, Texas.
1898. Promote Ideal of Abstinence. Dorothy Cofield, Box 554, Plant City, Florida. Trinity Methodist Church.
1899. Support Abstinence. Methodist Men's Club, Craft Memorial Methodist Church, Columbia, Tennessee. Jessie R. Davis, Pres.
1900. Maintain Position on Abstinence. Mrs. L. S. Driver, et. al., Aley Methodist Church, Aley, Texas.
1901. Maintain Stand on Abstinence. Mrs. Anna A. Howett, et. al., 3529 4th Avenue, Chico, California.
1902. Maintain Stand on Abstinence. Mrs. Genevieve L. Moore, et. al., 609 Larch Street, Chico, California.
1903. Maintain Position on Abstinence. Howard A. Wheeler, 1701 W. Washington, Plant City, Florida. Trinity Methodist Church.

*Petitions Nos. 1904 to 2162, inclusive, have all been entitled, "Promote Abstinence Through Radio and TV."*

1904. W. L. Burden, 631 Laura, Wichita, Kansas.
1905. Roy A. James, 939 North Vassar, Wichita, Kansas. Calvary Methodist Church.
1906. William R. Kerr, First Methodist Church, Ocala, Florida.
1907. Nina E. Halterman, 326 Wabash, Wichita, Kansas. Calvary Methodist Church.
1908. William G. Skinker, 1900 South Douglas Avenue, Springfield, Illinois. First Methodist Church.
1909. H. H. Harbold, et. al. 514 North 8th Avenue, Wauchula, Florida.
1910. Mrs. Claude King, Homeland Methodist Church, Homeland, Fla.
1911. Mrs. T. F. Clovis, Trinity Methodist Church, Port Arthur, Tex.

1912. Warren E. Jackson, Lakeview Methodist Church, Port Arthur, Texas.
1913. Mr. and Mrs. Kenneth Harrison, Trinity Methodist Church, Port Arthur, Texas.
1914. Mrs. W. J. Jackson, Trinity Methodist Church, Port Arthur, Texas.
1915. W. P. Knighten, Trinity Methodist Church, Port Arthur, Texas.
1916. Mrs. Pearl Spaghts, Trinity Methodist Church, Port Arthur, Texas.
1917. Mrs. Eunice M. Toler, Trinity Methodist Church, Port Arthur, Texas.
1918. Veston N. Wheat, Trinity Methodist Church, Port Arthur, Tex.
1919. Mrs. T. F. Chevis, Trinity Methodist Church, Port Arthur, Tex.
1920. Mr. and Mrs. Edwards Harper, Trinity Methodist Church, Port Arthur, Texas.
1921. Mrs. H. B. Smith, Trinity Methodist Church, Port Arthur, Tex.
1922. Develvenia Birch, 2253 S. Bluff, Wichita, Kansas, Calvary Methodist Church.
1923. Wilford S. Birch, 2253 S. Bluff, Wichita, Kansas. Calvary Methodist Church.
1924. Barbara Gurney, 1462 N. Pinecrest, Wichita, Kansas, Calvary Methodist Church.
1925. H. E. Turner, Trinity Methodist Church, Port Arthur, Texas.
1926. W. R. McMillan, Trinity Methodist Church, Port Arthur, Texas.
1927. C. D. Ingalls, Lakeview Methodist Church, Port Arthur, Texas.
1928. Mrs. C. McGreecy, Sr., Lakeview Methodist Church, Port Arthur, Texas.
1929. Mrs. E. L. Unger, Lakeview Methodist Church, Port Arthur, Texas.
1930. Mr. and Mrs. H. H. Unruh, 514 Laura, Wichita, Kansas, Calvary Methodist Church.
1931. John Q. Sisler, First Methodist Church, Van Alstyne, Texas.
1932. Mrs. Carter Yoder, First Methodist Church, Van Alstyne, Tex.
1933. Mr. and Mrs. S. G. Smith, Trinity Methodist Church, Port Arthur, Texas.
1934. Mr. and Mrs. J. T. Youngblood, Trinity Methodist Church, Port Arthur, Texas.
1935. Mrs. J. L. Currie, Trinity Methodist Church, Port Arthur, Tex.
1936. Mrs. W. E. Richardson, Trinity Methodist Church, Port Arthur, Texas.
1937. Mr. and Mrs. D. D. Felts, Trinity Methodist Church, Port Arthur, Texas.
1938. Mrs. J. R. Bradford, Jr.
1939. John A. Streum II, Pastor, First Methodist Church, Van Alstyne, Texas.
1940. Ray Cupit, Box 625 Van Alstyne, Texas. Van Alstyne Methodist Church.
1941. Mrs. W. C. Cason, First Methodist Church, Van Alstyne, Texas.
1942. Mrs. Alfred Baldwin, First Methodist Church, Van Alstyne, Texas.
1943. Charles W. Winfield, First Methodist Church, Van Alstyne, Tex.
1944. Mrs. Clyde Hawkins, Homeland, Florida.
1945. Clarence R. Campbell, Nebraska Conference.
1946. Ruth O. Bolinger, 1806½ So. Market, Wichita, Kansas. Calvary Methodist Church.
1947. Bessie E. Creech, et. al., Box 463, Wauchula, Florida.
1948. Elizabeth Boyd, et. al., Zolfo Springs, Florida.
1949. Mrs. W. C. Fields, et. al., 215 South 8th Ave., Wauchula, Fla.
1950. Mrs. J. A. Touchtone, Homeland Methodist Church, Homeland, Florida.

1951. F. M. Hennies and I. F. Hennies, 322 S. 10th Ave., Wauchula, Florida.
1952. Mrs. E. Anderson, et. al., 400 S. 8th Ave., Wauchula, Florida.
1953. Donna Johnson, Calvary Methodist Church, Wichita, Kansas.
1954. Alexander Goode, First Methodist Church, Richardson, Texas.
1955. George E. Goode, First Methodist Church, Richardson, Texas.
1956. Mr. and Mrs. Clyde Baker, Trinity Methodist Church, Port Arthur, Texas.
1957. Kermit Pritchett, Trinity Methodist Church, Port Arthur, Tex.
1958. Mrs. A. J. McDonald, Trinity Methodist Church, Port Arthur, Texas.
1959. Mr. and Mrs. R. C. Murphy, Trinity Methodist Church, Port Arthur, Texas.
1960. Mr. and Mrs. J. J. Hogan, Trinity Methodist Church, Port Arthur, Texas.
1961. Mrs. Joe Stokes, Trinity Methodist Church, Port Arthur, Texas.
1962. Margie Peck, Box 657, Homeland, Florida. Homeland Methodist Church.
1963. Mr. and Mrs. J. W. Dawson, Trinity Methodist Church, Port Arthur, Texas.
1964. Mrs. C. L. Peck, Box 675, Homeland, Florida. Homeland Methodist Church.
1965. Charles L. Peck, Box 675, Homeland, Florida. Homeland Methodist Church.
1966. Ethel F. Sessions, et. al., Box 612, Wauchula, Florida.
1967. Dale R. Hensel, Grace Methodist Church, St. Augustine, Florida.
1968. Virginia and Harold D. Matheny, Rte. 1, Wauchula, Florida.
1969. Clyde Owen, Methodist Temple, Port Arthur, Texas.
1970. V. W. Arnold, Methodist Temple, Port Arthur, Texas.
1971. John H. Morgan, Methodist Temple, Port Arthur, Texas.
1972. S. C. McKee, Methodist Temple, Port Arthur, Texas.
1973. L. Woods, Methodist Temple, Port Arthur, Texas.
1974. G. A. Boddien, Methodist Temple, Port Arthur, Texas.
1975. B. D. Covington, Methodist Temple, Port Arthur, Texas.
1976. Mrs. L. R. Richards, Trinity Methodist Church, Port Arthur, Texas.
1977. Mrs. Pearl Early, Trinity Methodist Church, Port Arthur, Tex.
1978. W. D. Eastman, Sr., Methodist Temple, Port Arthur, Texas.
1979. C. J. Comfort, Methodist Temple, Port Arthur, Texas.
1980. Herbert Lee, Methodist Temple, Port Arthur, Texas.
1981. V. J. Williams, Methodist Temple, Port Arthur, Texas.
1982. Mr. and Mrs. Wallace Harper, Trinity Methodist Church, Port Arthur, Texas.
1983. Mrs. C. A. Moore, 334 11th St., Port Arthur, Texas. Trinity Methodist Church.
1984. D. E. Currie, Methodist Temple, Port Arthur, Texas.
1985. Dewey Bansall, Methodist Temple, Port Arthur, Texas.
1986. C. W. Haddock, Methodist Temple, Port Arthur, Texas.
1987. W. T. Patrick, Methodist Temple, Port Arthur, Texas.
1988. E. M. Lyon, Methodist Temple, Port Arthur, Texas.
1989. Mr. and Mrs. Clyde E. Caughlin, Trinity Methodist Church, Port Arthur, Texas.
1990. Mrs. Allen Hix, Trinity Methodist Church, Port Arthur, Texas.
1991. Mrs. J. H. Marsh, Trinity Methodist Church, Port Arthur, Tex.
1992. Mr. and Mrs. Clifton Beall, Trinity Methodist Church, Port Arthur, Texas.
1993. Mr. and Mrs. M. M. Robertson, First Methodist Church, Groves, Texas.
1994. H. T. Flint, Methodist Temple, Port Arthur, Texas.



1995. Mr. and Mrs. Herbert Smith, Methodist Temple, Port Arthur, Texas.
1996. J. S. Traweek, Methodist Temple, Port Arthur, Texas.
1997. R. S. Bujard, Methodist Temple, Port Arthur, Texas.
1998. A. E. Purviance, Florida Conference.
1999. J. L. Sweeney and Mrs. J. L. Sweeney, Methodist Temple, Port Arthur, Texas.
2000. R. B. McCullough, Methodist Temple, Port Arthur, Texas.
2001. Ingram McDonald, Methodist Temple, Port Arthur, Texas.
2002. A. A. Branson, Methodist Temple, Port Arthur, Texas.
2003. H. F. Singletary, Methodist Temple, Port Arthur, Texas.
2004. Clara Mauch, Calvary Methodist Church, Wichita, Kansas.
2005. Mrs. Alton A. Rodgers, Fair Haven Methodist Church, Houston, Texas.
2006. Mrs. John W. McLeod, Methodist Temple, Port Arthur, Texas.
2007. C. W. Laughman, Methodist Temple, Port Arthur, Texas.
2008. Mrs. G. H. Carter, Methodist Temple, Port Arthur, Texas.
2009. R. R. Scott, Methodist Temple, Port Arthur, Texas.
2010. Tommy L. Blanton, Methodist Temple, Port Arthur, Texas.
2011. Leon J. Breaux, Methodist Temple, Port Arthur, Texas.
2012. R. E. Poteet, Methodist Temple, Port Arthur, Texas.
2013. Harvey W. Evans, Methodist Temple, Port Arthur, Texas.
2014. Mrs. Leslie Cloar, Methodist Temple, Port Arthur, Texas.
2015. A. W. Gabourel, Methodist Temple, Port Arthur, Texas.
2016. Wm. L. Walton, Methodist Temple, Port Arthur, Texas.
2017. Earl B. Crockett, Methodist Temple, Port Arthur, Texas.
2018. Herbert Nicholas, Methodist Temple, Port Arthur, Texas.
2019. Walter W. Traweek, Methodist Temple, Port Arthur, Texas.
2020. W. L. Crouch, Methodist Temple, Port Arthur, Texas.
2021. Mrs. Don W. Blanton, Lakeview Methodist Church, Port Arthur, Texas.
2022. Mrs. V. N. Wheat, Trinity Methodist Church, Port Arthur, Tex.
2023. Mrs. G. W. Whaley, Lakeview Methodist Church, Port Arthur, Texas.
2024. Mrs. N. W. Cox, Lakeview Methodist Church, Port Arthur, Tex.
2025. C. H. Cotham, Trinity Methodist Church, Port Arthur, Texas.
2026. Edna Vardaman, Trinity Methodist Church, Port Arthur, Tex.
2027. Mrs. Elsie Webster, Trinity Methodist Church, Port Arthur, Texas.
2028. Maggie O. Ingo, Lakeview Methodist Church, Port Arthur, Tex.
2029. Mrs. W. E. Jackson, Lakeview Methodist Church, Port Arthur, Texas.
2030. Mrs. Minnie Smith, Lakeview Methodist Church, Port Arthur, Texas.
2031. Mrs. Brooks McCall, Lakeview Methodist Church, Port Arthur, Texas.
2032. Mrs. Dail Beach, Jr., Lakeview Methodist Church, Port Arthur, Texas.
2033. Mrs. Thelma Lovett, Trinity Methodist Church, Port Arthur, Texas.
2034. Roy McPherson, Trinity Methodist Church, Port Arthur, Texas.
2035. Luther A. Abbott, 317 Greenwood, Wichita, Kansas.
2036. Elden D. Traster, Jr., Central Texas Conference.
2037. John T. Adams, Jr., 400 Reid St., Palatka, Florida.
2038. Official Board, Ocoee Methodist Church, Ocoee, Florida, Lucile Watson, Secretary.
2039. Mrs. Vergie Abbott, 317 Greenwood, Wichita, Kansas.
2040. Mrs. W. C. Wingler, Trinity Methodist Church, Port Arthur, Texas.

2041. Mrs. C. P. Ingalls, Lakeview Methodist Church, Port Arthur, Texas.
2042. Mrs. Lucile Richeson, Lakeview Methodist Church, Port Arthur, Texas.
2043. Alta Pennington, Lakeview Methodist Church, Port Arthur, Texas.
2044. L. L. Haston, Trinity Methodist Church, Port Arthur, Texas.
2045. Mrs. Viva Whetstine, Lakeview Methodist Church, Port Arthur, Texas.
2046. John J. Hogan, Trinity Methodist Church, Port Arthur, Texas.
2047. Earl A. Trosclair, Methodist Temple, Port Arthur, Texas.
2048. Howard Lydick, First Methodist Church, Richardson, Texas.
2049. Mrs. Mabel F. Milford, Calvary Methodist Church, Wichita, Kansas.
2050. Lottie Pearl Pavey, Calvary Methodist Church, Wichita, Kansas.
2051. Mrs. Ella Whearty, Calvary Methodist Church, Wichita, Kans.
2052. Mrs. Belle Combs, Calvary Methodist Church, Wichita, Kansas.
2053. George C. Saunders, Calvary Methodist Church, Wichita, Kans.
2054. Mrs. Oran Phennoger, Calvary Methodist Church, Wichita, Kansas.
2055. Frank C. Sexton, First Methodist Church, Richardson, Texas.
2056. B. C. Robertson, North Texas Conference.
2057. Mrs. Oz Isom, First Methodist Church, Richardson, Texas.
2058. O. G. Isom, Jr., First Methodist Church, Richardson, Texas.
2059. Ethyl M. Goeldner, Calvary Methodist Church, Wichita, Kansas.
2060. Clarence C. Goeldner, Calvary Methodist Church, Wichita, Kans.
2061. Hazel F. Nance, Calvary Methodist Church, Wichita, Kansas.
2062. Charlie C. Knight, Methodist Temple, Port Arthur, Texas.
2063. Tom Gurney, Calvary Methodist Church, Wichita, Kansas.
2064. Official Board, First Methodist Church, Chelsea, Michigan, Donley Boyer, Chairman.
2065. Commission on Christian Social Concerns, Covenant Methodist Church, Springfield, Pennsylvania, Bruce A. Whyte, Secretary.
2066. H. Lamar Dickens, Methodist Temple, Port Arthur, Texas.
2067. E. O. Bray, Methodist Temple, Port Arthur, Texas.
2068. M. McCurley, Methodist Temple, Port Arthur, Texas.
2069. Wm. C. Jansonius, Methodist Temple, Port Arthur, Texas.
2070. A. Martin, Methodist Temple, Port Arthur, Texas.
2071. J. A. Moore, Methodist Temple, Port Arthur, Texas.
2072. H. G. Beach, Methodist Temple, Port Arthur, Texas.
2073. Fanny Tyler, Calvary Methodist Church, Wichita, Kansas.
2074. Mr. and Mrs. C. M. Tillotson, Calvary Methodist Church, Wichita, Kansas.
2075. Mrs. Jessie A. Stone, First Methodist Church, Richardson, Tex.
2076. E. R. Nance, Calvary Methodist Church, Wichita, Kansas.
2077. G. D. Bevington, Sr., Calvary Methodist Church, Wichita, Kans.
2078. Mrs. Susie Christiansen, 2035 S. Market, Wichita, Kansas. Calvary Methodist Church.
2079. Jesse C. Thomson, Methodist Temple, Port Arthur, Texas.
2080. E. Merren, Methodist Temple, Port Arthur, Texas.
2081. George C. Robinson, Methodist Temple, Port Arthur, Texas.
2082. Mrs. Alvin E. Edwards, First Methodist Church, Richardson, Texas.
2083. Alvin Edwards, First Methodist Church, Richardson, Texas.
2084. Sherman Moore, First Methodist Church, Richardson, Texas.
2085. Edith Manning, Calvary Methodist Church, Wichita, Kansas.
2086. Tillie and Junius W. Ratts, Calvary Methodist Church, Wichita, Kansas.
2087. Mary S. Bevington, Calvary Methodist Church, Wichita, Kans.

2088. C. E. McMeans, 538 Rorary Dr., Richardson, Texas. First Methodist Church.
2089. Marilyn West, Calvary Methodist Church, Wichita, Kansas.
2090. John Drake, Calvary Methodist Church, Wichita, Kansas.
2091. Jeral Murray, Calvary Methodist Church, Wichita, Kansas.
2092. Jane Colburn, Calvary Methodist Church, Wichita, Kansas.
2093. Mrs. E. A. Slater, Calvary Methodist Church, Wichita, Kansas.
2094. Kathryn Oldfield, Calvary Methodist Church, Wichita, Kansas.
2095. Leola T. Doyle, Calvary Methodist Church, Wichita, Kansas.
2096. Nettie C. Schumacher, Calvary Methodist Church, Wichita, Kansas.
2097. Kima N. Patterson, Calvary Methodist Church, Wichita, Kans.
2098. Mrs. Lillian Harlan, Calvary Methodist Church, Wichita, Kans.
2099. Richard Gantz, Florida Conference.
2100. M. Ethel Means, Calvary Methodist Church, Wichita, Kansas.
2101. Gladys Goff, Calvary Methodist Church, Wichita, Kansas.
2102. Mabel L. Welch, Calvary Methodist Church, Wichita, Kansas.
2103. Mrs. Mabel Fox, Calvary Methodist Church, Wichita, Kansas.
2104. Mrs. C. J. Lydick, Calvary Methodist Church, Wichita, Kansas.
2105. Lester L. Powers, Calvary Methodist Church, Wichita, Kansas.
2106. Leighton Farrell, North Texas Conference.
2107. H. O. Stone, First Methodist Church, Richardson, Texas.
2108. Mary Harrison, First Methodist Church, Richardson, Texas.
2109. James M. Sagner, Grace Methodist Church, St. Augustine, Fla.
2110. Mrs. G. F. Messick, Box 84, Casselberry, Florida. Community Methodist Church.
2111. Phyllis J. Caeslier, Box 893, Maitland, Florida.
2112. Wallace G. Walker, Grace Methodist Church, St. Augustine, Florida.
2113. Mrs. E. D. Traster, Sr., 614 Austin Ave., Denton, Texas. First Methodist Church.
2114. Lula Q. Weyard, Methodist Church, Homeland, Florida.
2115. J. W. Parker, P. O. Box 138, Homeland, Florida. Homeland Methodist Church.
2116. Mrs. J. W. Parker, Box 138, Homeland, Florida. Homeland Methodist Church.
2117. L. U. Franklin, Methodist Temple, Port Arthur, Texas.
2118. J. F. Leachman, Methodist Temple, Port Arthur, Texas.
2119. Gus Weyard, Homeland Methodist Church, Homeland, Florida.
2120. B. E. Lashley, Methodist Temple, Port Arthur, Texas.
2121. Commission on Christian Social Concerns, First Methodist Church, St. Cloud, Florida. Mrs. C. H. Goodnough, Chairman.
2122. Mrs. E. O. Thomas, Lakeview Methodist Church, Port Arthur, Texas.
2123. A. E. Halstead, Trinity Methodist Church, Port Arthur, Texas.
2124. Mrs. L. W. Stratton, Lakeview Methodist Church, Port Arthur, Texas.
2125. J. R. Faulkner, Lakeview Methodist Church, Port Arthur, Tex.
2126. T. D. Baker, Lakeview Methodist Church, Port Arthur, Texas.
2127. R. E. Veirsel, Lakeview Methodist Church, Port Arthur, Texas.
2128. Mrs. Madeline Muske, Lakeview Methodist Church, Port Arthur, Texas.
2129. Ross D. James, Trinity Methodist Church, Port Arthur, Texas.
2130. Mrs. W. H. McDonald, Lakeview Methodist Church, Port Arthur, Texas.
2131. J. L. Swanson, Trinity Methodist Church, Port Arthur, Texas.
2132. Mrs. J. J. Ferrer, Lakeview Methodist Church, Port Arthur, Texas.
2133. Ernest T. Kidd, First Methodist Church, Richardson, Texas.
2134. Larry Slay, First Methodist Church, Richardson, Texas.

2135. Mrs. Larry G. Slay, First Methodist Church, Richardson, Texas.
2136. Mrs. R. E. Vinsel, Lakeview Methodist Church, Port Arthur, Texas.
2137. Jack Dwyer, Lakeview Methodist Church, Port Arthur, Texas.
2138. Mrs. Paul Langley, Lakeview Methodist Church, Port Arthur, Texas.
2139. Cecile Wiltz, Lakeview Methodist Church, Port Arthur, Texas.
2140. Mrs. Jack Dwyer, Lakeview Methodist Church, Port Arthur, Texas.
2141. J. Z. Smith, Lakeview Methodist Church, Port Arthur, Texas.
2142. T. H. Gillispie, Jr., Lakeview Methodist Church, Port Arthur, Texas.
2143. H. E. Attaway, Lakeview Methodist Church, Port Arthur, Texas.
2144. Mrs. L. W. Fuller, Lakeview Methodist Church, Port Arthur, Texas.
2145. Virgil Noah, Wauchula, Florida, and Howard Noah, Orlando, Florida.
2146. Mrs. M. D. Nimrod, Rte. 1, Wauchula, Florida.
2147. Mr. and Mrs. Max A. Campbell, Box 1028, Wauchula, Florida.
2148. Mrs. John Weis, Rte. 1, Wauchula, Florida.
2149. Mrs. E. Kelley Clark, 1836 Northcrest Dr., Waco, Texas.
2150. Cecil A. Little, Lakeview Methodist Church, Port Arthur, Texas.
2151. Mr. and Mrs. M. G. Castleberry, 119 S. 8th Ave., Wauchula, Florida.
2152. Mrs. John D. Handley, 1854 Elm Rd., Lakeland, Florida. Wesley Memorial Methodist Church.
2153. Barbara H. Kidd, First Methodist Church, Richardson, Texas.
2154. Mrs. J. W. Peck, Box 25, Alachua, Florida. Alachua Methodist Church.
2155. Jerry Peck, Box 25, Alachua, Florida. Alachua, Methodist Ch.
2156. Addison Whitman, Box 236, Wauchula, Florida.
2157. Ruth F. Warren, et. al., 326 So. 6th Ave., Wauchula, Florida.
2158. Mary Ruth Rollins and Lois W. Wyckoff, Wauchula, Florida.
2159. Mrs. A. E. Fuster, 411½ S. Lake, Lakeland, Florida. College Heights Methodist Church.
2160. Dennis Peck, Box 675, Homeland, Florida. Homeland Methodist Church.
2161. Claude E. Stanfield, 214 N. Illinois Ave., Wauchula, Florida.
2162. Helen Noah, Wauchula, Florida, and Velma C. Albritton, Box 386, Bowling Green, Florida.

*Petitions Nos. 2163 to 2193, inclusive, are entitled,  
"Establish Periodical on Social Issues."*

2163. Vera T. Bruns, 2157 S. Osceola, Denver, Colorado. Brentwood Methodist Church.
2164. Albert N. Nonaker, Virginia Conference.
2165. Commission on Christian Social Concerns, Methodist Church, Minden, Nebraska. Marian L. Dennis, et. al.
2166. Richard W. Fisher, South Dakota Conference.
2167. Official Board, First Methodist Church, Champaign, Illinois. Olive H. Gethchius, Secretary.
2168. Mrs. Ella Louise Ericson, Hector, Minnesota.
2169. Official Board, First Methodist Church, Redwood City, California. W. Earl Whitaker, Chairman, Commission on Christian Social Concerns.
2170. W. F. Bartholomew, Jr., 1128 Bromfield Terrace, Manchester, Missouri. Manchester Methodist Church.
2171. Mrs. Clifford Malmberg, et. al., 3485 N. 150th St., Brookfield, Wisconsin.

2172. Commission on Christian Social Concerns, Madison Ave. Methodist Church, Bay City, Michigan. Jean M. Davis, Chairman.
2173. Commission on Christian Social Concerns, Wesley Methodist Church, Urbana, Illinois. Robert C. Carey, et. al.
2174. Dorothy E. Sorensen, et. al.
2175. James R. Tunnell, Pastor, First Methodist Church, Navasota, Texas.
2176. Fenton C. St. John, Pastor, First Methodist Church, Woodfield, Ohio.
2177. Commission on Christian Social Concerns, Congress Heights Methodist Church, Washington, D. C. Theodore C. Reuther, Chairman.
2178. Dorothy M. Field, Swarthmore Methodist Church, Swarthmore, Pennsylvania.
2179. James L. Paulson, Pastor, Hazel Crest Community Methodist Church, Hazel Crest, Illinois.
2180. Louis E. Bell, Pastor, Lindenwald Methodist Church, Hamilton, Ohio.
2181. James R. Miller, et. al., St. Mark's Methodist Church, Broomall, Pennsylvania.
2182. Executive Committee, Oregon Conference Board of Christian Social Concerns, Dale C. Harris, Chairman.
2183. John N. Brewster, Western New York Conference.
2184. Wm. T. Browne, Chairman, Committee on Church and Economic Life, Detroit Conference Board of Christian Social Concerns, 407 Forest Ave., Ypsilanti, Michigan.
2185. Donald L. Carver, North Iowa Conference.
2186. Commissions on Christian Social Concerns, Methodist Churches in Los Alamos, New Mexico. Janet M. Susco, et. al.
2187. Board of Christian Social Concerns, N.E. Southern Conference, Howard L. Love, Chairman.
2188. Myrtle Heidenreich, 225 South Pond, Boise, Idaho. Whitney Methodist Church.
2189. Lester L. Moore, South Iowa Conference.
2190. Section on Christian Social Concerns, WDCS, Mrs. Arthur W. Hepburn, Secretary.
2191. Michigan Area Delegation. Jesse R. DeWitt, Chairman, Detroit Conference Delegation.
2192. Anna Marie Hunter, 8512 Conover Place, Alexandria, Virginia. Aldersgate Methodist Church.
2193. Board of Christian Social Concerns, Michigan Conference, David S. Evans, Executive Secretary.
2194. Continue "Concern" Commission on Christian Social Concerns, Norwalk Methodist Church, Norwalk, Connecticut, Margaret Baldwin, Chairman.
2195. Continue "Concern." Arlene Lukezic, et. al., 531 Hillside Ave., State College, Pennsylvania.
2196. Continue "Concern." Phyllis E. Wright and Stanley C. Wright, Rte. 3, Barnesville, Ohio. First Methodist Church.
2197. Continue "Concern." Commission on Christian Social Concerns, Yellow Springs Methodist Church, Yellow Springs, Ohio. John Magee.
2198. Periodical on Social Issues. General Board of Christian Social Concerns. A. Dudley Ward.
2199. Continue Publishing "Concern." Roger A. Smith, North Dakota, Conference.
2200. Continue "Concern." Board of Christian Social Concerns, Ohio Conference, John C. Wagner, Associate Director, Interboard Council.



2201. Continue "Concern." Commission on Christian Social Concerns, University Park Methodist Church, Denver, Colorado, Mrs. G. A. Smith, Chairman.
2202. Continue "Concern." Lois Ann Martin, et. al., First Methodist Church, Saline, Michigan.
2203. Establish Publication Similar to "Concern." Official Board, First Methodist Church, Baldwin, New York, Ruth Mahler, Secretary.
2204. Re-establish "Concern." Mr. and Mrs. Carl Hedeon, Rte. 2, Box 291, Suttona Bay, Michigan. Travers City, Michigan.
2205. Publish Sequel to "Concern." Ralph L. Smith, 505 Normal Ave., Normal, Illinois. First Methodist Church.
2206. Urge Boards, Conferences, and Agencies to Support IHRY. Board of Christian Social Concerns, Michigan Conference. David S. Evans, Executive Secretary.
2207. Implement Purposes of IHRY. Executive Committee, WSCS, Western North Carolina Conference. Mrs. Leslie E. Barnhardt, President.
2208. Urge Withdrawal in Vietnam. Board of Christian Social Concerns, New York Conference, W. Christoph Schmauch.
2209. Vietnam. General Board of Christian Social Concerns, A. Dudley Ward.
2210. The Vietnam War. Jean Hawk, Casa Linda Methodist Church, Dallas, Texas.
2211. Peace in Vietnam. WSCS, First Methodist Church, Hudson, Massachusetts, Mrs. John Schlutz, Jr., et. al.
2212. Settlement in Vietnam. Charles A. McEowen, Missouri West Conference.
2213. Oppose War in Vietnam. Wm. Steward, et. al., St. Paul's Methodist Church, Grand Mound, Iowa.
2214. Oppose Vietnam Policy. Roger A. Smith, North Dakota Conference.
2215. Oppose Government Policy in Vietnam. Carolyn L. Eubanks, Union Theological Seminary, New York, New York.
2216. Encourage Change in Vietnam Policy. Mabel Davis, 5343 Hamilton Ave., Cincinnati, Ohio.
2217. U. S. Policy in Vietnam. Student Association, Methodist Theological School in Ohio, Elmer Reamer, President.
2218. Policy on Vietnam. WSCS, Hicksville Methodist Church, Hicksville, New York, Jean Ramsey, et. al.
2219. Negotiated Withdrawal in Vietnam. Anita Green, et al., 23-27 21st, Long Island, New York. St. Paul's Methodist Church, Long Island City, New York.
2220. Negotiated Withdrawal in Vietnam. WSCS, St. Mark's Methodist Church, New York, New York. Faye S. Middleton, Secretary of Christian Social Relations.
2221. Negotiated Withdrawal in Vietnam. Official Board, Diamond Hill Methodist Church, Patricia G. Cox, Chairman, Commission on Christian Social Concerns.
2222. Negotiated Settlement in Vietnam. John D. Painter, President, Drew Theological Seminary Student Council, Madison, N. J.
2223. Negotiated Settlement in Vietnam. Ethyl M. Byrn, 1058 N. 8th St., Colton, California. First Methodist Church.
2224. Negotiated Settlement in Vietnam. Lois M. Bahrs, et. al.
2225. Negotiated Settlement in Vietnam. Lewella Francis and Ruth Manchester, Winsted, Connecticut. Methodist Church, Winsted, Connecticut.
2226. Support Negotiated Withdrawal in Vietnam. Commission on Christian Social Concerns, Margaret Baldwin, Chairman. Norwalk Methodist Church, Norwalk, Connecticut.

2227. Abstinence from Tobacco. Charles F. Cooley, Wesley Foundation, Kalamazoo, Michigan (Methodist Campus Minister).
2228. Promote Christian Ideal in Use of Alcoholic Beverages. Kenneth V. Shaw, 921 S.W. 74th Ave., Miami, Florida. Wesley Methodist Church, Coral Gables, Florida.
2229. Responsible Use of Alcoholic Beverages. Ernest C. Colwell, President, Claremont School of Theology, Claremont, California.
2230. Ethical Guidelines for Those who Choose to Drink. Ernest C. Colwell, President, Claremont School of Theology, Claremont, California.
2231. Modify Position on Beverage Alcohol. Donald Carver, North Iowa Conference.
2232. Board of Christian Social Concerns, Kansas Conference, John F. Richter, Secretary.
2233. Modify Position on Use of Alcohol. Howard Lee, Capitol Hill Methodist Church, Washington, D. C.
2234. Reaffirm Stand on Temperance. Carl C. Montgomery, et. al., First Methodist Church, Delano, California.
2235. Uphold Position on Abstinence. WSCS, Columbia, Tennessee, Mrs. Homer Wiley, President.
2236. Uphold Position on Abstinence. Official Board, Methodist Church, New Concord, Ohio. Mrs. R. Clevenger, Secretary.
2237. Retain Stand on Abstinence. Mrs. Erick Weren, et. al., First Methodist Church, Yuba City, California.
2238. Retain Stand on Abstinence. Clarence E. Bridges, et. al., First Methodist Church, Yuba City, California.
2239. Retain Stand on Abstinence. Hazel Haan, et. al., First Methodist Church, Yuba City, California.
2240. Quadrennial Emphasis on Abstinence. Fourth Quarterly Conference, First Methodist Church, High Springs, Fla. Frank B. Seghers, Jr., Pastor.

*Petitions Nos. 2241 to 2272, inclusive, have been entitled, "Broaden Basis of Conscientious Objection."*

2241. Commission on Missions and Commission on Christian Social Concerns, Henderson Memorial Methodist Church, Detroit, Michigan. Mrs. M. Mayes and Cecil Erbaugh, Chairmen.
2242. Sandra Aikens, Central Kansas Conference.
2243. Julie Ann Goldman, 11210 Oak, Kansas City, Missouri. Martin City Methodist Church.
2244. Fred Lanyon, Detroit Conference.
2245. John Shipley, Missouri West (On Trial).
2246. Glen A. Stewart, Central Illinois Conference.
2247. Steven P. Melby, South Iowa Conference.
2248. James E. Hawk, Jr., Texas Conference.
2249. Jean Hawk, Casa Linda Methodist Church, Dallas, Texas.
2250. Theodore A. Inman. Kansas Conference.
2251. Lindsey P. Pherigo, Florida Conference.
2252. Kenneth D. Rood, Nebraska Conference.
2253. David W. Beach, Kansas Conference.
2254. Frank Tarr, Northwest Texas Conference.
2255. David N. Moose, Napoleon Methodist Church.
2256. John Ploger, Central Kansas Conference.
2257. Lynn Evans, Sugar Creek Methodist Church.
2258. Paula Stamps, College Heights Methodist Church.
2259. Eugene E. Watson, Nebraska Conference.
2260. W. Diane Crider, Trinity Methodist Church, Kansas City, Kans.
2261. Bruce L. Baker, Cerro Gordo Methodist Church, Cerro Gordo, Illinois.

- 2262. Carl E. Crider, North Arkansas Conference.
- 2263. Norton C. Ritter, First Methodist Church, Grants, New Mexico.
- 2264. Larry D. Gilmore, South Iowa Conference.
- 2265. Jon A. Hall, St. Paul School of Theology, Kansas City, Missouri.
- 2266. David R. Leachman, St. Paul School of Theology, College Heights Methodist Church.
- 2267. Leland G. Goldman, Little Rock Conference.
- 2268. Roger N. Jespersen, N. Dakota Conference (On trial).
- 2269. Daniel H. Hackett, North Mississippi Conference.
- 2270. Eugene W. Morse, Nebraska Conference (On Trial).
- 2271. Lowell Spencer, Kansas Conference.
- 2272. Marvin Arnpriester, Linwood Methodist Church, Kansas City, Missouri.

*Petitions Nos. 2273 to 2306, inclusive, have been entitled, "Peaceful Settlement in Vietnam."*

- 2273. John D. Painter, President, Drew Theological Seminary Student Council, Madison, New Jersey.
- 2274. Eugene W. Morse, Nebraska Conference.
- 2275. David R. Leachman, College Heights Methodist Church, Kansas City, Missouri.
- 2276. Esther V. Whittemore, College Heights Methodist Church, Kansas City, Missouri.
- 2277. Julie Ann Goldman, 11210 Oak, Kansas City, Missouri, Martin City Methodist Church.
- 2278. Judith Dodge, Missouri West Conference.
- 2279. Kenneth D. Rood, Nebraska Conference.
- 2280. Larry C. Seybold, Kansas Conference.
- 2281. Bruce L. Baker, Cerro Gordo Methodist Church, Cerro Gordo, Illinois.
- 2282. Glen A. Stewart, Central Illinois Conference.
- 2283. Frank Tarr, North West Texas Conference.
- 2284. W. Michael Biken, St. Paul School of Theology, Collegiate Methodist Church, Ames, Iowa.
- 2285. Fred Lanyon, Detroit Conference.
- 2286. David W. Beach, Kansas Conference.
- 2287. John Ploger, Central Kansas Conference.
- 2288. James E. Hawk, Jr., Texas Conference.
- 2289. Paula Stamps, College Heights Methodist Church, Kansas City, Missouri.
- 2290. John Shipley, Missouri West (On Trial).
- 2291. Establish Periodical on Social Issues. D. B. Trauger, 510 Delaware Ave., Oak Ridge, Tennessee.
- 2292. David N. Moose, St. Paul School of Theology, Napoleon Methodist Church.
- 2293. Commission on Christian Social Concerns, Westville Methodist Church, New Haven, Connecticut, Marion L. Campbell, Secy.
- 2294. Carl E. Crider, North Arkansas Conference.
- 2295. Eugene E. Watson, Nebraska Conference.
- 2296. Steven P. Melby, South Iowa Conference.
- 2297. Jim L. Frederickson, Central Kansas Conference.
- 2298. Norton C. Ritter, St. Paul School of Theology, First Methodist Church, Grants, New Mexico.
- 2299. Larry D. Gilmore, South Iowa.
- 2300. Jon A. Hall, St. Paul School of Theology, Woodside Road Community Methodist Church.
- 2301. Anne Vasey Circle of Magnolia Avenue Methodist Church, Knoxville, Tennessee, Georgia Love, et. al.
- 2302. Leland G. Goldman, Little Rock Conference.
- 2303. Sandra Aikens, Central Kansas Conference.

2304. Roger N. Jespersen, North Dakota Conference (On Trial).  
 2305. Daniel H. Hackett, North Mississippi Conference.  
 2306. Lowell Spencer, Kansas Conference.

*Petitions Nos. 2307 to 2363, inclusive, have been entitled,  
 "Educational Thrust on Merits of Abstinence."*

2307. Joanne Chuff, P. O. Box 1556, Winter Park, Florida.  
 2308. Mr. Paul J. Berghofer, P. O. Box 416, Plant City, Florida, First Methodist Church.  
 2309. H. Walter Carmony, et. al., Pastor, First Methodist Church, Hawthorne, Florida.  
 2310. Mrs. June D. Gage, 850 Logan Dr., Longwood, Florida. Community Methodist Church.  
 2311. Wallace G. Walker, et. al. Members of Grace Methodist Church, St. Augustine, Florida.  
 2312. L. S. Evans, et. al., Sarasota, Florida.  
 2313. Howard Lydick, First Methodist Church, Richardson, Texas.  
 2314. K. J. Michael, Casselberry Community Methodist Church, Casselberry, Florida.  
 2315. David Baluy, 390 S. Crytell Ave., Casselberry, Florida. Community Methodist Church.  
 2316. Freido Basinger, 203 Jamestown Drive, Winter Park, Florida. Community Methodist Church, Casselberry, Florida.  
 2317. Lillian Balmer, 390 S. Triplett Dr., Casselberry, Florida. Community Methodist Church.  
 2318. Delmas M. Copeland, Pastor, Community Methodist Church, Casselberry, Florida.  
 2319. Catherine Mason, 438 Reider Center, Longwood, Florida.  
 2320. Mr. and Mrs. James Langley, Taft Livingston Memorial Ch.  
 2321. Mrs. Heada Fisher, 141 Concord Dr., Casselberry, Florida. Community Methodist Church.  
 2322. Edward C. Heinden, Box 338, Casselberry, Florida. Community Methodist Church.  
 2323. Della M. Kryder, 1494 Lake, Casselberry, Florida. Community Methodist Church.  
 2324. Official Board, Casselberry Community Methodist Church, Casselberry Florida, Marvin G. McSwain, Chairman.  
 2325. Mrs. Darwin Shea, 851 N. Triplet Dr., Casselberry, Florida. Community Methodist Church.  
 2326. Miss Valorie Shea, 851 N. Triplet Dr., Casselberry, Florida, Casselberry Community Methodist Church.  
 2327. Mrs. Ed Heinsen, Box 338, Casselberry, Florida. Community Methodist Church.  
 2328. Richard P. Daeger, 808 W. Tever St., Plant City, Florida, Trinity Methodist Church.  
 2329. Mrs. Beulah M. Berghofer, 1003 W. Cherry St., Plant City, Florida. First Methodist Church.  
 2330. Mrs. L. P. Driskell, 1203 Mobley Rd., Plant City, Florida. Sunset Heights Methodist Church, Plant City, Florida.  
 2331. Lydia L. Nicholson, Box 416, Plant City, Florida. Trinity Methodist Church.  
 2332. Mrs. R. L. Thurston, 426 Reider Ave., Longwood, Florida. Community Methodist Church, Casselberry, Florida.  
 2333. Donald Gillett, 22 N. Triplet Dr., Casselberry, Florida.  
 2334. William C. Cofeld, Box 554, Plant City, Florida. Pastor, Trinity Methodist Church.  
 2335. Luella Howard, Box 954, Fern Park, Florida. Community Methodist Church, Casselberry, Florida.  
 2336. Grace Gillett, 22 N. Triplet Dr., Casselberry, Florida.  
 2337. Edward Mason, 438 Reider Ave., Longwood, Florida.

2338. Mrs. Nelson Bunnell, Box 507, Longwood, Florida. Community Methodist Church, Casselberry, Florida.
2339. Mrs. Genevieve H. Brown, 461 Jasmine Rd., Casselberry, Florida. Community Methodist Church.
2340. Janet Stevens, 705 Winter Park Dr., Casselberry, Florida. Community Methodist Church.
2341. Mrs. A. A. Putman, Rte. 1, Box 150, Longwood, Florida. Community Methodist Church, Casselberry, Florida.
2342. Harold Kryder, 1494 Lake Dr., Casselberry, Florida. Community Methodist Church.
2343. Howard Porter, Immokalee, Florida.
2344. Jack Kelley, et. al., Pastor, Oak Grove Methodist Church, Tampa, Florida.
2345. Mrs. M. C. Duggins, Casselberry, Florida. Community Methodist Church.
2346. Christine H. Daeger, 808 W. Tever St., Plant City, Florida. Trinity Methodist Church.
2347. Ralph L. Thurston, 426 Reider Ave., Longwood, Florida. Community Methodist Church, Casselberry, Florida.
2348. Anna L. Daeger, 808 W. Tever St., Plant City, Florida. Trinity Methodist Church, Plant City, Florida.
2349. Mrs. Winifred W. Nicholson, 1308 N. Noble St., Plant City, Florida. Trinity Methodist Church.
2350. Mrs. Janie B. Plant, Box 554, Plant City, Florida. Trinity Methodist Church.
2351. Samuel J. Hodge, 943 Oak St., Longwood, Florida.
2352. Shirley Hodge, 943 Oak St., Longwood, Florida.
2353. Mrs. L. L. Werley, 1804 N. Orlando Ave., Maitland, Florida.
2354. Donald E. Stevens, 70 S. Winter Park Dr., Casselberry, Florida. Community Methodist Church.
2355. P. B. Caesbar, 201 Highland St., Altamonte Springs, Florida. Community Methodist Church, Casselberry, Florida.
2356. Mrs. Lorraine Caesber, 201 Highland Street, Altamonte Springs, Florida. Community Methodist Church, Casselberry, Florida.
2357. L. L. Werley, 1804 North Orlando Avenue, Maitland, Florida.
2358. W. F. Donovan, et. al., DeLeon Springs, Florida.
2359. Mrs. Sally L. Basinger, 213 Wilshire Dr., Casselberry, Florida. Community Methodist Church.
2360. C. L. Knight, Casselberry, Florida. Community Methodist Ch.
2361. Henry E. Basinger, 203 Gamestown Dr., Winter Park, Florida. Community Methodist Church, Casselberry, Florida.
2362. Charles A. Basinger, 213 Wilshire Drive, Casselberry, Florida, Community Methodist Church.
2363. Rosa M. Knight, 310 Jasmine Road, Casselberry, Florida.

*Petitions Nos. 2364 to 2369, inclusive, have been referred to the Committee on Publishing Interests.*

2364. Equal Opportunity for Employment in Methodist Publishing House. Members, officers, and Pastor of Mt. Zion Methodist Church, Kingstree, South Carolina, Miss Barbara J. Tisdale, Secretary.
2365. Consideration of Plan of Union and Report. Ad Hoc Committee on Union, Charles C. Parlin, Chairman.
2366. Guarantee Inclusion of Negro Methodists as Staff Members of MPH. Gulf Coast Area Council, I. L. Rucker, Secretary.
2367. Employment without Discrimination. Negail R. Riley, Southwest Conference.
2368. Require Participation in Project Equality. Board of Christian Social Concerns, Ohio Conference, John C. Wagner, Associate Director, Interboard Council.



2369. The Name of the Publishing House. North-East Ohio Conference, J. Meade Letts, Secretary.

*Petitions Nos. 2370 to 2481, inclusive, have been referred to the Committee on Education.*

2370. The University Senate. Student Council, Perkins School of Theology, Geo. C. Engelhardt, President.  
 2371. Investigations by University Senate. James P. Conn, Chairman, Community Witness Committee, School of Theology at Claremont.  
 2372. Resolution on the Family. General Commission on Family Life, E. D. Staples, Secretary.  
 2373. Educational Institutions Refrain from Discrimination. Melvin G. Talbert.  
 2374. Plan for Organizing a Campus Ministry. Samuel N. Gibson, Western Pennsylvania Conference.  
 2375. Organization of Campus Ministry. Samuel N. Gibson, Western Pennsylvania Conference.  
 2376. Support Non-Methodist Seminaries. Thomas C. Oden, et. al., Phillips Seminary, Enid, Oklahoma. Oklahoma Conference.

*Petitions Nos. 2377 to 2400, inclusive, have been entitled, "Recognize University Christian Movement."*

2377. Paul Stopenhagen, Campus Minister, Wesley Foundation, University of Cincinnati.  
 2378. Ken Nye, President, Kansas Methodist Student Movement.  
 2379. Robert L. Johnson, Jr., President, Association of Wesley Foundations.  
 2380. B. B. Garrison, Illinois Conference.  
 2381. John E. Jordan, Director, Office of Campus Ministry.  
 2382. Eugene A. Ransom, Past President, Association of College and University Ministers of The Methodist Church.  
 2383. Roy E. Hansen, President Michigan MSM.  
 2384. James W. Morgan.  
 2385. William T. Browne, Campus Minister, Wesley Foundation, Ypsilanti, Michigan.  
 2386. Dennis M. Campbell, President, National Council, MSM.  
 2387. David Yordy, Campus Minister, Wesley Foundation, Flint, Michigan.  
 2388. Kenneth H. Kline, Campus Minister, Ferris State College, Michigan.  
 2389. Iowa Campus Ministers Seminar, Kenneth D. Barringer, Coordinator, Indianola, Iowa.  
 2390. David E. Kidd, Campus Minister, Wayne State University.  
 2391. Wayne Reynolds, Campus Minister.  
 2392. Richard G. Cheney and David B. Sageser, Ohio Conference.  
 2393. Samuel Gibson, State Director, Pennsylvania MSM and Stuart Estes, President, Pennsylvania MSM.  
 2394. Methodist Church at Duke University, Cranford Johnson, Chaplain.  
 2395. Allen J. Burry, Florida Conference.  
 2396. Richard E. Johnson, Pastor, First Methodist Church, Fort Scott, Kansas.  
 2397. Interboard Commission on Campus Ministry, Richard A. Thomas, Chairman.  
 2398. Marvin Jester, Chairman, Board of Managers, Wesley Foundation, University of Cincinnati.  
 2399. James E. Theseliuss, Campus Minister, Wesley Foundation, University of Cincinnati.

2400. James S. Leslie, 253 North Washington Street, Delaware, Ohio.

*Petitions Nos. 2401 to 2423, inclusive, have been entitled,  
"Nominating Students on the Board of Education."*

2401. Robert L. Johnson, Jr., President, Association of Wesley Foundations.

2402. Wayne H. Reynolds.

2403. Clare Hayes, Chairman, Board of Education, Kansas Conference.

2404. B. Benjamin Garrison, Illinois Conference.

2405. Ken Nye, President, Kansas MSM.

2406. Paul Stopenhagen, Campus Minister, University of Cincinnati.

2407. Dennis M. Campbell, President, National Council of the MSM.

2408. Marvin Jester, Chairman Board of Managers, Wesley Foundation, University of Cincinnati.

2409. Eugene A. Ransom, Past President, Association of College and University Ministers of The Methodist Church.

2410. James W. Morgan.

2411. William T. Browne, Campus Minister, Wesley Foundation, Ypsilanti, Michigan.

2412. David Yordy, Campus Minister, Wesley Foundation, Flint, Michigan.

2413. Kenneth H. Kline, Campus Minister, Ferris State College, Mich.

2414. Iowa Campus Ministers Seminar, Kenneth D. Barringer, Coordinator, Indianola, Iowa.

2415. David E. Kidd, Campus Minister, Wayne State University.

2416. Interboard Committee on Campus Ministry, Richard H. Thomas, Chairman.

2417. Delton Pickering, Director, Louisiana MSM.

2418. Samuel Gibson, State Director, MSM of Pennsylvania.

2419. Cranford Johnson, et. al. Chaplain, Methodist Center at Duke University.

2420. Richard S. Cheney and David B. Sageser, Ohio Conference.

2421. Brian Sorrells, President, Louisiana MSM.

2422. James E. Theslius, Campus Minister, University of Cincinnati, Wesley Foundation.

2423. James S. Leslie, 253 North Washington Street, Delaware, Ohio.

*Petitions Nos. 2424 through 2445, inclusive, have been entitled, "Interboard Committee on Campus Ministry."*

2424. Robert J. Johnson, Jr., President, Association Wesley Fnds.

2425. Brian Sorrells, President, Louisiana MSM.

2426. Delton Pickering, Director, Louisiana MSM.

2427. Cranford Johnson, Chaplain, Methodist Center at Duke University, Durham, North Carolina.

2428. Allan J. Burry, Florida Conference.

2429. Paul Stopenhagen, Wesley Foundation, University of Cincinnati.

2430. Dennis M. Campbell, President, National Council of the MSM.

2431. John E. Jordan, Chairman, Joint Interboard Campus Ministry Staff of the Methodist Church.

2432. B. B. Garrison, Illinois Conference.

2433. Richard S. Cheney and David B. Sageser, Ohio Conference.

2434. Eugene A. Ransom, Past President, Association of College and University Ministers of The Methodist Church.

2435. James W. Morgan.

2436. William T. Browne, Campus Minister, Wesley Foundation, Ypsilanti, Michigan.

2437. David Yordy, Campus Minister, Wesley Foundation, Flint, Michigan.

2438. Kenneth H. Kline, Campus Minister, Ferris State College, Michigan.
2439. Iowa Campus Ministers Seminar, Kenneth D. Barringer, Coordinator, Indianola, Iowa.
2440. David E. Kidd, Campus Minister, Wayne State University.
2441. Samuel Gibson, Western Pennsylvania Conference.
2442. Marvin Jester, Chairman Board of Managers, Wesley Foundation, University of Cincinnati.
2443. Interboard Committee on Campus Ministry, Richard H. Thomas, Chairman.
2444. James E. Theselius, Campus Minister, Wesley Foundation, University of Cincinnati.
2445. James S. Leslie, 253 North Washington Street, Delaware, Ohio.

*Petitions Nos. 2446 to 2470, inclusive, have been entitled "Unify Campus Ministry."*

2446. Paul Stopenhagen, Wesley Foundation, University of Cincinnati.
2447. Dennis M. Campbell, President, National Council of the MSM.
2448. John E. Jordan, Chairman of the Joint Interboard Campus Ministry Staff of The Methodist Church.
2449. Clare Hayes, Chairman, Board of Education, Kansas Conf.
2450. Clare Hayes, Chairman, Board of Education, Kansas Conf.
2451. Wayne Reynolds, Campus Minister.
2452. Robert L. Johnson, Jr., President, Association of Wesley Fdn.
2453. Brian Sorrells, President, Louisiana MSM.
2454. Allan J. Burry, Florida Conference.
2455. B. B. Garrison, Illinois Conference.
2456. Richard S. Cheney and David B. Sageser, Ohio Conference.
2457. Eugene A. Ransom, Past President, Association of College and University Ministers of The Methodist Church.
2458. Roy E. Hansen, President, Michigan MSM.
2459. James W. Morgan.
2460. David Yordy, Campus Minister, Wesley Foundation, Flint, Michigan.
2461. William T. Browne, Campus Minister, Ypsilanti, Michigan.
2462. Kenneth H. Kline, Campus Minister, Ferris State College, Michigan.
2463. Iowa Campus Ministers Seminar, Kenneth D. Barringer, Coordinator, Indianola, Iowa.
2464. David E. Kidd, Campus Minister, Wayne State University.
2465. Delton Pickering Methodist Campus Minister, Louisiana State University.
2466. Cranford Johnson, Chaplain, Methodist Center, Duke University, Durham, North Carolina.
2467. Marvin Jester, Chairman, Board of Managers, Wesley Foundation, University of Cincinnati.
2468. Interboard Committee on Campus Ministry, Richard H. Thomas, Chairman.
2469. James E. Theselius, Campus Minister, Wesley Foundation, University of Cincinnati.
2470. James S. Leslie, 253 North Washington Street, Delaware, Ohio.
2471. Content of Sunday School Materials. Mrs. Jane Tate, First Methodist Church, Wyoming, Minnesota.
2472. Visitations to Seminaries. Student Association, Methodist Theological School in Ohio, Elwin Reamer, President.
2473. Review Situation at Drew Theological School. Student Council, School of Theology, Claremont, California. Philip E. Harder, President.

2474. Investigation by University Senate. Student Association of Methodist Theological School in Ohio, Elmer Reamer, President.
2475. Study Problems Facing Drew Seminary. Official Board, Leonia Methodist Church, W. B. Theod, Chairman.
2476. Methodist "Negro Colleges" and Race Relations Sunday. Official Board, Catalina Methodist Church, Tucson, Arizona, Ray Merritt, Chairman.
2477. Content of Church School Literature. Miriam Coulson, Methodist Church, Christopher, Illinois.
2478. Educational Institutions Refrain from Racial Discrimination. Negail R. Riley, Southwest Conference.
2479. Camps Refrain from Practicing Racial Discrimination. Negail R. Riley, Southwest Conference.
2480. Camps Refrain from Discrimination. Melvin G. Talbert.
2481. Consideration of Plan of Union and Report. Ad Hoc Committee on Union, Charles C. Parlin, Chairman.

*Petitions Nos. 2482 to 2512, inclusive, have been referred to the Committee on the Local Church.*

2482. Flexibility in Local Church Organization. John R. Dicken, Pastor, East Methodist Church, Mishawaka, Indiana.
2483. Questions to be Asked at Charge Conference, Delton Krueger, Minnesota Conference.
2484. Local Church Election Procedure, Robert H. Jongeward, Superintendent, Kalamazoo District, 414 West Milham Road, Kalamazoo, Michigan.
2485. Nominating Committee in Local Church. Michigan Conference Delegation. Robert H. Jongeward, Secretary.
2486. Responsibilities of Commission on Social Concerns in Local Church. North-East Ohio Conference Delegation. J. Meade Letts, Secretary.
2487. Remove Age Restriction in Church Participation. Idaho Conference, Ralph Lawrence, Secretary.
2488. Plan of Local Church Organization. Ben T. Welch, Southwest Texas.
2489. Qualifications for Office Board Members. Donald L. Carver, North Iowa Conference.
2490. Representative of Woman's Society on Commission on Education. WSCS First Methodist Church, Chelsea, Michigan, Mrs. James P. Hoffmeyer, President.
2491. Provide for Charge Official Board. Town and Country Commission, South Iowa Conference. Herbert E. Phillips.
2492. Election of Commissions. William R. Keeffe, Superintendent, New Hampshire Conference.
2493. Election of Officers. William R. Keeffe, Superintendent, New Hampshire Conference.
2494. Chairmen of Ecumenical Relations. Dow Kirkpatrick, Rock River Conference.
2495. Election of Stewards. Janice M. Lane, et. al., Asbury First Methodist Church, Rochester, New York.
2496. Combine Committee on Finance with Commission on Stewardship. Lester L. Moore, Pastor, South Iowa Conference.
2497. Handbook on Elections in the Local Church. North-East Ohio Conference Delegation and Ohio East Conference Delegation. J. Meade Letts, Secretary.
2498. Reduction of Mandatory Church Structure. Rock River Conference, Thoburn Anderson, Secretary.
2499. Commission Structure in Local Church. Official Board, Centennial Methodist Church, Roseville, Minnesota. Lester C. Krough.

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- 2500. Qualifications for Official Board Members. Official Board, Centennial Methodist Church, Lester C. Krough.
- 2501. Discontinuance of a Local Church. Executive Committee of the Council of Administration of the Wisconsin Conference, EUB Church, Harvey Schweppe, Secretary.
- 2502. Relationship of Local Church Commissions to General, Jurisdictional Conference Boards. Rock River Conference, Thoburn Anderson, Secretary.
- 2503. Presiding Officer of Quarterly Conference. Official Board, Centennial Methodist Church, Roseville, Minnesota. Lester Krough.
- 2504. Qualifications for Official Board Membership. Carl W. Mahle, Pastor, Renville Methodist Church, Renville, Minnesota.
- 2505. Duties of Commission on Worship. Commission on Worship, South Carolina Conference, Eugene C. Holmes, Chairman.
- 2506. Work Area Chairman in Worship. Commission on Worship, South Carolina Conference, Eugene C. Holmes, Chairman.
- 2507. Remove Age Limitation on Official Board Members. Idaho Conference MYF, Christy Cornett, Secretary.
- 2508. Ministry to Conscientious Objectors. Lester L. Moore, South Iowa Conference.
- 2509. Consideration of Plan of Union and Report. Ad Hoc Committee on Union, Charles C. Parlin, Chairman.
- 2510. Qualifications for Official Board Members. Official Board, Hennepin Avenue Methodist Church, Richard P. Hoffman.
- 2511. Improvement of Leadership in Local Church. General Board of Lay Activities, R. G. Mayfield, General Secretary.
- 2512. Qualifications for Official Board Members. M. A. Stearns and 151 other members of Hillcrest Methodist Church, Bloomington, Minnesota.

*Petitions Nos. 2513 to 2547, inclusive, have been referred to the Committee on Membership and Evangelism.*

- 2513. Integrity of Membership. John R. Dicken, Pastor, East Methodist Church, Mishawaka, Indiana.

*Petitions 2514 to 2535, inclusive, have been entitled, "Transfer of Members."*

- 2514. Alta Dettmann, 706 West Benton, Tomah, Wisconsin, First Methodist Church.
- 2515. Garland W. Dettmann, 706 West Benton, Tomah, Wisconsin, First Methodist Church.
- 2516. H. Moore, 409 Oak Street, Tomah, Wisconsin, First Methodist Church.
- 2517. Russell Jacob, First Methodist Church, Tomah, Wisconsin.
- 2518. Georgia Snider, Rte. 1, Tomah, Wisconsin, First Meth. Church.
- 2519. Loren L. Henning, First Methodist Church, Tomah, Wisconsin.
- 2520. Charlotte L. Moore, 1109 Oak Street, Tomah, Wisconsin, First Methodist Church.
- 2521. Ann Jerdee, First Methodist Church, Tomah, Wisconsin.
- 2522. Richard Jerdee, First Methodist Church, Tomah, Wisconsin.
- 2523. Mrs. Marion Zwiefel, First Methodist Church, Tomah, Wis.
- 2524. Robert M. Longwill, First Methodist Church, Tomah, Wisconsin.
- 2525. R. Oestreich, West Wisconsin Conference.
- 2526. W. Roy Pinson, Missouri East Conference.
- 2527. Ministers and Members of The Methodist Church. Gristin L. Kemp, et. al.
- 2528. Mrs. Harold D. Smith, First Methodist Church, Tomah, Wis.
- 2529. Rose Studebaker, First Methodist Church, Tomah, Wisconsin.
- 2530. Harold Don Smith, First Methodist Church, Tomah, Wisconsin.



2531. David A. Passitt, West Wisconsin Conference.
2532. Town and Country Commission, South Iowa Conference, Herbert E. Phillips, Chairman.
2533. Norman Alhartio, Missouri East Conference.
2534. C. Janie Weis, West Wisconsin Conference.
2535. D. L. Foley, Missouri East Conference.
2536. Instruction in Church Membership for Children. Official Board, Mountain View Methodist Church, Wayne, New Jersey. Jackson Rohrbach, Recording Steward.
2537. Delete Affiliate and Associate Membership. Dean V. Roush, Pastor. Beach City EUB Church, Beach City, Ohio.
2538. Reporting Affiliated Members. Calvin M. Torrance, Southern California-Arizona Conference.
2539. Change in Notice of Enrollment. Melvin M. Cammack, Pastor, Trinity Methodist Church, Kimball, Nebraska.
2540. Visitation Evangelism. George Stoll, 241 East Walnut, Louisville, Kentucky.
2541. Cultivation of Membership. Robert W. Sapp, Southern New Jersey Conference.
2542. Definition of Full Membership. Grister L. Kemp, et. al.
2543. Recognize "I Choose the Church." Official Board, Christ Methodist Church, Belle Plaine, Iowa, Gladys Anderson, Secretary.
2544. Strengthen Board of Evangelism. Dorothea M. Hunt, Box 73, Cosstown, Ohio. Cosstown Methodist Church.
2545. Removing Names of Inactive Members. Fourth Quarterly Conference, Hildreth Methodist Church, Hildreth, Nebraska, Mrs. Everett Rahmann, Secretary.
2546. Consideration of Plan of Union and Report. Ad Hoc Committee on Union, Charles C. Parlin, Chairman.
2547. Contemporary Evangelism. Bronson Parrett, Riverton Methodist Church, Seattle Washington.

*Petitions Nos. 2548 to 2607, inclusive, have been referred to the Committee on Lay Activities and Temporal Economy.*

2548. Implement Archival Program. Wayne M. McCurdy, Chairman, North Dakota Conference Historical Society.

*Petitions Nos. 2549 to 2559, inclusive, have been entitled "Budget Money for Archival Program."*

2549. Northern New Jersey Conference Historical Society, Paul E. Sprecher, President.
2550. Wilbur V. Day, President of the North Indiana Conference Historical Society.
2551. Charles B. Way, 148 Main Street, Waynesville, North Carolina.
2552. Leland W. Case.
2553. Robert B. Steelman, President, Southern New Jersey Conference Historical Society.
2554. New England Conference Historical Society, John Ambler, Pres.
2555. Southern California-Arizona Conference Historical Society, Edgar J. Evans, President.
2556. Walter N. Vernon, North Texas Conference.
2557. Historical Society, North Mississippi Conference, Claude Johnson, Chairman.
2558. Charles E. Thompson, Chairman, Historical Society, Northern New York Conference.
2559. B. F. Wentworth, President, Maine Conference Historical Soc.
2560. Layman's Day Offering. Melvin G. Talbert.
2561. Laymen's Day Offering. Melvin G. Talbert.

2562. Relationship of Minister to Social Security Program. F. Richard Garland, New England Southern Conference.
2563. Withhold Funds from Agencies Practicing Discrimination. Lewis E. Durham, et. al. Glide Urban Center, 330 Ellis Street, San Francisco, California.
2564. Tenure on Staff of General Agency. Staff Members of Methodist General Agencies, Theodore McEachern et. al. Nashville, Tenn.
2565. Request Apocrypha Be Included in Bible. Wm. H. Compton, 285 Abeto Lane, Fort St. Lucie, Florida.
2566. Request Office, Budget, and General Secretary for Commission on Worship. Commission on Worship, W. F. Dunkle, Jr., Secy.
2567. Support Credit Unions. Texas Conference Federal Credit Union. Lewis Risinger, Secretary.  
No number 2568.
2569. Chaplains Memorial Fund. Denton Shell, First Methodist Church, Minnfield, Louisiana.
2570. Make Minutes of General Agencies Available. Samuel N. Gibson, Western Pennsylvania Conference.
2571. Leases for Real Estate of General Agencies. Coordinating Council, James K. Matthews, President.
2572. Re-allocate Funds for Cities. Wm. T. Browne, Detroit Conf.
2573. Consultation with Nominees for Church Offices. F. E. Murdock, 144 East Scribner Avenue, DuBois, Pennsylvania. First Methodist Church.
2574. Membership of Conference Board of Laity. Conference Board of Lay Activities, Melvin G. Talbert, Executive Secretary.
2575. Funds for the Inner City and Ghettos. Church Conference, Metropolitan Community Methodist Church, Iona Pressley, Recording Steward. Metropolitan Community Methodist Church, New York, New York.
2576. Deny Funds to Agencies Practicing Discrimination. William E. Ballard, South Iowa Conference.
2577. Commission to Study and Revise Doctrinal Statements. J. H. Crum, et. al.
2578. Setting up Committee to Re-structure The United Methodist Church, Church Conference of the Metropolitan Community Methodist Church, New York, New York, Iona Pressley, Recording Steward.
2579. Minimum Goal for Support of Negro Colleges. Negail R. Riley, Southwest Conference.
2580. Withhold Funds from Agencies Practicing Discrimination. Negail R. Riley, Southwest Conference.
2581. Re-allocation of World Service Funds. Commission on Missions and Commission on Christian Social Concerns, Henderson Memorial Methodist Church, Mrs. W. Mayes and Cecil Erbaugh.
2582. Report of Study Committee on the Lay Worker. Richard H. Bauer, Executive Staff Coordinator, Study Committee on Lay Worker, Nashville, Tennessee.
2583. Commission on Church and Community Life. Interboard Committee on Town and Country Work. Newell S. Booth, Vice Chairman.
2584. Incorporation of a Local Church. Thomas F. Olson, 2855 Telegraph Avenue, Berkeley, California. Trinity Methodist Church.
2585. Abolish Board of Trustees. Thomas F. Olson, 2855 Telegraph Ave, Berkeley, California. Trinity Methodist Church.
2586. Payment of Minister's Social Security Payments. Dr. Carl F. Lueg.
2587. Fidelity Bond Insurance. T. Fuess. Northern New Jersey Conf.
2588. Simplify Organization of Local Church. Lemuel C. Summers, Pastor, North Mississippi Conference.

- 2589. Right of Church to Self-government. Thomas F. Olson, 2855 Telegraph Avenue, Berkeley, California. Trinity Methodist Church.
- 2590. Change "Laymen" to "Churchmen." Official Board, Opa Locka Methodist Church, Opa Locka, Florida. James E. Voran, Chmn.
- 2591. Funds for John St. Church. Board of Trustees, John St. Methodist Church, Wilson P. Tanner, President, New York, N. Y.
- 2592. Right of John St. Church to Solicit Funds. Board of Trustees, John Street Church, Wilson P. Tanner, President, New York, New York.
- 2593. Nominees for Trustees of John Street Church. Board of Trustees, John Street Church, Wilson P. Tanner, President, New York, New York.
- 2594. Official Symbol for United Methodist Church. Wisconsin Conference, EUB Church, Harvey Schweppe, Secretary.
- 2595. Utilize "Methodist Story" for Promotional Materials. Grange Pearce, Jr., and Luman E. Douglas, Louisiana Conference.
- 2596. Publish Orchestration of Hymnal. J. Edwin Meyer, First Methodist Church, Stewardson, Illinois.
- 2597. Editing the Discipline. Paul Washburn, et. al.
- 2598. Interboard Commission on the Small Congregation. Town and Country Commission, Texas Conference, Francis A. Fischer, Chairman.
- 2599. Board of Laity and Christian Stewardship. Department of Christian Stewardship, Minnesota Conference, EUB Church, E. R. Praetorius, Chairman.
- 2600. Consideration of Plan of Union and Report. Ad Hoc Committee on Union, Charles C. Parlin, Chairman.
- 2601. Establish Board of Christian Stewardship. Department of Christian Stewardship of the EUB Church, W. Maynard Sparks, Chairman.
- 2602. Composition of General Board of the Laity. General Board of Lay Activities, R. G. Mayfield, General Secretary.
- 2603. Committee on Lay Speaking. General Board of Lay Activities, R. G. Mayfield, General Secretary.
- 2604. Responsibilities of Lay Speaker. General Board of Lay Activities, R. G. Mayfield, General Secretary.
- 2605. Theological Statement About Laity. General Board of Lay Activities, R. G. Mayfield, General Secretary.
- 2606. Separate Program Journal on Social Issues. W. E. Ballard, South Iowa Conference.
- 2607. Separate Program Journal on Social Issues. Robert D. Williams, South Iowa Conference.

*Petitions Nos. 2608 to 2627, inclusive, have been referred to the Committee on Interdenominational Relations. Nos. 2608 to 2621, inclusive, have been entitled, "Discontinue Relationship with National Council of Churches."*

- 2608. Official Board, Epworth Methodist Church, Tulsa, Oklahoma, Leonard Bolch, Chairman.
- 2609. Donald Bixler, 1931 Brown Street, Anderson, Indiana, First Methodist Church.
- 2610. Lenore M. Stewart, 2519 51st Street West, Bradenton, Florida. Trinity Methodist Church.
- 2611. Earline C. McPherson, 2112 22nd St., W., Bradenton, Florida. Trinity Methodist Church.
- 2612. W. C. Nichols, P. O. Box 431, Fort Valley, Georgia. Trinity Methodist Church.
- 2613. Cecil J. Elder, Rte. 1, Rossville, Tennessee. New Bethel Methodist Church, Rossville, Tennessee.

2614. J. Sheldon Gordon, 38144 N. Sixth St., East, Palmdale, California. First Methodist Church.
2615. Luella L. Searles, 324 Walnut St., Santa Paula, California. First Methodist Church.
2616. Sadie Dameron and Roy Dameron, First Methodist Church, Holden, Missouri.
2617. James Stumpff and Fay Stumpff, First Methodist Church, Holden, Missouri.
2618. Mr. and Mrs. Perry Brillhart, First Methodist Church, Holden, Missouri.
2619. W. E. Almond, First Methodist Church, Holden, Missouri.
2620. Linda Stewart, 2519 51st St., West, Bradenton, Florida. Trinity Methodist Church.
2621. Amanda Whilhite, Rte. 5, Milan, Missouri. Methodist Church, Milan, Missouri.
2622. Authorize Participation in Drawing up Plan of Union. Board of Christian Social Concerns, Michigan Conference, David S. Evans, Executive Secretary.
2623. Authorize Participation in Formulating Plan of Union. Rock River Conference, Thoburn Anderson, Secretary.
2624. Oppose COCU. H. H. Simons, Jr., 2307 West Dengar, Midland, Texas. St. Paul's Methodist Church.
2625. Authorize Full Participation in Forming Plan of Union. Donald L. Carver, North Iowa Conference.
2626. Oppose Merger. Mrs. Jennie Grimes, 4505 W. Dengar, Midland, Texas.
2627. Oppose Church Unity. Mr. and Mrs. Earl K. Monteith, St. Paul's Methodist Church, Midland, Texas.

*Petitions Nos. 2628 to 2836, inclusive, have been referred to the Committee on Conferences.*

2628. Oppose Merger. H. M. Gorrod, 2502 Sinclair, Midland, Texas. St. Paul Methodist Church.
2629. Seat Deaconess in Annual Conference. Holston Conference Deaconess Board, Eva Lee Patterson, et. al.
2630. Nominations to Memberships on Boards and Commissions. Rock River Conference, Thoburn Anderson, Secretary.
2631. Committee to Study Jurisdictional Structure. Coordinating Council, James K. Mathews, President.
2632. Geographical Boundaries of Annual Conferences within the USA. Board of Christian Social Concerns, Michigan Conference, David S. Evans, Executive Secretary.
2633. Commission of the Structures of the General Church. Rock River Conference, Thoburn Anderson, Secretary.
2634. Create Office of Planning and Strategy. Board of Missions, Susquehanna Conference, EUB Church.
2635. Election of Delegates to General and Jurisdictional Conference. W. S. Highsmith, 419 Beryl Dr., San Antonio, Texas.
2636. Request Merger of Idaho and Oregon Conferences. Earl E. Riddle, Idaho Conference.
2637. Special Session of General Conference. Leonard D. Slutz, 900 Tri State Building, Cincinnati, Ohio. Hyde Park Community Methodist Church.
2638. Functions of Program Council. Leonard D. Slutz, 900 Tri-State Building, Cincinnati, Ohio. Hyde Park Community Church.
2639. Transfer of Members. Janet J. Lindahl, Rte. 2, Tomah, Wisconsin. First Methodist Church.
2640. Annual Conference Commission on Worship. Commission on Worship, South Carolina Conference, Eugene C. Holmes, Chmn.

2641. Seat President of Youth Council in Annual Conference. Idaho Conference MYF, Christy Cornett, Secretary.
2642. Mandatory Terminal Date for Racial Conferences. Members, Official Board and Pastor, Mt. Zion Methodist Church, Kingstree, South Carolina, Barbara J. Tisdale, Secretary.
2643. General Conference Meet in Alternate Years. Official Board, State Street Methodist Church, Bowling Green, Kentucky. Ted Hightower.
2644. Establish a Convocation. Official Board, State Street Methodist Church, Bowling Green, Kentucky, Ted Hightower.
2645. Enforce Rule of Order No. 28. Roger F. Winchester, Lay Member, Southern California-Arizona Conference.
2646. No Action Contrary to Constitution. Edgar F. Singer, Endwell Methodist Church, Endwell, New York.
2647. Maintain General Rules. Earl F. Bally, King Hill Methodist Church, St. Joseph, Missouri.
2648. Harmonize Par. 518 with Par. 25 of the Constitution. Leonard D. Slutz, Hyde Park Community Methodist Church, Cincinnati, Ohio.
2649. Maintain Articles of Religion. Earl F. Bally, King Hill Methodist Church, St. Joseph, Missouri.
2650. Implement Article IV of Constitution. James M. Reed, Rock River Conference.
2651. Delete Articles of Religion. George E. Naff, Jr. and William C. Mooney, Kern Memorial Methodist Church, Oak Ridge, Tenn.
2652. Delete Par. 87 (Duty of Christians to Civil Authority). George E. Naff, Jr. and William C. Mooney, Kern Memorial Methodist Church, Oak Ridge, Tennessee.
2653. Memorials to Conferences. David G. Wilbur, Bethany Methodist Church, Northern New York Conference.
2654. Method of Submitting Memorials. Official Board, Lincoln St. Methodist Church, Portland, Oregon. Watford Reed, Secretary.
2655. Biennial Meeting of the General Conference. Church Conference, Metropolitan Community Methodist Church, New York, New York, William James, Chairman.
2656. Frequency of Meeting of General Conference. Coordinating Council to the 1968 General Conference, T. Russell Reitz, Secy.
2657. Suggest Biennial General Conference. Ernst M. Hurlt, et. al., 1 Queen St., Boston, Massachusetts.
2658. Biennial Session of General Conference of The United Methodist Church. Dow Kirkpatrick, Rock River Conference.
2659. Biennial Sessions of General Conference. Mrs. R. T. Hetherin, 533 N. Kenilworth Ave., Oak Park, Illinois.
2660. Biennial Sessions of General Conference. Charles C. Peterson, Rock River Conference.
2661. Biennial Sessions of General Conference. Carl G. Mettling.
2662. Biennial Sessions of General Conference. Mrs. A. B. Pfeiffer, 523 Kingsway Dr., Aurora, Illinois.
2663. Biennial Sessions of General Conference. Mrs. James O. Basta, 1514 Deerpath Lane, La Grange Park, Illinois.
2664. Biennial Sessions of General Conference. Rev. Thoburn W. Anderson, Rock River Conference.
2665. Biennial Sessions of General Conference. Merlyn W. Northfelt.
2666. Biennial Sessions of General Conference. Roy Larson.
2667. Biennial Sessions of General Conference. Robert B. Crocker.
2668. Biennial Sessions of General Conference. Paul O. Whittle.
2669. Biennial Sessions of General Conference. J. T. Johnson.
2670. Biennial Sessions of General Conference. Robert B. Pierce.
2671. Biennial Sessions of General Conference. Martin L. Deppe, Rock River Conference.



2672. Biennial Sessions of General Conference. Minard E. Hellar.
2673. Biennial Sessions of General Conference. Gilbert A. Weisshaar, Rock River Conference.
2674. Biennial Sessions of General Conference. W. A. Litwiller.
2675. Biennial Sessions of General Conference. Henry V. Loeppert.
2676. Biennial General Conference. Leonard D. Slutz, 900 Tri-State Bldg., Cincinnati, Ohio. Hyde Park Community Methodist Ch.
2677. Voting Rights of Approved Supply Pastors. New England Southern Conference, Carl W. Saunders, Secretary.
2678. Voting Rights for Supply Pastors. Tennessee Conference, H. T. Tipps.
2679. Voting Rights of Approved Supply Pastors. Western New York Conference, Frank J. Mucci, Secretary.
2680. Voting Rights for Supply Pastors. Little Rock Conference, James E. Major, Secretary.
2681. Voting Rights for Supply Pastors. Official Board, Ganges Methodist Church, Fennville, Michigan. Mrs. Lysle Tromp, Secretary.
2682. Transfer Territory to South Central Jurisdiction. Charles R. Thigpen, New Mexico Conference.
2683. Membership of Coordinating Council. Leonard D. Slutz, 900 Tri State Building, Cincinnati, Ohio. Hyde Park Community Methodist Church.
2684. Study and Clarify General Rules. Leonard D. Slutz. 900 Tri-State Building, Cincinnati, Ohio. Hyde Park Community Methodist Church.
2685. Changes on Deadline for Petitions. Leonard D. Slutz, 900 Tri-State Building, Cincinnati, Ohio. Hyde Park Community Methodist Church.
2686. Election of Delegates of General and Jurisdictional Conferences. Leonard D. Slutz, 900 Tri State Building, Cincinnati, Ohio. Hyde Park Community Methodist Church, Cincinnati, Ohio.
2687. Integration of Annual Conferences. Board of Christian Social Concerns of the Rocky Mountain Annual Conference, Mrs. Joseph Morris, Secretary.
2688. Consideration of Plan of Union and Report. Ad Hoc Committee on Union, Charles C. Parlin, Chairman.
2689. Responsibilities of Conference Program Council. Leonard D. Slutz, 900 Tri-State Building, Cincinnati, Ohio. Hyde Park Community Methodist Church.
2690. Include Board of Publication under Authority of Program Council. Leonard D. Slutz, 900 Tri-State Building, Cincinnati, Ohio. Hyde Park Community Methodist Church.
2691. Determining "Acceptability" of a Bishop. Robert C. Shea, Sr., North Georgia Conference and G. Robert Oliver, 5686 Skyland Dr., Forest Park, Georgia.
2692. Retain Present Procedure in Sending Petitions. Leonard D. Slutz, 900 Tri-State Building, Cincinnati, Ohio. Hyde Park Community Methodist Church.
2693. Authority of General Conference in Legislation Affecting Quarterly Conference. Ralph C. Shea, Sr., North Georgia Conference, and G. Robert Oliver, 5686 Skyland Dr., Forest Park, Georgia.
2694. No Mandatory Date for Complete Integration. Ralph C. Shea, Sr., North Georgia Conference, and C. Robert Oliver, 5686 Skyland Dr., Forest Park, Georgia.
2695. Petitions to General Conference. North-East Ohio Conference Delegation, J. Meade Letts, Secretary.
2696. Continue Right of Petition to General Conference. Walter W. Boone, Valdese, North Carolina.

2697. Continue Petitions by Individuals. Jack H. Arnold, Pastor, Bethany Methodist Church, Purcellville, Virginia.
2698. Method of Determining Quota of Delegates to General Conference. Little Rock Conference, James E. Major, Secretary.
2699. Annual Conferences Authorized to Meet More Often than Once a Year. James M. Reed, Rock River Conference.
2700. Study Commission to Review Jurisdictional Structure. Robert D. Williams. South Iowa Conference.
2701. Review Jurisdictional Structure. Lester L. Moore, South Iowa Conference.
2702. Responsibility of Jurisdictional Conferences. Leonard D. Slutz, 900 Tri-State Building, Cincinnati, Ohio. Hyde Park Community Methodist Church.
2703. Jurisdictional Revision. David G. Wilbur, Bethany Methodist Church, Northern New York Conference.
2704. Study of Jurisdictional Conference Boundaries. Committee on Episcopacy, North Central Jurisdiction, Paul B. Memberg, Secretary.
2705. Jurisdictional Conference Nominating Committee. James M. Reed, Rock River Conference.
2706. Termination of Racially Constituted Conferences. Central Jurisdiction, Allen W. Mayes, Secretary.
2707. Remove Racial Segregation. Mrs. Ernest Stabler, et. al., Creve Coeur Methodist Church, Creve Coeur, Missouri.
2708. Remove Racial Segregation. Myrtle Heffelfinger, et. al. Mt. Zion Methodist Church, Creve Coeur, Missouri.
2709. Remove Racial Segregation. James D. Gabbert, et. al. Mt. Zion Methodist Church, Creve Coeur, Missouri.
2710. Integrate Churches Now. Mrs. Arthur Jensen, Stroudsburg, Pa.
2711. Abolish Central Jurisdiction. Mrs. C. Hassler, et. al., First Methodist Church, Chapman, Kansas.
2712. Merger of Racially Segregated Conferences. Mrs. Louise M. McLeod.
2713. Racial Equality in United Methodist Church. Donald L. Carver, North Iowa Conference.
2714. Elimination of Racial Structure. North-East Ohio Conference, J. Meade Letts, Secretary.
2715. Discontinue and Merge Southwest Conference. George W. Harper, Oklahoma Conference.
2716. Take Steps to Merge Racially Segregated Conferences. WSCS, Montana Conference, Mrs. Bert Frisby, Secretary.
2717. Eliminate Structural Organization Based on Race. Rhodesia Conference, Rev. Jonah Kawadza, President.
2718. Eliminate Structural Organization Based on Race. Samuel Little, Wyoming Conference.
2719. Eliminate Segregated Structures. Ethyl Byrn, Methodist Church, Colton, California.
2720. Eliminate Segregated Structures. J. H. Crum, et. al., North Carolina Conference.
2721. Establish Annual Conference Boundaries on Geographic Basis. Executive Committee, Troy Conference WSCS, Selma Ogden, President.
2722. Annual Conferences to be Based on Geographic Grounds. Oregon Conference, Ralph H. Richardson, Secretary.
2723. Conference Boundaries. Troy Conference Wesleyan Service Guild, Marion E. Grams, Secretary.
2724. Annual Conference Boundaries. Fourth Quarterly Conference, Trinity Methodist Church, Albany, New York, Dorothy G. Lasher, Secretary.

2725. Annual Conference Boundaries. Board of Missions, Woman's Division, Mrs. Glenn E. Laskey, President.
2726. Annual Conference Boundaries. Mrs. Fred Martin, et. al., Our Saviour's Methodist Church, Hoffman Estates, Illinois.
2727. Annual Conference Boundaries. WSCS Grace Methodist, Nassau, New York, Mrs. Raymond File, President.
2728. Annual Conference Boundaries. Official Board, Asbury Methodist Church, Trenton, New Jersey. Thomas A. Malloy, Chairman.
2729. Boundaries and Names of Conferences. Central Jurisdictional Conference, Allen M. Mayes, Secretary.
2730. Employment of Research and Planning Personnel. United Methodist Rural Fellowship. Marvin T. Judy, President.
2731. Conference Program Director. Thomas L. Cromwell, North-East Ohio Conference.
2732. Election of General Conference Delegates. Interim Committee on Plan of Organization and Rules of Order of the General Conference, John D. Herr, Chairman.
2733. Length of Annual Conference Sessions. I. Melville Wohrley, North-East Ohio Conference.
2734. Local Church Vote on Conference Actions. Katharine T. Smith, Trinity Methodist Church, Arcadia, Florida.
2735. Freedom of Local Congregation to Develop Program. James M. Reed, Rock River Conference.
2736. Report Salaries to Annual Conference Secretary. Association of Methodist Theological Schools. Geraid O. McCulloch.
2737. Duties of Conference Statistician. Earl L. Langguth, California-Nevada Conference.
2738. Limited Vote for Supply Pastors. Detroit Conference, Harold A. Nessel, Sr., Secretary.
2739. Voting Power by Lay Members Only. Official Board, Benedict Methodist Church, Benedict, Nebraska. Glenn A. Phillips, Chmn.
2740. Voting Privilege for Deaconesses. Board of Deaconesses, Pacific Northwest Conference, Gay B. Smith, Secretary.
2741. Right of Deaconesses to Vote. Deaconess Board, Pacific Northwest Conference, Alberta Tundin, President.
2742. Membership of the Annual Conference President of WSCS as Member of Executive Committee of the Conference Board of Missions. Board of Missions, North Carolina Conference, A. F. Fisher, President.
2743. Lay Membership in Annual Conference. Pacific Northwest Conference, Fred A. Rarden, Secretary.
2744. Include Conference MYF President in Membership of Annual Conference. Robert C. Armstrong, Western Pennsylvania Conf.
2745. Composition of Annual Conference. Board of Lay Activities, Southwest Texas Conference, James M. Walker, Chairman.
2746. Give District Lay Leaders Vote in Annual Conference. Pacific Northwest Conference, Fred A. Rarden, Secretary.
2747. Lay Membership in Annual Conference. Ray L. Redstone, First Methodist Church, Vero Beach, Florida.
2748. Seat Approved Supply Pastors in Conference Session. Odie Gregg, North Alabama Conference.
2749. Conference MYF President a Member of Annual Conference. Detroit Conference, Harold A. Nessel, Sr., Secretary.
2750. Privilege of Floor for Certified Directors of Christian Education. Oregon Conference, Ralph H. Richardson, Secretary.
2751. WSCS President a Member of Executive Committee of Conference Board of Missions. WSCS, North Carolina Conference, Mrs. Sam A. Dunn, President.
2752. Methodist Student Movement President Seated in Annual Conference. North Iowa Conference, Harvey A. Walker, Secretary.

- 2753. Seat MSM President in Annual Conference. South Iowa Conference, W. W. Steinmetz, Secretary.
- 2754. Conference Membership for Certified Directors of Christian Education. Harold E. Perkins, New England Southern Conf.
- 2755. Appointment of Chairman of Annual Conference Committee. C. Raymond Reed, South Iowa Conference.
- 2756. Laymen as Members of the Board of Ministerial Training and Qualifications. New York Conference, Edwin S. Gault, Secy.
- 2757. Composition of Board of Ministerial Training and Qualifications. Robert I. Phelps, Montana Conference.
- 2758. Eligibility for Membership on Conference Boards. Conference Nominating Committee, Indiana Conference. Dahlgren E. Casey.
- 2759. Mandatory Annual Conference Commission on Worship. Commission on Worship, Western Pennsylvania Conference, Hoyt L. Hickman, Chairman.
- 2760. Responsibility of Conference Relations Committee. New York Conference, Edwin S. Gault, Secretary.
- 2761. Composition of Board of Ministerial Training. James M. Reed, Rock River Conference.
- 2762. Equal Participation of Laity in Executive Session. James M. Reed, Rock River Conference.
- 2763. Commission on Ecumenical Affairs in Annual Conference. Commission on Ecumenical Affairs, East Wisconsin Conference, Royce A. Wade, Chairman.
- 2764. Change Structure of Conference Committees. Albert J. Schrader, Pastor. Trinity Methodist Church, Lexington, Virginia.
- 2765. Commission on Ecumenical Affairs in Annual Conference. Wyoming Conference, Gary Kohus, et al.
- 2766. Annual Conference Board of Urban Work, Florida Conference, Robert C. Boggs, Secretary.
- 2767. Addition to Membership on Annual Conference Committee on Publishing Interests. Board of Publication of The Methodist Church, Carl J. Sanders, Secretary.
- 2768. Permissive Plan of Organization for Conference Historical Society. Mississippi Conference Historical Society, J. L. Neill, et. al.
- 2769. Conference Commission on Ecumenical Affairs. North-East Ohio Conference, J. Meade Letts, Secretary.
- 2770. Department of Christian Home and Family in Annual Conference. Florida Conference, Ralph Rivers, Chairman, Committee on Family Life.
- 2771. Board of Ministry in Each Annual Conference. Commission on Deaconess Work, Board of Missions, Betsy K. Ewing, Executive Secretary.
- 2772. Lay Membership in Board of Ministerial Training. John F. Almeling, Fosston, Minnesota.
- 2773. Town and Country Organization. North-East Ohio Conference. J. Meade Letts, Secretary.
- 2774. Auxiliary Subordination of Conference Commissions. North-East Ohio Conference, J. Meade Letts, Secretary.
- 2775. Create "Board of Ministry" in Annual Conference. Board of Ministerial Training, California-Nevada Conference, John V. Albright, Secretary.
- 2776. Composition of Annual Conference Board of Missions. Conference Secretaries of Program Materials, North Central Jurisdiction WSCS, Mrs. W. H. Cansfield, Secretary.
- 2777. Commission on Worship in Conferences. Virginia Conference Committee on Worship, Samuel A. Stanley, Jr., Chairman.
- 2778. Nomination of Bishops on Program Council. James M. Reed, Rock River Conference.



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2779. Organization of Program Council. Leonard D. Slutz. Hyde Park Community Methodist Church, Cincinnati, Ohio.
2780. Annual Conference Council. General Board of Education. Howard M. Ham.
2781. Refer Building Plans to Program Council. Leonard D. Slutz, Hyde Park Community Methodist Church, Cincinnati, Ohio.
2782. Organization of Program Council. Leonard D. Slutz, Hyde Park Community Methodist Church, Cincinnati, Ohio.
2783. Responsibility of Annual Conference Council. Claude Garrison and Jon K. Brown.
2784. Delete *Unified* from Functions of Program Council. James M. Reed. Rock River Conference.
2785. Program Council. General Board of Education. Howard M. Ham.
2786. Membership of Annual Conference Council. Ohio Conference WSCS Officers, Mrs. James Leonard, President.
2787. Change Boundaries of New Mexico and Southern California-Arizona Conferences. Delegates to General Conference from Southern California-Arizona Conference. A. A. Wright, Secy.
2788. Composition of District Conference. James M. Reed, Rock River Conference.
2789. Composition of District Conference. Donald L. Carver, North Iowa Conference.
2790. Limit Number of District Ministers Meetings. Albert J. Schrader, Pastor, Trinity Methodist Church, Lexington, Va.
2791. Determination of District Boundaries. Leonard D. Slutz. Hyde Park Community Methodist Church, Cincinnati, Ohio.
2792. Determination of District Boundaries. Leonard D. Slutz, Hyde Park Community Methodist Church, Cincinnati, Ohio.
2793. Payment of Salaries of District Superintendents. Leonard D. Slutz, Hyde Park Community Methodist Church, Cincinnati, Ohio.
2794. Deny Funds to Agencies Practicing Discrimination. Lester L. Moore, South Iowa Conference.
2795. Annual Conference Boundaries. Commission on Missions and Commission on Christian Social Concerns, Mrs. M. Mayes and Cecil Erbaugh. Henderson Memorial Methodist Church, Detroit, Michigan.
2796. District Councils on Ministries. Central Illinois Conference Council, Joan Staight, Secretary.
2797. Commission to Study Jurisdictional Structure. William E. Ballard, South Iowa Conference.
2798. Formula for Assigning Bishops to Jurisdictions. William E. Ballard, South Iowa Conference.
2799. Remove Racial Segregation. John W. Buttrey, et. al., Mt. Zion Methodist Church, Creve Coeur, Missouri.
2800. Vacancies on Conference Board of Christian Social Concerns. J. H. Crum, et. al.
2801. Oppose Merger. Mrs. H. M. Gorrod, 2502 Sinclair, Midland, Tex.
2802. Mandatory Terminal Date for Merging Racial Conferences. Negail R. Riley, Southwest Conference.
2803. Biennial Sessions of General Conference. John R. Van Sickle.
2804. Biennial Sessions of General Conference. Edsel A. Ammons, Rock River Conference.
2805. Biennial Sessions of General Conference. William D. White.
2806. Biennial Session of General Conference. Walter S. Tennarton.
2807. Biennial Sessions of General Conference. James M. Reed, Rock River Conference.
2808. Election of Delegates to General Conference. Coordinating Council, James K. Mathews, President.



- 2809. Conference Boundaries. WSCS, Southern New Jersey Conference, Dorothy C. Nelson, President.
- 2810. Commission to Review Jurisdictional Structure. Town and Country Commission, South Iowa Conference, Herbert E. Phillips, Chairmen.
- 2811. Annual Conference Boundaries. WSCS, Lyons, Kansas, First Methodist Church, Mrs. Harold Behmke, et. al.
- 2812. Conference Boundaries. WSCS, First Methodist Church, Chelsea, Michigan, Mrs. James F. Hoffmeyer, President.
- 2813. Oppose Integration of Churches and Conferences. Official Board, New Hope Methodist Church, Monroe, Georgia, J. O. Pittman, Clerk.
- 2814. An Integrated Church. Church Conference of the Metropolitan Community Methodist Church, William James, Presiding. New York, New York.
- 2815. Remove Racial Segregation. Carol C. Gabbert, et. al., Mt. Zion Methodist Church, Creve Coeur, Missouri.
- 2816. Remove Racial Segregation. Marigwen Meyer, et. al. Mt. Zion Methodist Church, Creve Coeur, Missouri.
- 2817. Nomination of Delegates to General and Jurisdictional Conferences. Ray L. Redstone, First Methodist Church, Vero Beach, Florida.
- 2818. Remove Racial Segregation. Karl C. Adrian, et. al. Mt. Zion Methodist Church, Creve Coeur, Missouri.
- 2819. Board Membership Age Limitation. Board of Publication, Carl J. Sanders, Secretary.
- 2820. Election of Lay Delegates to General Conference, Herman A. Lehwald, Missouri East Conference, and Howard A. Lehwald, Chairman, Conference Council.
- 2821. Constitutional Amendment on Rights of Local Churches. Henry S. Goodwin, et. al., Trinity Church, Southport, North Carolina.
- 2822. A General Conference Nominating Committee. D. Clifford Crummey, California-Nevada Conference.
- 2823. Change Name of "Conference." Harold E. Perkins, N.E. Southern Conference.
- 2824. Name Presiding Bishop. David G. Wilbur, Northern New York Conference.
- 2825. Name for United Church. Mrs. Henry Miller, P. O. Box 354, Bristol, South Dakota.
- 2826. Request Study of Structure of General Boards. Little Rock Conference, James E. Major, Secretary.
- 2827. Proportionate Representation for Minority Groups. Committee on Human Relations and Economic Affairs, Board of Christian Social Concerns, Southern California-Arizona Conference. Mrs. Dorothy B. Magie, Secretary.
- 2828. Economies in Church Administration. E. Wesley Roloff, Pastor, Salem EUB Church, Lodi, California.
- 2829. Standing Committee on Nominations. J. Robert Nelson, North-East Ohio Conference.
- 2830. Distribution of General Conference Journal. David G. Wilbur, Northern New York Conference.
- 2831. Editing the Discipline. Board of Publication of The Methodist Church, Carl J. Sanders, Secretary.
- 2832. Continue Idaho Conference for Quadrennium. Idaho Conference Delegation, Earl W. Riddle, Chairman.
- 2833. District Program Council. Michigan Conference Delegation, Robert H. Jongeward, Secretary.
- 2834. Lay Members on Board of Ministerial Training. Board of Ministerial Training, New York Conference, Richard Thornburg.

2835. General Conference Nominating Committee. Richard W. Cain and Donald R. Locher, Southern California-Arizona Conference.  
 2836. Procedure for Merging Small Churches. Holston Conference Delegation, W. S. Steele, Secretary.

*Petitions Nos. 2837 to 2839, inclusive, have been referred to the Committee on Missions.*

2837. Clarify Relationship of District Boards of Missions. Detroit Conference Board of Missions and Church Extension, Norman E. DeWire, Executive Secretary.  
 2838. Woman's Division for Missionary Work. Official Board, Opa Locka, Florida Methodist Church, James E. Voran, Chairman, Official Board.  
 2839. Consideration of Plan of Union and Report. Ad Hoc Committee on Union, Charles C. Parlin, Chairman.

*Petitions Nos. 2840 to 2863, inclusive, have been referred to the Commission on the Structure of Methodism Overseas (COSMOS).*

2840. President National WSCS a Member of Central Conference. National WSCS, Mrs. Amelita G. Cajuat, President, Philippines Annual Conference.  
 2841. Establish Tamil Provisional Annual Conference. Malaya Annual Conference, V. A. Chelleah, Secretary.  
 2842. Voting Privilege in Annual Conference for Members of the Woman's Conference in Central Conference Areas. Interim Committee, Executive Board, Methodist Church in Southern Asia. J. B. Satyavrata, Secretary.  
 2843. Investigate Murder of Mr. David At Ghaziabad, India. Paul D. White and Zelma D. White, 4435 Beach Ct., Denver, Colorado.  
 2844. Retirement of Central Conference Bishops. Philippines Central Conference, Maynardo R. Jose, Secretary.  
 2845. Consideration of Plan of Union and Report. Ad Hoc Committee on Union, Charles C. Parlin, Chairman.  
 2846. Retirement of Central Conference Bishops. Philippines Central Conference, Maynardo R. Jose, Secretary.  
 2847. Create Provisional Annual Conference in Southern Congo. Southern Congo Annual Conference. John W. Shungu, President.  
 2848. Methodist Youth Fellowship in the Philippines. Philippines Annual Conference, Daniel L. del Rosario, Jr., Secretary.  
 2849. German Language Translation of "United Methodist Church." Switzerland Annual Conference, Hermann Schaad, Secretary.  
 2850. Formation of the West Berlin Annual Conference. North East Germany Conference, Ernst Scholz.  
 2851. Permit Methodist Church in Southern Asia to Go into Union. Executive Board, Methodist Church in Southern Asia. J. B. Satyavrata, Secretary.  
 2852. Formation of the West Berlin Annual Conference. East Germany Conference, EUB Church, Hubert Eckstein, Superintendent.  
 2853. Change Name of Commission on Structure of Methodism Overseas. North-East Ohio Conference, J. Meade Letts, Secretary.  
 2854. MYF in the Philippines Asks Self-determination. Philippines Annual Conference MYF, Daniel L. del Rosario, Jr., Secretary.  
 2855. Composition of Annual Conferences in South East Asia. James B. Satyavrata, Bombay Conference.  
 2856. Autonomous Methodist Church in Malaysia and Singapore. Tamil Provisional Annual Conference. Malaysia Conference, Robert F. Lundy.

2857. Germany Translation of "United Methodist Church." Executive Commission, Geneva Area, Frankfurt, Germany. Paul Handschein.
2858. German Language Name for United Methodist Church. Provisional Annual Conference, Methodist Church in Austria. Hugo Mayr, Secretary.
2859. Organization of MYF in the Philippines. Philippines Annual Conference MYF, Daniel L. del Rosario, Jr., Secretary.
2860. Conversion of Mindoro-Palawan District Conference into a Provisional Annual Conference. Philippines Annual Conference, Maynardo R. Jose, Secretary.
2861. Affiliated Autonomous Methodist Church in Malaysia and Singapore. Malaysia Annual Conference, V. A. Chelliah, Secretary.
2862. President of National WSCS a Member of Central Conference. WSCS, Philippines Conference, Mrs. Amelita G. Cajuat, Pres.
2863. Establish Puerto Rico Annual Conference. Puerto Rico Provisional Conference, Jose Segue Juadie, Secretary.

*Petitions Nos. 2864 to 2943, inclusive, have been referred to the Committee on Christian Social Concerns.*

2864. Promote Abstinence through Radio and TV. Mrs. Charles W. Winfield, First Methodist Church, Van Alstyne, Texas.
2865. Promote Abstinence through Radio and TV. Alfred Baldwin, First Methodist Church, Van Alstyne, Texas.
2866. Promote Abstinence through Radio and TV. Mrs. Ray Cupit, Box 625, Van Alstyne, Texas. Methodist Church.
2867. Promote Abstinence through Radio and TV. Rea A. Nuiallee, First Methodist Church, Van Alstyne, Texas.
2868. Establish Periodical on Social Issues. Commission on Christian Social Concerns, Grandview Methodist Church, Grandview, Missouri, Mrs. Hazel Strode, Secretary, CSC Commission.
2869. Establish Periodical on Social Issues. Clarence R. Campbell, Nebraska Conference.
2870. Establish Publication on Social Issues. Members of Commission on Christian Social Concerns, St. Andrew Methodist Church, St. Albans, West Virginia. J. B. Johnson, et. al.
2871. Proposal for Christian Forum. Richard J. Spady, 628 Lake Sammamish Rd., N.E., Bellevue, Washington.
2872. General Legislative Proposals. Staff, Glide Urban Center, Lewis E. Durham, et al.
2873. Reliance upon Elected Officials. Official Board, Arapaho Methodist Church, Richard, Texas. Warren Pender, Chairman.
2874. Racial Equality in United Methodist Church. Rock River Conference, Thoburn Anderson, Secretary.
2875. Camps Refrain from Promoting Discrimination. Michael Taylor, et. al., 1237 Englewood. Centenary Methodist Church.
2876. Publishing House Refrain from Practicing Discrimination. Russell V. Coleman, et. al., 1838 McMellare St., Centenary Methodist Church.
2877. Policy Statement on Farm Workers. Board of Christian Social Concerns, Michigan Conference, David S. Evans, Executive Secy.
2878. Economic Aid. Board of Christian Social Concerns, Michigan Conference, David S. Evans, Executive Secretary.
2879. Counseling and Conscience. Board of Christian Social Concerns, Michigan Conference, David S. Evans, Executive Secretary.
2880. Consideration of Plan of Union and Report. Ad Hoc Committee on Union, Charles C. Parlin, Chairman.
2881. Rural Interests. General Board of Christian Social Concerns. A. Dudley Ward.

2882. Oppose Federal Aid to Parochial Schools. Thomas L. Anspach, 38 E. Prospect St., Nazareth, Pa.
2883. The United Methodist Church and Race. General Board of Christian Social Concerns, A. Dudley Ward.
2884. Ethics in Congress. General Board of Christian Social Concerns, A. Dudley Ward.
2885. The Church a Force for Peace and Justice. Richard R. Newton, 3800 Lake Park Dr., Wichita Falls, Texas.
2886. Adopt Bishops' Statement on Vietnam. Student Council, Perkins School of Theology, George Engelhardt, President.
2887. Urge Ratification of Human Rights Covenants. Official Board, Bay View Methodist Church, Milwaukee, Wisconsin. Martin G. Thomas, Pastor.
2888. Halt Use of Tax Money for Providing Acoholic Beverages. Asbury Parish Council, Steubenville District, North-East Ohio Conference. Mrs. Anthony Puskarich, Secretary.
2889. Urge Ratification of Human Rights Covenants. WSCS, Bay View Methodist Church, Milwaukee, Wisconsin. Mrs. Charles T. Meyer, President.
2890. Amendments to Report on Church-Government Relations. John M. Swomley, Jr., New York Conference.
2891. Endorse Family Planning Programs. Ethyl M. Byrn, First Methodist Church, Colton, California.
2892. Endorse Board of Missions Resolution on Urban Crisis. Ethyl M. Byrn, 1050 N. 8th St., Colton, California. Methodist Church.
2893. Urban Crisis. Negail R. Riley, Southwest Conference.
2894. Alcohol Problems. General Board of Christian Social Concerns, A. Dudley Ward.
2895. Alcohol and Drug Concerns Emphasis. General Board of Christian Social Concerns. A. Dudley Ward.
2896. Oppose Statements of Board of Christian Social Concerns. Official Board, Central Park Methodist Church, Houston, Texas. E. M. Sapp, Chairman.
2897. Abolish Advertising of Alcoholic Beverages. Howard Lydick, Richardson, Texas. First Methodist Church.
2898. Commend Ann Landers for Stand on Abstinence. Howard Lydick, Richardson, Texas. First Methodist Church.
2899. Create Separate Board of Temperance. Howard Lydick, Richardson, Texas. First Methodist Church.
2900. Commission on Church and Community. Delton Krueger, Chairman, Minnesota Conference Church and Community Comm.
2901. Oppose Sex Appeal on TV. Mrs. James Stone, et. al., 120 Rita Court, Columbus, Ohio.
2902. Abolish Segregation on All Levels. Roger A. Smith, North Dakota Conference.
2903. Church-Government Relations. Section of Christian Social Relations, WD, Bd. of Missions, Methodist Church, Mrs. G. Allen Dahlquist, President.
2904. Federal Aid to Church Related Schools. J. W. Roland, Jr., 901 Fairfield Ave., Easton, Pennsylvania.
2905. Oppose Report of Commission on Church-Government Relations. Mrs. P. W. Riggins, et. al. Bethany Methodist Church, Houston, Texas.
2906. The Christian and Military Service. John B. Kirby, Jr., et. al., Southern New Jersey Conference.
2907. Encourage Tourism. Ethyl M. Byrn, 1058 N. 8th St., Colton, California. First Methodist Church.
2908. Object to Civil Disobedience. Hubert E. Kiker, 383 LeManda Blvd., San Antonio, Texas.



2909. Support Right of Dissent to Government Policies. Mabel Davis, 5343 Hamilton Ave., Cincinnati, Ohio.
2910. Oppose Federal Aid to Non-public Education. Mabel Davis, 5343 Hamilton Ave., Cincinnati, Ohio.
2911. Oppose Public Law 90-248. Mabel Davis, 5343 Hamilton Ave., Cincinnati, Ohio.
2912. Position on Social Creed. Raymond K. Jansen, Grace Methodist Church, Long Beach, California.
2913. Oppose Report of Commission on Church-Government Relations. Mrs. A. J. Mundy, Jr., et. al., Bethany Methodist Church, Houston, Texas.
2914. Remove Racial Segregation. Bernice W. Embrey, et. al., Mt. Zion Methodist Church, Creve Coeur, Missouri.
2915. Commission to Study and Revise Social Creed. J. H. Crum, et. al.
2916. Save Our Cities. Commission on Missions and Commission on Christian Social Concerns. Mrs. W. Mayes, and Cecil Erbaugh, Chairmen. Henderson Memorial Methodist Church, Detroit, Michigan.
2917. Conservation of Natural Resources. Commission on Missions, and Commission on Christian Social Concerns, Mrs. W. Mayes and Cecil Erbaugh, Chairmen, Henderson Methodist Church, Detroit, Michigan.
2918. Ratify Human Rights Covenants. Commission on Missions and Commission on Christian Social Concerns, Mrs. W. Mayes and Cecil Erbaugh, Chairmen, Henderson Memorial Methodist Church, Detroit, Michigan.
2919. Select Members of General Agencies without Regard to Race. Central Jurisdictional Conference, Allen M. Mayes, Secretary.
2920. Urge Major Re-statement of Social Creed. Commission on Missions and Commission on Christian Social Concerns, Mrs. M. Mayes and Cecil Erbaugh, Chairmen, Henderson Memorial Methodist Church, Detroit, Michigan.
2921. Study Social Creed. R. Harland Shaw, 620 So. Rte. 59, Ingle-side, Illinois. Ingleside Community Methodist Church.
2922. Race and the Right to Marry. Michigan Conference Board of Christian Social Concerns. David S. Evans, Executive Secretary.
2923. Urge Commendation of Dr. Martin Luther King, Jr. Board of Christian Social Concerns, Michigan Conference, David S. Evans, Executive Secretary.
2924. Qualifications for Ministers. Student Association of Methodist Theological School in Ohio. Elmer Reamer, President.
2925. Ministers and the Draft. Board of Christian Social Concerns, Michigan Conference, David S. Evans, Executive Secretary.
2926. Representation in Congress for the People Residing in the District of Columbia. Michigan Conference Board of Christian Social Concerns, David S. Evans, Executive Secretary.
2927. Ethical Issues Arising Out of Conflicts of Interest in Congress. Board of Christian Social Concerns, Michigan Conference. David Evans, Executive Secretary.
2928. The Middle East. General Board of Christian Social Concerns. A. Dudley Ward.
2929. Dissent. General Board of Christian Social Concerns. A. Dudley Ward.
2930. Problems of Conscience. General Board of Christian Social Concerns, A. Dudley Ward.
2931. Civil Disobedience. General Board of Christian Social Concerns. A. Dudley Ward.
2932. The United Methodist Church and Peace. General Board of Christian Social Concerns. A. Dudley Ward.



- 2933. Student Representative on the General Board of Christian Social Concerns. General Board of Christian Social Concerns. A. Dudley Ward.
- 2934. Health, Welfare, and Human Development. General Board of Christian Social Concerns. A. Dudley Ward.
- 2935. Church-government Relations and Religious Liberty. General Board of Christian Social Concerns. A. Dudley Ward.
- 2936. Staff for Conference Board of Christian Social Concerns. North-East Ohio Conference Delegation. J. Meade Letts, Secretary.
- 2937. Church-government Relations and Social Welfare. General Board of Christian Social Concerns. A. Dudley Ward.
- 2938. Church Participation in Public Affairs. General Board of Christian Social Concerns. A. Dudley Ward.
- 2939. Church-government Relations and Tax Exemption. General Board of Christian Social Concerns. A. Dudley Ward.
- 2940. Church-government Relations and Governmental Chaplaincies. General Board of Christian Social Concerns. A. Dudley Ward.
- 2941. Church-government Relations and Education. General Board of Christian Social Concerns. A. Dudley Ward.
- 2942. International Economic Development. General Board of Christian Social Concerns. A. Dudley Ward.
- 2943. Counseling and Conscience. Board of Missions, Woman's Division, Mrs. Glenn E. Laskey, President.

*Petitions Nos. 2944 to 2973, inclusive, have been referred to the Committee on Ministry.*

- 2944. Ecumenical Chaplaincy. Mrs. Dorothy Wheat Jones, St. Luke's EUB Church.
- 2945. Bishops on Special Assignment. Leonard D. Slutz, Hyde Park Community Methodist Church, Cincinnati, Ohio.
- 2946. Changing the Term Ministry to Clergy. Rock River Conference, Thoburn Anderson, Secretary.
- 2947. Unbiased Study of the Ministry of Spiritual Healing. Mrs. R. S. Driver, et. al.
- 2948. Episcopal Tenure. A. S. Getchell, 267 Forest Ave., Bangor, Maine.
- 2949. Examination of Supply Pastors. Board of Ministerial Training, Minnesota Conference, LeRoy H. Klaus, Chairman.
- 2950. Ecumenical Chaplaincy. Paul E. Bodenstein, Wilmington Methodist Church, New England Conference.
- 2951. Use of Psychological Testing. Rock River Conference, Thoburn Anderson, Secretary.
- 2952. Deaconess a Voting Member of Charge Conference. Holston Conference Deaconess Board, Eva L. Patterson, et. al., Chairman.
- 2953. Encourage Voluntary Self-discipline. Rock River Conference, Thoburn Anderson, Secretary.
- 2954. Encourage Personal Voluntary Discipline. Carl W. Mahle, Pastor, Methodist Church, Renville, Minnesota.
- 2955. Encourage Personal Voluntary Discipline. George R. Bell, Clarkfield Methodist Church, Minnesota Conference (Retired).
- 2956. Encourage Voluntary Personal Discipline. John A. Morin, St. James Methodist Church, Detroit, Michigan.
- 2957. Full Conference Membership for Supply Pastors. Dorothea M. Hunt, Box 73, Cosstown, Ohio. Cosstown Methodist Church.
- 2958. Qualifications for Ministers. Official Board, Henepin Avenue Methodist Church, Minneapolis, Minnesota. Richard P. Hoffman, Chairman.
- 2959. Qualifications for Ministers. J. Richard Cook, Simpson Methodist Church, Pullman, Washington.

2960. Qualifications for Ministers. Dean H. Lowman, Jr., Methodist Church, Farmer City, Illinois.
2961. Voting Rights for Supply Pastors. Mrs. A. M. Henneid, Seaview Methodist Church, Seattle, Washington.
2962. Tenure of Episcopal Assignment. Herschel H. Hedgpeth, Southern California-Arizona Conference.
2963. Require Abstinence from Tobacco. Thomas Smith, Kansas Conference.
2964. Consideration of Plan of Union and Report. Ad Hoc Committee on Union, Charles C. Parlin, Chairman.
2965. Consultation in Making Ministerial Appointments. Leonard D. Slutz, Hyde Park Community Methodist Church, Cincinnati, Ohio.
2966. Method of Choosing Superintendent. Albert D. Hagler, Florida Conference.
2967. Consultation in Making Ministerial Appointments. Albert D. Hagler, Florida Conference.
2968. Marriage of Ministers. Albert D. Hagler, Florida Conference.
2969. Procedure for Granting License to Preach. Albert D. Hagler, Florida Conference.
2970. Oppose Life Tenure for Bishops. Ralph C. Shea, Sr., North Georgia Conference, and Robert Oliver, 5686 Skyland Drive, Forest Park, Georgia.
2971. Conference Status for Local Elders. Mrs. John McCarty, Rte. 1, Altamont, Illinois.
2972. Powers of General Conference under the Constitution. Ralph C. Shea, Sr., North Georgia Conference, and G. Robert Oliver, 5686 Skyland Dr., Forest Park, Georgia.
2973. Special Appointments to Non-Methodist Agencies. Donald L. Carver, North Iowa Conference.
2974. International Fund for Persons. A. S. Getchell, 267 Forest Ave., Bangor, Maine.

*Petitions Nos. 2975 to 2979, inclusive, have been referred to the Committee on Pensions.*

2975. Full Annuity Rate for Widows. Albert N. Honaker, Virginia Conference.
2976. Delete Penalty Against Minister's Pension. Detroit Conference Board of Missions and Church Extension, Norman E. Dewire, Executive Secretary.
2977. Consideration of Plan of Union and Report. Ad Hoc Committee on Union, Charles C. Parlin, Chairman.
2978. Equality of Pensions for Retired Ministers of Difference Conferences. Rock River Conference, Thoburn Anderson, Secretary.
2979. Pension of Pastors of Former Central Jurisdiction. South Georgia Conference, Alvis A. Waite, Jr., Secretary.

*Petitions Nos. 2980 to 2985, inclusive, have been referred to the Committee on Hospitals and Homes.*

2980. Hospitals and Homes Refrain from Discrimination. Melvin G. Talbert.
2981. Hospitals and Homes Refrain from Racial Discrimination. Negail R. Riley, Southwest Conference.
2982. Consideration of Plan of Union and Report. Ad Hoc Committee on Union, Charles C. Parlin, Chairman.
2983. Hospitals and Homes Refrain from Discrimination. Members, Officers, and Pastor, Mt. Zion Methodist Church, Kingstree, South Carolina, Miss Barbara J. Tisdale, Secretary.

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2984. Endorse Taxation of Churches. Board of Christian Social Concerns of the Rocky Mountain Conference. Mrs. Joseph Morris, Secretary.
2985. Hospitals and Homes Refrain from Promoting Discrimination. Mr and Mrs. John W. Isom, et. al., 352 La Clede Avenue Centenary Methodist Church.

*Petitions Nos. 2986 to 2988, inclusive, have been referred to the Committee on Rituals and Orders of Worship.*

2986. Wine in Holy Communion. Wm. T. Brown, Methodist Campus Minister, Ypsilanti, Michigan.
2987. Change Word "Catholic" in Apostles' Creed. Official Board, Opa Locka Methodist Church, Opa Locka, Florida. James E. Voran, Chairman.
2988. Administration of the Sacrament of the Lord's Supper to Children. William P. Treude, Box 688, Ingleside, Texas.

*Petition 2989 has been referred to the Committee on Interdenominational Relations.*

2989. Consideration of Plan of Union and Report. Ad Hoc Committee on Union. Charles C. Parlin, Chairman.

*Petition No. 2990 has been referred to the Committee on Judicial Administration.*

2990. Consideration of Plan of Union and Report. Ad Hoc Committee on Union. Charles C. Parlin, Chairman.

*Petitions Nos. 2991 to 2996, inclusive, have been referred to the Committee on Missions.*

2991. Clarify Relationship of District and Conference Boards of Missions. Detroit Conference Board of Missions and Church Extension, Norman E. Dewire, Executive Secretary.
2992. Endorse Board of Missions Resolution on World Development. Ethyl M. Byrn, Methodist Church, Colton, California.
2993. "United Methodist Women." Lois R. Clazie.
2994. Executive Committee of Conference Board of Missions. Executive Committee, Florida Conference Board of Missions. C. M. Cotton, Executive Secretary.
2995. Accept Osteopathic Physicians for Service. Raymond E. Balcomb, Oregon Conference.
2996. Funds for Specific Missionary Projects. Commission on Missions, First Methodist Church, Collingswood, New Jersey. Louis Shafer, Chairman, Official Board.

*Petitions Nos. 2997 to 2999, inclusive, have been referred to the Committee on Pensions.*

2997. Appropriate Funds to Equalize Pensions. Texas Conference, Lamar Clark, Executive Secretary.
2998. Include Years at School in Annuity Claim. Wilbur Wilcox, South Iowa Conference.
2999. Years in School in Determining Annuity Claim. Donald L. Carver, North Iowa Conference.

*Petitions 3000 and 3001 have been referred to the Committee on Lay Activities and Temporal Economy.*

3000. Budget Money for Archival Program. C. Wesley Christman, Jr., President, New York Conference Historical Society.

3001. Plan of Term Life Insurance. William H. Bowman, 142 Forest Way, Verona, New Jersey.

*Petitions Nos. 3002 and 3003 have been referred to the Committee on Education.*

3002. Nominating Students on Board of Education. Allan J. Burry, Florida Conference.  
3003. Object to Church School Literature. Mr. and Mrs. Kenneth Baker, Forest Lake, Minnesota.

*The Following Petitions have been re-referred by the Committee on Reference.*

645. from Ministry to Local Church.  
663. from Ministry to Conferences.  
664. from Ministry to Education.  
674. from Ministry to Conferences.  
698. from Ministry to Lay Activities and Temporal Economy.  
699. from Ministry to Lay Activities and Temporal Economy.  
701. from Ministry to Pensions.  
709. from Ministry to Education.  
803. from Lay Activities and Temporal Economy to Rituals and Orders of Worship.  
1590. from Membership and Evangelism to Rituals and Orders of Worship.  
1591. from Membership and Evangelism to Rituals and Orders of Worship.  
1595. from Membership and Evangelism to Interdenominational Relations.  
1597. from Membership and Evangelism to Rituals and Orders of Worship.  
1602. from Membership and Evangelism to Rituals and Orders of Worship.  
1609. from Membership and Evangelism to Rituals and Orders of Worship.  
2576. from Lay Activities and Temporal Economy to Christian Social Concerns.  
2588. from Lay Activities and Temporal Economy to Local Church.  
2628. from Conferences to Interdenominational Relations.  
2639. from Missions to Membership and Evangelism.  
2738. from Conferences to Ministry.  
2823. from Conferences to Local Church.  
2924. from Christian Social Concerns to Ministry.

Petitions Nos. 3004-3016, inclusive

3004 COSMOS

3005 ff. to legislative committees by number

Reference of Quadrennial Reports

To Legislative Committees

Pages

- 9- 63 Publishing Interests.  
64-154 Missions.  
155-300 Education.  
301-337 Membership and Evangelism.  
338-336 Lay Activities and Temporal Economy.  
367-380 Christian Social Concerns.  
381-422 Hospitals and Homes,  
423-430 Pensions.

- 431-509 Lay Activities and Temporal Economy.
- 510-515 Rituals and Orders of Worship.
- 516-520 Missions.
- 521-530 Interdenominational Relations.
- 531-552 Lay Activities and Temporal Economy.
- 553-585 Lay Activities and Temporal Economy.
- 586-593 Lay Activities and Temporal Economy.
- 594-596 Commission on the Structure of Methodism Overseas.
- 597-598 Local Church.
- 599 Lay Activities and Temporal Economy.
- 600-601 Ministry.
- 602-612 Lay Activities and Temporal Economy.
- 613-614 Missions.
- 615-618 Lay Activities and Temporal Economy.
- 619-622 Interdenominational Relations.
- 623-630 Lay Activities and Temporal Economy.
- 631-635 Interdenominational Relations.
- 636-638 Education.

April 24, 1968

*The following petitions were re-referred by the Committee on Reference:*

- 671. from Ministry to Membership & Evangelism.
- 693. from Ministry to Local Church.
- 1234. from Local Church to Conferences.
- 1248. from Local Church to Christian Social Concerns.
- 1438. from Judicial Administration to Local Church.
- 1439. from Judicial Administration to Local Church.
- 1634. from Membership and Evangelism to Christian Social Concerns.
- 1668. from Ministry to Missions.
- 1814. from Ministry to Missions.
- 1818. from Ministry to Local Church.
- 2502. from Local Church to Conferences.
- 2511. from Local Church to Lay Activities and Temporal Economy.
- 2863. from Commission on Structure of Methodism Overseas to Conferences.
- 2952. from Ministry to Missions.
- 3016. from Ministry to Missions.

April 24, 1968

*The Committee on References has referred the following items accordingly:*

- 3017. Orientation for Overseas Delegates to General Conference. Coordinating Council. To Committee on Conferences.
- 3018. Special Days for 1968-1972 Quadrennium. Coordinating Council. Referred to Committee on Conferences.
- 3019. Mission in the 1970's. Coordinating Council.
- 3020. Coordinating Council Report—Property in Washington, D. C. To Committee on Lay Activities and Temporal Economy.
- 3021. Stewardship Creed. General Board of Lay Activities. To Committee on Lay Activities and Temporal Economy.

*Nos. 3022 to 3035 inclusive are entitled "Episcopal Address." The Committee on Reference has referred the Episcopal Address to each of the fourteen legislative committees for its consideration.*



April 25, 1968

*The following petitions have been re-referred by the Committee on Reference:*

- 1145. from Christian Social Concerns to Missions.
- 1146. from Christian Social Concerns to Missions.
- 1147. from Christian Social Concerns to Missions.
- 1148. from Christian Social Concerns to Missions.
- 1193. from Christian Social Concerns to Missions.
- 1198. from Christian Social Concerns to Missions.
- 1230. from Christian Social Concerns to Missions.
- 1268. from Local Church to Conferences.
- 1331. from Local Church to Conferences.
- 1485. from Education to Ministry.
- 1653. from Interdenominational Relations to Ministry.
- 1674. from Interdenominational Relations to Ministry.
- 2501. from Local Church to Conferences.
- 2892. from Christian Social Concerns to Missions.
- 2893. from Christian Social Concerns to Missions.
- 2900. from Christian Social Concerns to Missions.
- 2916. from Christian Social Concerns to Missions.
- 2984. from Hospitals and Homes to Lay Activities and Temporal Economy.

April 26, 1968

*Petitions Re-referred by Committee on Reference:*

- 701. from Pensions to Conferences.
- 750. from Lay Activities to Conferences.
- 751. from Lay Activities to Conferences.
- 753-760 inclusive from Lay Activities to Conferences.
- 767-772 inclusive from Lay Activities to Conferences.
- 774. from Lay Activities to Conferences.
- 797. from Lay Activities to Local Church.
- 798. from Lay Activities to Christian Social Concerns.
- 802. from Lay Activities to Conferences.
- 813. from Lay Activities to Conferences.
- 821. from Lay Activities to Conferences.
- 1274. from Local Church to Lay Activities.
- 1280. from Local Church to Education.
- 1305. from Local Church to Lay Activities.
- 1312. from Local Church to Lay Activities.
- 1372. from Local Church to Education.
- 1416. from Pensions to Missions.
- 1417. from Pensions to Missions.
- 2566. from Lay Activities to Conferences.
- 2766. from Conferences to Missions.
- 2794. from Conferences to Lay Activities.
- New Items*—referred by action of EUB General Conference, Monday, April 22.
- 3036. Northwest Canada Conference (EUB). To Conferences.
- 3037. Commission on Unity. To Conferences.

April 27, 1968

*Petitions Re-referred by Committee on Reference:*

- 808. from Lay Activities to Education.
- 1420. from Pensions to Ministry.
- 1421. from Pensions to Ministry.

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- 1416. from Missions to Pensions.
  - 1417. from Missions to Pensions.
  - 2579. from Lay Activities to Education.
  - 2646. from Conferences to Cosmos.
  - 2760. from Conferences to Ministry.
  - 2840. from Cosmos to Conferences.
  - 2842. from Cosmos to Conferences.
  - 2855. from Cosmos to Conferences.
  - 2862. from Cosmos to Conferences.
- } Back to Cosmos  
4-29-68

April 30, 1968

### *Petitions Re-referred by Committee on Reference (last report).*

- 1622. from Membership and Evangelism to Local Church.
- 1628. from Local Church to Membership and Evangelism.
- 1629. from Local Church to Membership and Evangelism.
- 1631. from Local Church to Membership and Evangelism.
- 1632. from Membership and Evangelism to Local Church.
- 2589. from Lay Activities to Christian Social Concerns.
- 2756. from Conferences to Ministry.
- 2775. from Conferences to Ministry.
- 2840. from Conferences to COSMOS.
- 2842. from Conferences to COSMOS.
- 2855. from Conferences to COSMOS.
- 2862. from Conferences to COSMOS.

## 10. JOURNAL

For membership see page 14.

For reports see pages 398, 417, 461, 506, 547, 601, 650, 686, 778, 830, 875.

## REPORTS OF STANDING LEGISLATIVE COMMITTEES

All reports are as finally adopted by the General Conference, and include amendments accepted by the chairman on the floor, and amendments and substitutes adopted by the General Conference.

Edited by HOBART R. HILDYARD, *Calendar Secretary*

## COMMITTEE NO. 1 CHRISTIAN SOCIAL CONCERNS

Dow Kirkpatrick, *Chairman*—Everett R. Jones, *Secretary*  
(Committee duties and personnel are listed on page 152.)

### REPORT NO. 1—"U. S. POLICY IN VIETNAM"

Petition No. 2217

April 23, 1968—98 members, 72 present, 63 for, 4 against,  
4 not voting.

*Calendar No. 5, Adopted April 26, 1968, Journal page 515.*

The committee substituted the following as an amendment to the original wording of petition number 2217:

We commend the President of the United States for his recent move to enter into negotiations with North Vietnam and call upon the government of the United States to fulfill its repeatedly expressed offer to send a representative anywhere, any time to make such talks possible.

### REPORT NO. 2 "SOCIAL PRINCIPLES STUDY COMMISSION"

Petition Nos. 1160-65, 1848, 2912, 2915, 2920-21.

April 23, 1968—98 members, 82 present, 76 for, 5 against,  
1 not voting.

*Calendar No. 17, adopted April 27, 1968, Journal page 516.*

This committee supports and concurs in Revision No. 30, page 150 of the White Book, and refers petitions Nos. 1160-65, 1848, 2912, 2915, 2920-21 to the proposed Quadrennial Study Commission.

### REPORT NO. 3—"ETHICS IN CONGRESS"

Petition Nos. 2884, 2927.

April 23, 1968—98 member, 85 present, 60 for, 16 against,  
9 not voting.

*Calendar No. 145, on May 3, 1968 was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred this to the church for study. Journal page 868.*

This committee supports and concurs in petition No. 2884 and No. 2927.

#### REPORT NO. 4—"PROJECT EQUALITY"

Petition Nos. 1177-84, 1890-96.

April 25, 1968—98 members, 84 present, 74 for, 0 against,  
10 not voting.

*Calendar No. 146, adopted April 29, 1968, Journal page 592.*

*This committee moves concurrence with the above petitions as amended. The adopted text is as follows:*

#### Project Equality

In consideration of long established support, by The United Methodist Church, for fair employment practices;  
in consideration of national policy for fair employment practices in the United States, which policy embraces legislation against employment discrimination;

in recognition of The United Methodist Church's responsibility to make ethical use of its own financial resources;

in the conviction that "Project Equality," a voluntary co-operative inter-denominational enterprise of churches, synagogues, and related institutions, sponsored by the National Catholic Conference on Interracial Justice, provides a responsible, consistent, ethical, practical, effective, and positive means whereby The United Methodist Church and other churches can support fair employment practices in the United States.

The United Methodist Church endorses "Project Equality," and recommends cooperation, both through participation and financial support, on the part of all United Methodist Annual Conferences, local churches, local or national institutions, agencies, and organizations.

#### REPORT NO. 5—"VIETNAM"

Petition No. 2209

April 26, 1968—98 members, 78 present, 74 for, 0 against,  
4 not voting.

*Calendar No. 147, adopted May 3, 1968, Journal page 869.*

The committee adopted the following statement on Vietnam:

This General Conference of The United Methodist Church emphasizes that the first allegiance of Christians is to God, under whose judgment the policies and actions of all nations must pass. The Church as an institution, while existing within particular nations and cultures, must constantly stress the universal values which must find expression in national policies in our day if mankind is to survive.



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This responsibility of the church leads us to express a growing concern over the course and consequences of United States foreign policy, especially in Southeast Asia. The rising toll of casualties among all involved, military and civilian in the Vietnamese war, and the continued diversion of resources from the heightened crises in American cities continue and compound the tragic situation.

We, therefore, commend the recent reduction in the United States bombing of North Vietnam and the offer of the latter country to join in talks. We would emphasize that a cease fire and negotiations must eventually conclude the Vietnamese conflict, and the sooner hostilities can be ended, the fewer lives will be lost.

We cannot prescribe all that leaders of government should do, but certain directions are clear:

1. The nations should seek genuine self-determination for all the people of South Vietnam and the withdrawal of all outside military forces.

2. All groups in South Vietnam should participate in the political negotiations, and all Vietnamese should share in the future political life of the nation.

3. Every effort should be made to arrange effective guarantees against reprisals following a negotiated settlement, with asylum provided for those who cannot safely remain in the country.

4. Provision should be made to channel substantial assistance through international agencies to aid in the reconstruction and development of Vietnam.

If the world is to avoid such tragic conflicts in the future, men must diligently study the lessons of Vietnam which include the following:

1. National power, even of superpowers like the United States, has its limitations and cannot solve the problems of the developing nations nor shape their destinies.

2. Intervention—military, political or economic—by one nation in the affairs of another raises grave moral issues, particularly when it conflicts with principles of self-determination or aids governments lacking popular support.

3. Peacemaking and peacekeeping need to become the responsibility of the United Nations and of multi-national regional organizations. International machinery for that purpose should be made inclusive, strengthened and used.

4. A secure peace requires continued efforts and substantial progress toward safeguarded disarmament and the granting to the United Nations of sufficient authority to enact, interpret and enforce world law.

5. The human needs of people in the developing nations call for a new and different assistance program maintained through the United Nations and multilateral channels and designed to reach the masses of people and enlist them in cooperative efforts toward a just and free society.

6. Recent developments in Eastern Europe point up the need for the United States and many other countries to re-examine their policies toward nations with Communist political and economic systems.

We wholeheartedly commend the Secretary General of the United Nations for his persistent and courageous leadership for peace; and we urge all nations to offer the U.N. renewed and increased support.

## REPORT NO. 6

### "THE UNITED METHODIST CHURCH AND RACE"

Petition No. 2883

April 26, 1968—98 members, 55 present, 49 for, 4 against, 2 not voting.

*Calendar No. 148, adopted May 3, 1968, Journal page 864.*

### The United Methodist Church and Race

#### A. PRINCIPLES

1. Our Lord Jesus Christ teaches that all men are brothers. His gospel makes no room for the arbitrary distinctions and expressions of racial or group prejudice. His followers early came to see that "... God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him." (Acts 10:34f.) "... in Christ Jesus you are all sons of God, through faith . . . There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." (Galatians 3:26, 28.)

2. "The church is the instrument of God's purpose. This is his church. It is ours only as stewards under his lordship. The House of God must be open to the whole family of God. If we discriminate against any persons, we deny the essential nature of the church as a fellowship in Christ." (Message of the Dallas Conference on Human Relations, August, 1959, quoted in Paragraph 2026, 1960 Discipline.)

3. By Biblical and theological precept, by the law of the church, by General Conference pronouncement, and by episcopal expression, the matter is clear. With respect to race, the aim of The United Methodist Church is nothing less than an inclusive church in an inclusive society. The United Methodist Church therefore calls upon all her people to perform

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those faithful deeds of love and justice in both church and community as will bring this aim into full reality.

**B. IN THE CHURCH**

4. We rejoice that The United Methodist Church has erased many of the legal boundaries which previously divided the people by race. Conference transfers have served to draw all United Methodist members into a closer geographical unit. We call upon each local church to seek out congregations of different racial background and form such fellowship relationships as will demonstrate the oneness of their hopes and spiritual aspirations.

5. We call upon all pastors and church officials to maintain local church services and activities, and local church membership, open to persons of all races with equal opportunity for all to participate fully in every aspect of local church life.

6. We call upon all district superintendents and bishops to encourage "open pulpits" and integrated cabinets, and to appoint pastors to churches and charges without respect to the racial composition of the congregations or the race of the appointed minister.

7. We call upon all United Methodist bodies, organizations, officials and individual church members to practice and use their influence to encourage fair employment policies and the rendering of service to the public without racial segregation or discrimination in the companies and concerns where they do business and in those areas where they hold investments.

8. The "target date" of 1972, which has been accepted by The United Methodist Church as the time for the complete merger of all annual conferences in the same geographical area and divided only by race, should become the terminal date for completion of this merger. (The Rio Grande Annual Conference is not a conference constituted on the basis of race; it is primarily a language conference.) We call upon all officials of all groups within the church to create the atmosphere and establish the programs which will make a merger a present reality.

9. A philosophy of black power which epitomizes the desire for self-identity, self-determination and self-direction within the context of democratic political philosophy, non-violent action, and the Christian faith should be recognized as legitimate. We refer to the interpretation of black power, as indicated in the statement by the National Committee of Negro Churchmen: "At the heart of the Protestant ref-

ormation is the belief that ultimate power belongs to God alone and that men become most inhuman when concentrations of power lead to the conviction—overt or covert—that any nation, race or organization can rival God in this regard. At issue in the relations between Whites and Negroes in America is the problem of inequality of power. Out of this imbalance grows the disrespect of white men for the Negro personality and community, and the disrespect of Negroes for themselves. This is a fundamental root of human injustice in America. In a sense, the concept of 'black power' reminds us of the need for, and the possibility of authentic democracy in America."

10. The minimum requirements for justice in the social order include the recognition of equal rights and opportunities for all races in voting, law enforcement, education, employment, housing, public accommodations, and cultural advantages. We support the passage and enforcement of laws appropriate to every level of government for the establishment and maintenance of equal rights in each of these areas of our common life.

11. We seek a fully free and open society as the only society consistent with our basic principles of brotherhood.

12. We call upon each local church to assume its Christian responsibility for the creation of a community atmosphere wherein all people will have free access to all community advantages inherent in its educational, political, employment, housing, and public accommodations opportunities.

a. Churchmen should seek the removal of every racial barrier to the right to vote, which is a fundamental right within a democratic government. The church should also assist in community efforts at citizenship classes and voter education.

b. The church and Christians should call to the attention of the community conscience the violations enacted by the police in their conduct, the jails in their conditions, and the courts in their procedures. In many communities these are in such a condition that they violate human dignity. At the same time we express appreciation to those police and police officials who have conscientiously sought to discharge their responsibilities in fairness and restraint for all.

c. The United Methodists should insist on the elimination of racial segregation (including 'de facto' segregation) in public and Methodist schools everywhere.

d. We must strive for fair employment practices and emphasize job retraining and special educational aid for the enhancement of the individual and of society.

e. The church and Christians must insist on the freedom to reside where one wishes and is financially able. The local

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church must help to teach its members to face the challenge of creating fully inclusive communities.

13. "We affirm the legality and right of those minorities who are oppressed, anywhere in the world, to protest, to assemble in public, and to agitate 'of redress of grievance,' provided this is done in an orderly way." (The Council of Bishops, Detroit, Michigan, November 13, 1963.) A public march or other demonstration as a democratic petition for attention and justice is in line with the principles and practices of a free society. When such orderly protests are undertaken, the goal should be clearly identifiable.

When resort to orderly, responsible, non-violent public demonstrations by those engaged in the struggle for racial justice provokes violent retaliation on the part of police or onlookers, the blame for the violence should be placed on the violent, and not on the peaceable demonstrators. On the other hand, any demonstration that turns itself to violence takes to itself the same blame. Even peaceable demonstrations supporting entirely just causes might be restrained and limited by the recognition that no decent society can exist apart from the rule of just law. Thus limited, however, orderly and responsible demonstrations can serve to bring a better order into being.

We recognize that in the confrontation of codified injustices with legitimate desire for honest participation in community life, conflict often produces awareness of the problems, the Church must accept the opportunity for useful service afforded by the conflict situation. This deep realization of the problem is the first necessary step towards an understanding solution.

### C. COMMITMENT TO PRAYER AND INVOLVEMENT

14. We are thankful to Almighty God that we have come to recognize the problems which come from the tension and stress of racial segregation and discrimination. We also realize that a deeper spiritual commitment is needed to undergird our involvement in the transformation of society. To this end, we call upon our people to serious and intense prayer. We shall also seek a spirit of humble penitence through which we may hear a voice of new directions as we seek to do the will of God in human relations.

15. We call on every United Methodist to seek the rediscovery of a unique sense of joy in living in these days. We discern in the tensions of our times the stirrings of the kingdom of God, for which we pray in our Lord's Prayer.



16. We call upon the church to seek aggressive involvement in those areas of tension which are related to the stated social goals of the church. Christians must at all times be conscious of the risk taken in such involvement, but they should glory in the opportunity to establish the validity of the faith in the reality of the problems of the times.

17. We call upon the church to actively seek opportunities of service in the area of human relations and to challenge its people to express their faith in action and thereby be witnesses to the faith which the church declares. A program of persistent involvement through projects, study and service is needed today.

### REPORT NO. 7—"PUBLICATION ON SOCIAL ISSUES"

Petition Nos. 867-952, 1215, 1865-73, 2064-65, 2163-2205, 2868-70.

April 26, 1968—98 members, 71 present, 63 for, 3 against, 5 not voting.

*Calendar No. 149, adopted April 29, 1968, Journal page 593.*

Petitions, totaling 155 (all in favor of a publication on social issues; no petitions opposed to such a publication were received) are summarized as follows and passed by committee:

The General Board of Christian Social Concerns shall publish a periodical which shall engage United Methodists and others in serious conversation on social issues and problems, including those within the life of the church. Such periodical shall be designed to stimulate creative discussion and action within the context of the Christian faith, and shall be guided by the resolutions and legislation of the General Conference.

The periodical shall be charged with communication within the following editorial scope:

- a) Analysis of current social events, issues, and problems
- b) Analysis of research on social issues conducted by churchmen and others
- c) Analysis of relations between religious organizations and society
- d) Creative analysis of actions proposed or taken by churches, governments, unions, individuals, and others
- e) Presentation and discussion of constructive proposals for solution of current and long-range social issues and problems
- f) Encouragement of ecumenical discussion and action on social issues and problems.

The General Board of Christian Social Concerns shall

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create an editorial policy committee, which shall include in its membership representatives of those boards and agencies provided by the Discipline to be represented on the Board of Christian Social Concerns.

The board shall initiate and be financially responsible for this publication as soon as practical following adjournment of the Uniting Conference.

A new name shall be given this publication.

# REPORT NO. 8

## “THE UNITED METHODIST CHURCH AND PEACE”

Petition Nos. 1075, et. al.

April 26, 1968—98 members, 79 present, 71 for, 3 against, 5 not voting.

*Calendar No. 254, adopted May 3, 1968, Journal page 864.*

### The United Methodist Church and Peace

The Christian church must stand for the principle of unconditional love as manifested in the life and service of its Lord. The power of such love to transform persons, groups, and relationships is a testimony to the practical realism of the Christian gospel.

Christians and the church must seek to express God's love through the incorporation of universal values in the policies of nations and the programs of international organizations.

We call attention to the unique opportunities of the church as an instrument of peace, and to the special responsibilities which these opportunities imply.

a. The church can be objective, since it represents no particular nation, social class, economic theory, or political party.

b. The church can be a means of communication, since it includes people of many nations and groups.

c. The church can be a means of reconciliation and unity, since it holds forth a supreme loyalty greater than the lesser causes for which men fight.

d. The church has, in the proclamations of the prophets, the standards of social righteousness without which peace is not secure.

e. The church has, in the witness of Christ, the key to achieving needed change without violence.

f. The church can hear and share the Spirit of the Eternal, in which contemporary passions may be seen in true perspective.

## 1. SOVEREIGNTY

We remind the people and the leaders of all countries that no nation is ultimately sovereign. All nations and people are under the judgment of God. Scripture reminds us that in the eyes of God the welfare of the human race is more precious than the continued existence of any nation.

## 2. DISARMAMENT

a. The use or threat of use of weapons which by their very nature are indiscriminate and difficult to control cannot be morally justified. The nations of the world should halt the immoral, futile, and suicidal quest for military supremacy.

Anti ballistic missile systems threaten to accelerate arms spending and heighten tensions dangerously without adding to the security of the nations. We emphasize that there is no real substitute for world-wide safeguarded disarmament under agreements that provide for adequate verification and enforcement.

b. We must be aware of the dynamic factors unrelated to foreign policy that keep an arms race going. For example, the "military-industrial complex" in some countries has developed into a powerful vested interest shared by business, labor, press, colleges and universities, and even entire communities to an extent which generates powerful pressures on political leaders.

We call upon people involved in defense-related industry to continue to plan for conversion to civilian purposes, and to be willing to accept readjustments and even sacrifices in their lives, so that when safeguarded disarmament is possible the improvement of the world will not be impeded by what appears to be economic self interest. We commend all present efforts, public and private, which contribute to this end.

c. A sense of stewardship should lead the nations to seek every reasonable opportunity to reduce the vast amounts of resources and manpower now devoted to the production of armaments. The people of most countries urgently need increased food production, decent housing, improved sanitary conditions, adequate medical services, literacy training, educational opportunities and essential consumer goods. The substantial savings which can be achieved from significant reductions in arms spending could and should be used to create social and economic conditions which contribute to the maintenance of peace with justice.

d. A concerted investigation of an attack on the roots of hate and violence and the factors of war psychology would

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be an important contribution to the search for secure disarmament.

### 3. PEACEMAKING INITIATIVES

The New Testament contains wise counsel to those interested in changing the enemy instead of destroying him. We encourage the leaders of all nations to seek out programs that can be executed on their own initiative, often without international agreements, and which could encourage conciliatory attitudes in others. Cooperative projects can also serve to relax tensions, increase understanding and thus help to free the world from the threat of war.

### 4. MAN'S STRUGGLE TOWARD SELF-GOVERNMENT

We are deeply aware that all of the peoples who long for freedom and self-determination have not achieved it and that many of them have, at this time, very little assurance that their status and condition will be changed in the foreseeable future. In a number of these territories our fellow churchmen are suffering repression and persecution. We commend the efforts of the United Nations to secure, through mediation, through the effect of public opinion, and through other peaceful measures a change of policy on the part of the countries controlling these territories. Such a change should provide for these peoples improved economic and social conditions and the opportunity to choose freely the governments under which they are to live. We urge all nations to give support to these efforts so that suffering and denial of basic human rights can be halted and the danger of an explosion of violence which may threaten the peace of continents, if not the whole world, may be avoided.

### 5. THE UNITED NATIONS

We commend the United Nations for its success in reconciling differences, promoting human rights, lifting the levels of health, education, and welfare, and advancing self-government among the nations. These accomplishments are in spite of a total U.N. budget that is currently less than 1 per cent of the United States military expenditures. It should become an increasingly useful instrument in the peaceful settlement of international disputes.

We believe the United Nations and its agencies should be supported, strengthened and improved. Moreover, if these facilities are to become most effective, the United Nations, with membership open to all nations which seek to join and which subscribe to its Charter, must be given sufficient

authority to enact, interpret and enforce world law against aggression and war.

Meanwhile, the governments of all nations, and especially the great powers, should utilize to the fullest possible extent the avenues of the United Nations for the peaceful resolution of international conflicts.

All nations should give adequate financial support to the U.N. and its peace-keeping operations and its specialized agencies.

We urge the early ratification by all nations of the fourteen conventions on human rights developed and approved by the United Nations or its specialized agencies.

We believe in the principle expressed in the United Nations Declaration of the Rights of a Child. "Mankind owes to the child the best that it has to give." We, therefore, commend the work of the United Nations Children's Fund (UNICEF) which has since 1947 served more than 200 million children in more than one hundred countries through material aid to programs of supplemental food, disease control, nutrition and maternal and child health.

We support the greater use of the International Court of Justice and urge the nations to remove any restrictions they have adopted which impair the court's effective functioning.

The economic and political turmoil within many developing nations provides a grave temptation to the great powers to intervene through subversive activity or military force. We condemn this new version of imperialism which often parades as responsibility and we urge the great powers to use their strength to support the United Nations and enable it to render multilateral judgments as to those internal disturbances which endanger the peace and require collective measures.

## 6. RE-EXAMINATION OF POLICY TOWARD CERTAIN COMMUNIST COUNTRIES

The Christian Gospel involves reconciliation by encounter and by communication regardless of political considerations. Therefore, we cannot accept the expression of hostility by any country, its policies or its ideologies as excuses for the failure of Christians to press persistently, realistically, and creatively toward a growing understanding among the peoples of all countries.

It is our judgment that policies toward the People's Republic of China, Cuba, the People's Republic of North Korea and the German Democratic Republic should be carefully examined since their continuation may intensify bitterness, and imprison rather than free the people in those lands from hardships, repression and authoritarian control. According-



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ly, we commend the expressed willingness of the government of the United States to re-examine its policies, and we urge the United States and other nations to work toward improved cultural, economic and political relations with those countries and with all countries.

## 7. THE INDIVIDUAL AND MILITARY TRAINING AND SERVICE

a. We affirm the opposition of The Methodist Church to compulsory military training and service in peace-time. Efforts should be made to include the universal abolition of military conscription in any disarmament agreement the nations may reach so that all men and nations may be free from its harmful influence.

b. Regarding the duty of the individual Christian, opinions sincerely differ. Faced by the dilemma of participation in military service he must decide prayerfully before God what is to be his course of action in relation thereto. What the Christian citizen may not do is to obey men rather than God, or overlook the degree of compromise in our best acts, or gloss over the sinfulness of war. The church must hold within its fellowship persons who sincerely differ at this point of critical decision, call all to repentance, mediate to all God's mercy, minister to all in Christ's name.

We believe it is our obligation to render every assistance to the individual who conscientiously objects to service in the military forces. He should receive counsel concerning his rights in this respect, assistance in bringing his claim before the proper authorities, and support in securing recognition thereof.

Thousands of our sons and daughters have, with sincere Christian conscience, responded to the call for service in the military forces. We are obligated to provide pre-induction counseling and educational material prepared by the appropriate agencies of the church. We believe particular emphasis should be directed to the serviceman's bearing a good witness for Christ, the church and the nation.

c. Christians cannot complacently accept rights or privileges accorded to them because of their religious views but denied to others equally sincere who do not meet a religious test. So long as military conscription legislation remains in effect, we believe that all those who conscientiously object to participation in all wars should be granted recognition and assigned to appropriate civilian service regardless of whether they profess religious grounds as the basis of their stand.

## 8. WORLD TRADE AND ECONOMIC DEVELOPMENT

The widening economic gap between the rich nations and poor nations is of grave concern for Christians. Immediate steps need to be taken through international agencies if economic disturbances that may endanger world peace are to be avoided.

One of the most important of these steps is the guarantee to the nations of the "Charter of Development" which the 77 low-income nations have urged as essential to the adequate economic development of all countries.

Such a "Charter of Development" should, under whatever name, include:

1. Commitment on the part of the industrialized countries of 1 to 2 percent of their Gross National Product to programs which will accelerate rates of economic growth in low-income countries.

2. General increase of tariff-free import items including substantial amounts of partially manufactured goods from low-income areas.

3. Measures to prevent damaging fluctuations in world prices of primary export products upon which the economies of low-income countries are based.

4. The full implementation of the Industrial Development Agency (a specialized agency of the United Nations) and the adequate funding of the United Nations Capital Development Fund and the United Nations Development Program.

We urge the United States Government to continue and to enlarge its efforts to achieve the objectives listed above.

Where such policies result in economic injury to workers, employers and communities in certain sectors of the economy, we believe the national community should make provision for forms of temporary assistance which will alleviate this injury and facilitate conversion to other types of production. We also urge that the United States funds for world economic development be channeled as largely as possible through international organizations, especially United Nations agencies such as the World Bank, and the U.N. Development Program.

We urge that where unilateral foreign aid programs are carried on, items of military support and assistance be separated from economic aid items in a way that will make them readily identifiable. Efforts should be made to insure that aid programs benefit the masses of people without strengthening the dominance of privileged groups.

We urge the appropriate Boards and Agencies of The United Methodist Church to support and seek to enlarge,

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especially through the World Council of Churches, all efforts to bring about better understanding between developed and developing countries. This would help to create a body of understanding among these nations upon which subsequent activities of the United Nations Committee on Trade and Development may be based.

**9. THE UTILIZATION OF OCEAN RESOURCES**

The ocean waters and their beds contain the food supply (fish and plant), the mineral resources and the freshionable waters needed to sustain the large world populations of tomorrow. These waters, their content, and the ocean beds are now non-national resources. Only the highly industrialized nations have the capacity to harvest these resources and they are now beginning competitive efforts to control and exploit this great wealth.

These resources should be placed at the disposal of the world community and used to help solve world problems through economic development under license from the United Nations. The exploration, development, harvesting, and marketing of these vast resources should be under the jurisdiction and control of the United Nations within the framework of international law.

**10. WE CONDEMN WAR**

... as a method of dealing with international problems, and we call upon all nations to take action, multilaterally where possible and unilaterally where necessary, resisting the temptation to use war in the pursuit of national purposes, and to move as rapidly as possible toward the elimination of national military establishments.

**REPORT NO. 9—"ALCOHOL PROBLEMS"**

Petition Nos. 2894, 1939, 2332, 2339, 1967, 2116, 1998.

April 26, 1968—98 members, 74 present, 73 for, 1 against, 0 not voting.

*Calendar No. 255, adopted May 3, 1968, Journal page 865.*

*Alcohol* presents a special case of drug usage, because of its widespread social acceptance and use. The United Methodist Church asserts its fundamental concern with the problems of alcohol and affirms its conviction that the choice to abstain from the use of alcoholic beverages is sound and is a wise witness to God's liberating and redeeming love for mankind. This witness is especially relevant in a pluralistic society where drinking is so uncritically ac-

cepted and practiced; where excessive, harmful, and dangerous drinking patterns are so common; where destructive reasons for drinking are so glamorized that youthful immaturity can be exploited for personal gain; where alcohol contributes to a great proportion of fatal traffic and industrial accidents; where millions of individuals and their families suffer from alcoholism and countless others from various drinking problems; and where alcohol is a factor in many other social problems such as crime, poverty and family disorder.

Thus The United Methodist Church's recommendation of abstinence is based on a critical appraisal of the socio-cultural factors in and surrounding alcohol use, the detrimental effects of drinking on the individual and society and a concrete judgment regarding what love demands. The church recognizes the freedom of the Christian man to make responsible decisions in the light of the primacy of Christian love in human relationships and calls upon him to consider seriously and prayerfully the witness of abstinence as a part of his equipment for Christian mission in the world. Abstinence is thus considered an instrument of love and always subject to the requirements of love. Persons who practice abstinence should avoid attitudes of self-righteousness which break fellowship with those who do not abstain.

The commitment to abstinence carries with it the inherent obligation to seek the healing and justice in society that will alleviate the social conditions which contribute to and issue from alcohol problems. Basic to this is an active concern for alcoholics and their families and for all persons with drinking problems. Effectiveness requires that we join with others engaged in positive and constructive programs for a comprehensive, ecumenical, and interprofessional approach to the wide range of alcohol problems, employing all forms of mass media. These include preventive education in family, church and community; care, treatment and rehabilitation of problem drinkers; measures to reduce driving while under the influence of alcohol; achievement of appropriate and effective legal controls; and the stimulation of sound empirical research. This social dimension of concern and involvement gives the practice of abstinence its essential relevancy as social witness.

#### **REPORT NO. 10—"DRUG AND ALCOHOL CONCERNS"**

Petition No. 2895

April 26, 1968—98 members, 76 present, 76 for, 0 against,  
0 not voting.

*Calendar No. 256, adopted May 3, 1968, Journal page 865.*

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That the following paragraph be substituted for Paragraph 1367.3 of the *Plan of Union* of The United Methodist Church.

To implement United Methodist concern for the problems of alcohol and drug abuse as expressed in the Social Creed and the resolution on "The Addictive Society" the second Sunday in November will be observed to emphasize *Drug and Alcohol Concerns* for the purpose of:

a. Educating the constituency on the nature and extent of alcohol and drug abuse problems from theological, ethical and sociological perspectives;

b. Fostering understanding and acceptance of the dimensions of Christian responsibility in one's decisions about alcohol and drugs and in the church's concern for the personal and social problems related to alcohol and drugs, especially the addictive and dependency disorders.

c. Enlisting United Methodists and others for effective action, to alleviate social problems that contribute to and issue from alcohol and drug abuse, to work in the development of new and improved services and facilities for the treatment and rehabilitation of individuals suffering from drinking and drug abuse problems; to develop a healing, reconciling, and sustaining community in the church for such persons; to strengthen the resources of family, church, and community to help persons grow into the kind of maturity which makes it possible to cope with the tensions of life without undue dependence upon alcohol and drugs; and to foster a social and cultural environment conducive to responsible decision making.

d. Encouraging abstinence from the use of alcoholic beverages as one form of personal and social witness to God's liberating love for mankind.

## REPORT NO. 11—"THE UNITED METHODIST CHURCH AND CHURCH-GOVERNMENT RELATIONS"

Petition No.: Report of a study commission.

April 28, 1968—98 members, 50 present, 50 for, 0 against, 0 not voting.

*Calendar No. 257, adopted May 1, 1968, Journal page 669.*

### A Statement Concerning Church-Government Relations and Religious Liberty

#### I

Christians share commitment to the protection of human dignity and recognition of the right of every individual to



freedom of thought, conscience, and religion. In the Christian tradition, in the heritage of Western philosophy, and in the emerging consensus of mankind, this freedom is deemed to be inherent in human personality. The United Methodist Church rejoices, therefore, to be in agreement with the principles of the Universal Declaration of Human Rights regarding religious liberty, and basic affirmations of other religious communities concerning religious liberty. We seek the universal observance, in law and in social practices, of fundamental freedoms for all men everywhere.

In the modern world, a crucial freedom is the freedom of every person—individually or in association with others—to hold or change religious beliefs; to express religious beliefs in worship, teaching, and practice; and to proclaim and to act upon the implications of religious beliefs for relationships in a social and political community.

We support the explicit constitutional safeguards which have long undergirded religious liberty in the United States of America. We believe that it is of utmost importance for all persons, religious groups, and governments to maintain a continuing vigilance to insure that religious liberty be guaranteed. We respectfully request all national churches within the fellowship of the world Methodist family to continue to work for the realization and support of religious liberty in the constitutions, governmental forms, and social practices of their respective countries.

## II

Religious freedom is of three kinds. *First*, it includes the freedom to *worship and believe* with integrity; that is, without being required by any external authority to affirm beliefs which one does not hold nor to engage in acts of worship which do not conform to one's inner state of mind. This form of freedom must be considered absolute.

The *second* form is the freedom to *communicate* the meaning of one's religious convictions to others. This freedom should be considered a near absolute, subject only to the limitation that verbal injury to others and direct incitement to criminal actions cannot be permitted legal refuge on grounds of religious motivation.

The *third* form is the freedom to *act* on the basis of one's religious convictions. This freedom may sometimes be limited in the due regulation of human affairs for the sake of public health and safety or in order to guarantee the rights of others. Nevertheless, the widest possible latitude should also be provided for the expression of this form of religious liberty.

## III

Since objection to all war on conscientious grounds has fundamental implications for religious liberty, we believe that the policy of national governments to grant deferment from military service on grounds of conscience must be affirmed.

## IV

The constitutional provision which precludes governments from taking any action "respecting an establishment of religion" has a positive effect on the maintenance of religious liberty. Religious establishment places the power of all of society behind the religious expressions of some part of society. The United Methodist Church is opposed to all establishment of religion by government. Therefore, we are in agreement with the Supreme Court's decisions declaring unconstitutional required worship services as part of a public school program. We believe these decisions enhance and strengthen religious liberty within the religious pluralism that characterizes the United States of America.

We recognize that religious liberty includes the freedom of an individual to be an agnostic, a non-theist, an atheist or even an anti-theist. Otherwise, the civil community would be invested with authority to establish orthodoxy in matters of belief. We are confident that such a state of affairs would constitute a threat to all religious interests. According to the ethical concept of a responsible society, government commits a morally indefensible act when it imposes upon its people—by force, fear, or other means—the profession or repudiation of any belief. Theologically speaking, religious liberty is the freedom that God has given, in his creative act, to all men to think and to choose belief in God for themselves, including the freedom to doubt and deny Him.

## V

We recognize that civil authorities have often been leaders in expanding religious liberty. Many times in history it has been constitutions, legislatures, and courts that have served as protectors of religious liberty against the misuse of governmental powers by religious bodies.

At the same time, we believe it is essential to recognize that decisions of the courts with respect to constitutional issues should not be taken as wholly defining desirable relations between churches and governments.

Therefore, in affirming our support of basic constitutional principles, including those relating to religious liberty and

the role of governments respecting religious matters, we do not give uncritical endorsement to all interpretations of those principles. It is also our conviction that the churches should submit the constitutional principles, their judicial interpretation, and their application to specific problems to continuing examination and study. If a constitution contains provisions that offend values basic to religious faith or the freedom of religious expression, or if constitutional provisions are being interpreted with that result, it is the right and the duty of churches to speak out in opposition to them.

## REPORT NO. 12—"THE UNITED METHODIST CHURCH AND CHURCH-GOVERNMENT RELATIONS"

Petition No.: Report of a Study Commission.

April 28, 1968—98 members, 50 present, 50 for, 0 against,  
0 not voting.

*Calendar No. 258, adopted May 1, 1968, Journal page 672.*

### A Statement Concerning Church-Government Relations and Social Welfare

#### I

The United Methodist Church is concerned about the health and well-being of all persons because it recognizes that physical health and social well-being are necessary preconditions to the complete fulfillment of man's personal and social possibilities in this world. Our Master himself cared for the sick and fed the multitudes in recognition that man's physical well-being cannot be divorced from his spiritual health.

Service to persons in need, along with social education and action to eliminate forces and structures that create or perpetuate conditions of need, is integral to the life and witness of Christians, both as individuals and as churches. However, there are no fixed institutional patterns for the rendering of such service. It may be rendered effectively as a Christian vocation or avocation, and through the channels of either a governmental or a private agency.

We recognize that churches are not the only institutions exercising a critical and prophetic role in the community and in society. They share that responsibility with many other institutions and agencies in such fields as law, education, social work, medicine, and the sciences. Yet churches cannot escape their special obligation to nurture and encourage a critical and prophetic quality in their own institutional life. That quality should be expressed also through

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their members—as they act as citizens, trustees of agencies, and persons with professional skills. It should be understood that the performance of such roles by church members will often involve them in revaluing the norms avowed by churches as well as using such norms as a basis for judgment.

## II

We recognize that governments at all levels in the United States have increasingly assumed responsibility for the performance of social welfare functions. There is reason to believe that this trend will continue and, perhaps, be accelerated. We assume that governments will continue to use private nonprofit agencies as instrumentalities for the implementation of publicly formulated social welfare policies. This means that private agencies will continue to face unprecedented demand for their services and have unprecedented access to government resources.

It is now evident that a variety of contributions is required to achieve a comprehensive social welfare policy for the nation, for the states, and for each community. Such a policy includes identification of the range of human needs, transformation of needs into effective demands, and development of programs to meet those demands. We believe that all the organizations and resources of the private sector, as well as those of governments, should be taken into account in the formulation and execution of social welfare policies.

We recognize that appropriate government bodies have the right to prescribe minimum standards for all private social welfare agencies. We believe that no private agency, because of its religious affiliations, ought to be exempted from any of the requirements of such standards.

## III

Governmental provision of material support for church-related agencies inevitably raises important questions of religious establishment. In recognition, however, that some health, education, and welfare agencies have been founded by churches without regard to religious proselytizing, we consider that such agencies may, under certain circumstances, be proper channels for public programs in these fields. When government provides support for programs administered by private agencies, it has the most serious obligation to establish and enforce standards guaranteeing the equitable administration of such programs and the accountability of such agencies to the public authority. In particular, we believe that no government resources should

be provided to any church-related agency for such purposes unless:

1. The services to be provided by the agency shall meet a genuine community need.

2. The services of the agency shall be designed and administered in such a way as to avoid serving a sectarian purpose or interest.

3. The services to be provided by the agency shall be available to all persons without regard to race, color, national origin, creed, or political persuasion.

4. The services to be rendered by the agency shall be performed in accordance with accepted professional and administrative standards.

5. Skill, competence, and integrity in the performance of duties shall be the principal considerations in the employment of personnel and shall not be superseded by any requirement of religious affiliation.

6. The right to collective bargaining shall be recognized by the agency.

#### IV

We recognize that all of the values involved in the sponsorship of a social welfare agency by a church may not be fully expressed if that agency has to rely permanently on access to government resources for its existence. We are also aware that under certain circumstances sponsorship of a social welfare agency by a church may inhibit the development of comprehensive welfare services in the community. Therefore, the church and the agency should choose which pattern of service to offer: (1) channeling standardized and conventional services supplied or supported by government, or (2) attempting experimental or unconventional ministries and criticising government programs when they prove inadequate. We believe that these two patterns are difficult, if not impossible, to combine in the same agency, and that the choice between them should be made before dependence upon government resources makes commitment to the first pattern irreversible.

#### V

We believe that persons in both public and private institutions of social welfare should have adequate opportunities for religious services and ministries of their own choosing. Such services and ministries should be available to all, but they should not be compulsory. Under certain circumstances, failure to provide such services and ministries may have a serious adverse effect on the free exercise of religion. Where, for medical or legal reasons, the free movement of



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individuals is curtailed, the institutions of social welfare involved ought to provide opportunities for religious worship.

## VI

There is a new awareness of the need for welfare services to be complemented by action for social change. We believe that agencies of social welfare related to churches have an obligation to provide data and insights concerning the causes of specific social problems. It should be recognized that both remedial and preventive programs may require legislation, changes in political structures, and cooperation in direct action and community organization.

In their efforts to meet human needs, churches should never allow their preoccupation with remedial programs under their own direction to divert them or the larger community from a common search for basic solutions. In dealing with conditions of poverty, churches should have no stake in programs which continue dependency or which embody attitudes and practices which may be described as "welfare colonialism."

We believe that churches have a moral obligation to challenge violations of the civil right of the poor. They ought to direct their efforts toward helping the poor overcome the powerlessness which makes such violations of civil rights possible. Specifically, churches ought to protest such policies and practices by welfare personnel as unwarranted invasions of privacy and requirement of attendance at church activities in order to qualify for social welfare services.

**REPORT NO. 13—"THE METHODIST CHURCH AND  
CHURCH-GOVERNMENT RELATIONS"**

Petition No.: Report of a study commission.

April 28, 1968—98 members, 50 present, 50 for, 0 against,  
0 not voting.

*Calendar No. 259, adopted May 1, 1968, Journal page 674.*

**A Statement Concerning  
Church-Government Relations and Education**

## I

The fundamental purpose of universal public education at the elementary and secondary level is to provide equal and adequate educational opportunities for all children and young people, and thereby insure the nation an enlightened citizenry.

We believe in the principle of universal public education and we reaffirm our support of public educational institutions. At the same time, we recognize and pledge our continued allegiance to the U. S. constitutional principle that citizens have a right to establish and maintain private schools from private resources so long as such schools meet public standards of quality. Such schools have made a genuine contribution to society. We do not support the expansion or the strengthening of private schools with public funds. Furthermore, we oppose the establishment or strengthening of private schools that jeopardize the public school system or thwart valid public policy.

To fulfill the government's responsibility in education, sometimes it and non-public educational institutions need to enter a cooperative relationship. When public funds are utilized, it should be only when it is in the best interests of the whole society. Extreme caution must be exercised to see that religious institutions do not receive any aid directly or indirectly for the maintenance of their religious expression or the expanding of their institutional resources. Such funds must be for the expressed purpose of fulfilling a strictly public responsibility, subject to public accountability.

Public schools have often been an important unifying force in modern pluralistic society by providing a setting for contact at an early age between children of vastly different backgrounds. We recognize in particular that persons of all religious backgrounds may have insight into the nature of ultimate reality which will help to enrich the common life. It is therefore essential that the public schools take seriously the religious integrity of each of the children entrusted to their care. Public schools may not properly establish any preferred form of religion for common exercises of worship or religious observance or study. At the same time, however, education should provide opportunity for the examination of the religious traditions of mankind in the normal course of study.

## II

We believe that every person has a right to an education, including higher education, commensurate with his ability. It is society's responsibility to enable every person to enjoy this right. Public and private institutions should cooperate to provide for these educational opportunities.

## III

Freedom of inquiry poses a risk for established ideas, beliefs, programs and institutions. We accept that risk in the faith that all truth is of God. Colleges and universities can

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best perform their vital tasks of adding to knowledge and to the perception of truth in an atmosphere of genuine academic freedom.

We affirm the principle that freedom to inquire, to discuss, and to teach should be regulated by the self-discipline of scholarship and the critical examination of ideas in the context of free public dialogue, rather than by supervision, censorship, or any control imposed by churches, governments, or other organizations. In the educational process, the individual has the right freely to appropriate for himself what he believes is real, important, useful, and satisfying.

## IV

Experience has demonstrated that freedom to inquire, to discuss, and to teach is best preserved when colleges and universities are not dependent upon a single base or a few sources of support. When an educational institution relies upon multiple sources of financial support, and where those sources tend to balance each other, the institution is in position to resist undue pressures toward control exerted from any one source of support. In the case of church-related colleges and universities, we believe that tuitions, scholarships, investment returns, bequests, payments for services rendered, loans, government grants, and gifts from individuals, business corporations, foundations, and churches should be sought and accepted in as great a variety as possible. Care must be exercised to insure that all support from any of these sources is free from conditions which hinder the college or university in the maintenance of freedom of inquiry and expression for its faculty and students.

We recognize that the freedom necessary to the existence of a college or university in the classical sense may be threatened by forces other than those which are involved in the nature and source of the institution's financial support. Institutional freedom may be adversely affected by governmental requirements of loyalty oaths from teachers and students; by public interference with the free flow of information; or by accreditation and certification procedures and requirements aimed at dictating the content of college and university curricula.

With respect to church-related institutions of higher education, we deplore any ecclesiastical attempts to manipulate inquiry or the dissemination of knowledge; to use the academic community for the promotion of any particular point of view; to require ecclesiastical "loyalty oaths" designed to protect cherished truth claims; or to inhibit the social action

activities of members of the academic community. We call upon all members of The United Methodist Church, in whatever capacity they may serve, to be especially sensitive to the need to protect individual and institutional freedom and responsibility in the context of the academic community.

## V

We are persuaded that there may be circumstances or conditions in which the traditional forms of tax immunities granted to colleges and universities may be a necessary requirement for their freedom. Therefore, we urge a continuation of the public policy of granting reasonable and non-discriminatory tax immunities to all private colleges and universities, including those which are related to churches.

We believe that colleges and universities should consider the benefits, services, and protections which they receive from the community and its governmental agencies, and examine their obligations to the community in the light of this support. We believe it is imperative that all church-related institutions of higher education determine on their own initiative what benefits, services, and opportunities they ought to provide for the community as a whole as distinct from their usual campus constituencies.

## VI

In situations where the continued existence of church-related colleges and universities seems dependent upon the availability of direct public grants, those responsible for the administration of such institutions—including the judicatories of the church to which they are related—may have to give serious consideration to several possibilities:

1. Merger with similarly threatened institutions in order to produce a stronger united institution.

2. Relinquishing church ownership or control to become public or nonsectarian private institutions.

3. Establishing schools, departments or chairs of religion adjacent to the public or non-sectarian private institutions permitting interchangeable credits.

In making provision for church-related educational institutions, churches should avoid spreading their resources so thinly that their ability to maintain the integrity of their mission in higher education may be undermined.

The hazards which confront church-related institutions of higher education in becoming involved in programs supported by government are that such participation may:

1. compromise academic freedom or divert the institution from its basic philosophy of education;

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2. develop into dependence or lead to adaptation of program in order to insure continued government support;
3. inhibit the right and responsibility of social criticism, including criticism of governments;
4. create imbalances in program that will make of education a narrowing rather than a liberalizing experience;
5. interfere with the right of the institution to be innovative and experimental in program, method, and procedures;
6. require secrecy with respect to the development, reporting, or proposed application of results of research, which secrecy violates the scholarly norm of free search for and sharing of knowledge;
7. deny the right to emphasize those values and commitments which it shares with its sponsoring religious body.

**REPORT NO. 14**

**"THE UNITED METHODIST CHURCH AND CHURCH-GOVERNMENT RELATIONS"**

Petition No.: Report of a Study Commission.

April 28, 1968—98 members, 50 present, 50 for, 0 against, 0 not voting.

*Calendar No. 260, adopted May 1, 1968, Journal page 675.*

The Committee recommends concurrence on the revised text of a statement on *Church-Government Relations and Governmental Chaplaincies* of the Study Commission's Report.

In Section II, page 46, first line of the report, change the words "overloaded with" to "given." The rest of the statement remains as printed in the Report, pages 45-47.

**REPORT NO. 15**

**"THE UNITED METHODIST CHURCH AND CHURCH-GOVERNMENT RELATIONS"**

Petition No.: Report of a Study Commission.

April 28, 1968—98 members, 50 present, 50 for, 0 against, 0 not voting.

*Calendar No. 261, adopted May 1, 1968, Journal page 678.*

**A Statement Concerning  
Church-Government Relations  
and Tax Exemption**

**I**

We believe that governments recognize the unique category of religious institutions. This unique category is not a



privilege held by these institutions for their own benefit or self-glorification but is an acknowledgment of their special identity designed to protect their independence and to enable them to serve mankind in a way not expected of other types of institutions.

## II

It is our conviction that the special treatment accorded to "churches and conventions or associations of churches" with respect to exclusion of their unrelated business income from income taxation ought to be discontinued. We believe there is no justification for relieving churches of the obligation of reporting their earnings in the same manner that is required of charitable organizations.

We urge churches to consider at least the following factors in determining their response to the granting of immunity from property taxes:

1. Responsibility to make appropriate contribution, in lieu of taxes, for essential services provided by government;
2. The danger that churches become so dependent upon government that they compromise their integrity or fail to exert their critical influence upon public policy.

## III

We support the abolition of all special privileges accorded to members of the clergy in American tax laws and regulations, and call upon the churches to deal with the consequent financial implications for their ministers. Conversely, we believe that all forms of discrimination against members of the clergy in American tax legislation and administrative regulations should be discontinued. We do not believe that the status of an individual under ecclesiastical law or practice ought to be the basis of governmental action either granting or withholding a special tax benefit.

### REPORT NO. 16

#### **"THE UNITED METHODIST CHURCH AND CHURCH-GOVERNMENT RELATIONS"**

Petition No.: Report of a Study Commission.

April 28, 1968—98 members, 50 present, 50 for, 0 against, 0 not voting.

*Calendar No. 262, adopted May 2, 1968, Journal page 717.*

**A Statement Concerning  
Church Participation in  
Public Affairs**

I

We recognize that churches exist within the body politic along with numerous other forms of human association. Like other social groups their existence affects and is affected by governments. We believe that churches have the right and the duty to speak and act corporately on those matters of public policy which involve basic moral or ethical issues and questions. Any concept of church-government relations which denies churches this role in the body politic strikes at the very core of religious liberty.

The attempt to influence the formation and execution of public policy at all levels of government is often the most effective means available to churches to keep before modern man the ideal of a society in which power and order are made to serve the ends of justice and freedom for all people. Through such social action churches generate new ideas, challenge certain goals and methods, and help rearrange the emphasis on particular values in ways that facilitate adoption and implementation of specific policies and programs which promote the goals of a responsible society.

II

We believe that churches must behave responsibly in the arena of public affairs. Responsible behavior requires adherence to ethically sound substantive and procedural norms.

We live in a pluralistic society. In such a society, churches should not seek to use the authority of government to make the whole community conform to their particular moral codes. Rather, churches should seek to enlarge and clarify the ethical grounds of public discourse and to identify and define the foreseeable consequences of available choices of public policy.

In participating in the arena of public affairs churches occupy no position which is inherently superior to that of other participants; hence the stands which they take on particular issues of public policy are not above question or criticism.

Responsible behavior in the arena of public affairs requires churches to accept the fact that in dealing with complex issues of public policy, good intentions and high ideals need to be combined with as much practical and technical knowledge of politics and economics as possible.

Another norm of responsible behavior derives from the fact that no particular public policy which may be endorsed by churches at a given point in time should be regarded as an ultimate expression of Christian ethics in society. Churches should not assume that any particular social pattern, political order, or economic ideology represents a complete embodiment of the Christian ethic.

When churches speak to government they also bear the responsibility to speak to their own memberships. Cultivation of ethically informed public opinion is particularly crucial in local congregations. It is essential to responsible behavior that procedures be established and maintained to insure full, frank, and informed discussion by members and constituents of churches of the decisions and actions of religious groups within the arena of public affairs. In the present period of human history, attention should be given to the dignity of every person and appeal should be made to the consciences of all persons of good will. Churches must acknowledge and respect the role of the laity as well as the clergy in determining their behavior in the arena of public affairs.

Because of their commitment to unity and in the interest of an effective strategy, churches should, to the maximum extent feasible, coordinate their own efforts and, where appropriate, cooperate with other organizations when they seek to influence properly the formation and execution of public policy at all levels of government.

Finally, churches should not seek to utilize the processes of public affairs to further their own institutional interests or to obtain special privileges for themselves.

### III

United Methodism is a part of the universal church. In the formulation and expression of the Methodist voice in public affairs, we must listen to the concerns and insights of churchmen and churches in all nations. It is imperative that our expressions and actions be informed by participation in the universal church.

### IV

With particular reference to The United Methodist Church and public affairs, we express the following convictions: That connectional units of the denomination (such as General Conference, jurisdictional conference, annual conference, local congregation, or general board or agency) should continue to exercise the right to advocate government policies which involve basic moral or ethical issues and questions; that in exercising this right, each such connec-

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tional unit, or any other official group within The United Methodist Church, should always make explicit for whom or in whose name it speaks or acts in the arena of public affairs, and that only the General Conference is competent to speak or act in the name of The United Methodist Church.

The statements in reference to Church-Government Relations have reference primarily to church-government relations in the United States of America. United Methodist Conferences in countries other than the United States may adopt these statements if they seem applicable to their situation.

**REPORT NO 17****“THE RULE OF LAW AND THE RIGHT OF DISSENT”**

Petition Nos.: 1077-78, 1083, 1087, 1186, 1189, 1209, 1833, 1849, 2241, 2906, 2909, 2929-31.

April 28, 1968—98 members, 55 present, 45 for, 9 against, 1 not voting.

*Calendar No. 263, adopted May 3, 1968, Journal page 791.*

**The Rule of Law and the Right of Dissent**

The increasing stresses in our society, growing out of strong differences over the war in Vietnam and the perpetuation of racial discrimination at home, make it essential that we understand the nature and implications of: dissent, civil disobedience, obedience to the law and seeking within the law redress for wrongs.

As Christians we seek God's will for our lives. We realize that in times of conflict we are called upon to “obey God rather than man” and hence may find ourselves at odds with temporal authority. At the same time we are constrained to act in humility and in the spirit of reconciliation. In this spirit we state the following affirmations:

*One, We affirm the value and necessity of a society rooted in law and of a citizenry who respect law.* No society can long continue without justice and order, and these cannot exist unless the members of a society adhere to the rule of law. Where particular provisions of law are unwise or unjust, the citizen must seek correction through the law's provisions for change, i.e. in the court or the legislature or to reconstitute lawmaking bodies through the democratic process.

A rule of law is dependent upon the respect and support of the citizenry as well as on its obedience. Therefore, the provisions and processes of the law must merit respect and

support. They must be constantly tended and improved by the hands of those sensitive to injustice. Laws must be drafted, interpreted and administered in terms of man's highest moral insights. This is the way to that rule of law which will afford society the justice and order it requires.

Nevertheless, in our day as in other times, there are persons who under conscience cannot obey a given law or who have found that their attempts to change a law or to secure redress for grievances have fallen on deaf ears or have been rejected. We understand how, in such circumstances, they must "obey God rather than man."

*Two, We then affirm the right of dissent* as an essential ingredient of any democratic society. The right of everyone to dissent is in jeopardy when the right of anyone is denied.

In a time of intense controversy and conflict, we call attention to the American heritage which has provided for the right of dissent. As a nation whose very historic and cherished freedoms were forged by dissent, we believe that in our time the interests of our common life may, in certain specific instances, be served best by those who dissent from the policies and actions of our government. We believe that the sincere and patriotic citizen has a duty to dissent from and work for the correction of the policies and actions of his government when he believes them to be immoral and unjust. At the same time, we urge that all expressions of dissent be responsible and within a basic commitment to non-violent means.

*Three, We affirm the right of non-violent civil disobedience* in extreme cases as a viable option in a democracy and as a sometime requirement for Christians who are to have no other God than the God of Jesus Christ. By civil disobedience we mean the deliberate and non-violent disobeying of a law believed to be unjust or unconstitutional, and the willingness to accept penalties for that violation.

Where a civil disobedient has a fundamental respect for legal institutions of society and is prepared to accept penalties for disobedience, there is little threat to the basis concept of the rule of law.

We believe that such disobedience under conscientious control does not justify, nor would it encourage, wide-spread casual and indiscriminate violation of law. Some may misinterpret the civil disobedient's motivation and action, and respond accordingly; but this is one of the risks that must be taken in a society that gives some autonomy to an informed and sensitive conscience. We believe that not only the individual who protests, but freedom of religion and the best interests of the society itself, will be served by this freedom for conscientious action.



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*Four, We affirm the right of clergymen and others to counsel persons on problems of conscience. Furthermore, we call upon pastors and qualified lay members of the United Methodist Church, whatever their own stand on war may be, to equip themselves with appropriate information in order that they may counsel more wisely. We urge them to provide information, resources and support leaving the decision in the hands of the one who must face the risks.*

**REPORT NO. 18—"DISSENT"**

Petition Nos.: 1171-72, 1169, 1852, 2896, 2908, 1205.

April 28, 1968—98 members, 55 present, 45 for, 9 against, 1 not voting.

*Calendar No. 264, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 19—"ELIMINATION OF MINISTERIAL EXEMPTION IN THE SELECTIVE SERVICE LAW"**

Petition Nos.: 1190, 1187-88, 1206, 1832, 2925.

April 28, 1968—98 members, 56 present, 43 for, 10 against, 3 not voting.

*Calendar No. 265, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 20—"RACIAL EQUALITY IN THE UNITED METHODIST CHURCH"**

Petition No. 2874

April 28, 1968—98 members, 56 present, 48 for, 5 against, 3 not voting.

*Calendar No. 266, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

**Racial Equality in United Methodist Church**

WHEREAS, Article IV of the Constitution of The United Methodist Church provides that "In The United Methodist Church no conference or other organizational unit of the church shall be structured so as to exclude any member or

any constituent body of the church because of race, color, national origin, or economic condition," and

WHEREAS, The Judicial Council has ruled, in Decision No. 242, that during a transitional period of indeterminant length "Article IV is not to be read so as to forbid the continued existence of annual conferences, the membership of which may be predominantly, or even exclusively racial in composition," and

WHEREAS, In the formation of The Methodist Church in 1939 and 1940 expedient arrangements were made in the expectation that basic issues should be resolved in due course, and in fact these issues have not been satisfactorily resolved within an elapsed time of some twenty-eight years; therefore

The General Conference is urgently petitioned to declare that Article IV of the Constitution is an essential part of the basic law of The United Methodist Church, and that arrangements shall be made forthwith for its implementation.

#### REPORT NO. 21—"RACIAL COMPOSITION OF ALL BOARDS, AGENCIES AND INSTITUTIONS"

Petition Nos.: 1150-52, 1889, 2919.

April 29, 1968—98 members, 46 present, 45 for, 0 against, 1 not voting.

*Calendar No. 267, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee concurs with the above petitions and asks that the following paragraphs be inserted in the *Discipline*, under paragraph 718.3 (Blue Book) so as to add c) to this statement:

c) The membership of boards, committees, and agencies of The United Methodist Church, at the level of the General and Jurisdictional Conferences, and insofar as possible at the level of the Annual Conference and the local church, shall insure adequate representation of racial minority members; further, that all such boards, committees and agencies whose membership is set forth in *Discipline* shall be authorized to elect as many additional members-at-large as may be necessary to meet this requirement.

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**REPORT NO. 22—"PUBLISHING HOUSE REFRAIN  
FROM PRACTICING DISCRIMINATION"**

Petition No. 2876

April 28, 1968—98 members, 56 present, 54 for, 0 against,  
2 not voting.

*Calendar No. 268, on May 3, 1968, Journal page 870, The General Conference referred this report to the Committee to study the Publishing House.*

The committee concurs with this petition and asks that the *Discipline* be amended to add the following sentence to Paragraph 881 (Blue Book) :

It shall ensure that The United Methodist Publishing House and each of the corporations subject to its direction (No. 871.3) recruit, employ, utilize and promote their professional staff, skilled workers, and other agency personnel without regard to race or color.

**REPORT NO. 23—"DENIAL OF FUNDS TO AGENCIES  
PRACTICING DISCRIMINATION"**

Petition No. 2576

April 28, 1968—98 members, 56 present, 36 for, 13 against,  
7 not voting.

*Calendar No. 269, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee concurs with the petition and asks that the following paragraph be inserted in the *Discipline*, under Paragraph 761 (Blue Book), to become a new sub-paragraph number 14:

It shall withhold approval of the entire budget of any agency or any church related institution receiving General Church funds until such agency or church related institution certifies to the Council in writing that it has established and has complied with a policy of a) recruiting, employing, utilizing, recompensing and promoting professional staff and other personnel without regard to race or color or sex, and b) fulfilling its duties and responsibilities in a manner which does not involve racial segregation or discrimination.

**REPORT NO. 24—"SUPPORT OF CONSCIENCE FUND"**

Petition Nos. : 1834, 2879, 2943.

April 28, 1968—98 members, 56 present, 45 for, 6 against,  
5 not voting.

*Calendar No. 270, adopted May 3, 1968, Journal page 868.*

The committee voted concurrence.

**SUPPORT OF CONSCIENCE FUND**

WHEREAS, ministers and laymen, who on the basis of conscience in taking standards concerning such matters as opposition to war or in support of racial justice and fellowship may suffer economic deprivation, and

WHEREAS, ministers and laymen may be arrested and imprisoned for conscience sake because of their witness to the oneness of the human family and their opposition to war, with resulting economic distress to themselves and their families, and

WHEREAS, in any time of social upheaval and change a few persons always bear disproportionate burdens and experience the heaviest suffering, and

WHEREAS, many United Methodist people and churches would share the burdens of these ministers and laymen who with their families suffer because of conscience, by providing funds for relief, counseling service and legal assistance;

**THEREFORE, BE IT RESOLVED:**

(1) That an opportunity be provided for individuals, churches, and any others around the world who wish to contribute to a fund to assist these ministers and laymen financially, and with counseling and legal services;

(2) That said funds be administered by a committee created by and responsible to the Board of Christian Social Concerns. The committee shall include one bishop and members from the general agencies required by the Discipline to be represented in the Board of Christian Social Concerns.

(3) That the Commission on World Service and Finance be the receiving and disbursing agent;

(4) And that publicity be given to the existence of this fund, its purposes and needs.

**REPORT NO. 25**

**"THE UNITED METHODIST CHURCH AND RACE**

**An Amendment to Report No. 6, Calendar Item No. 148)"**

Petition No. 2883

April 26, 1968—98 members, 55 present, 49 for, 4 against,  
2 not voting.

*Calendar No. 271. This calendar number was withdrawn.*

**REPORT NO. 26—"WOMEN IN POLICY MAKING—  
UNITED METHODIST CHURCH"**

Petition No. 798

April 27, 1968—98 members, 75 present, 74 for, 1 against,  
0 not voting.

*Calendar No. 330, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee voted concurrence on this petition and recommends that the financing of this study commission be referred to the Department of Research of the Program Council.

**REPORT NO. 27—"RURAL INTERESTS"**

Petition Nos.: 1223, 2881.

April 28, 1968—98 members, 52 present, 51 for, 0 against,  
1 not voting.

*Calendar No. 331, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred this to the Church for study. Journal page 868.*

We recognize the necessity for improvement of the economic, social and spiritual conditions of rural people throughout the world. Rapid changes are affecting town and country life. The non-metropolitan church must give major leadership in these areas of concern. Eighty per cent of our congregations and sixty per cent of our members remain a bulwark in this segment of American church life.

The provision of food and fiber is basic to the domestic and world economy and basic to our concept of Christian responsibility. The blessings of American agricultural abundance in contrast to the underdeveloped areas of the world emphasizes our obligations as Christians to share, to help, to serve. This is implicit in Christian mission. Therefore, we desire to cooperate with all groups and organizations, private and public that seek to fulfill these purposes.

Structural and social changes are taking place in our town and country communities as some of them decline, others remain static, and still others expand rapidly. The church



must continue to be concerned with individual, family and community redemption.

The church must work with those organizations and groups which seek to enrich the lives of the people in all their daily relationships. It needs to see and accept the fact that these groups and individuals are involved in mission in the life of the community, and recognize that laymen are ministers of the church in the work-a-day world.

We note the structural and social changes taking place in rural areas as a result of the introduction of new agricultural technology. We call upon private business to participate with public authorities in planning for the social consequences of technological change.

We view the increase of tenancy and the concentration of farm lands into absentee hands as a distinct threat to a free society.

We recommend to governments the creation of regional multi-purpose planning authorities to develop land use standards which include social costs and benefits, drawing upon resources from the humanities and the biological and behavioral sciences.

We call attention to the economically disadvantaged, including migrant laborers, and support the right of agricultural workers to organize to bargain collectively through unions of their own choice. We support the inclusion of agricultural workers under national protective legislation.

We recognize that town and country life continues to offer a favorable environment for the maintenance of democratic institutions, family stability, home ownership, responsibility for community life and the development of a more Christian society.

The church is ecumenical when it is inclusive rather than exclusive. We commit ourselves to developing churches of this nature throughout the world. We believe that in non-metropolitan society we have a great opportunity to achieve this purpose and relationship. We pledge ourselves to work toward this end in grassroots ecumenicity.

## REPORT NO. 28

### "INTERNATIONAL YEAR OF HUMAN RIGHTS"

Petition Nos : 1122-38, 1232, 1858, 1864, 1874-84, 1886-88, 2206-07, 2887, 2889, 2918.

April 28, 1968—98 members, 56 present, 56 for, 0 against, 0 not voting.

*Calendar No. 342, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred to the church for study. Journal page 868.*

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The committee voted *concurrence* on all the petitions listed above and urges adoption of the following resolution:

**RESOLUTION REGARDING INTERNATIONAL YEAR  
OF HUMAN RIGHTS**

We recommend that all Annual and Jurisdictional Conferences and all boards and agencies of the United Methodist Church lend their fullest cooperation in the observance of this significant year, 1968, marking the twentieth anniversary of the adoption by the United Nations of the Universal Declaration of Human Rights, as the International Year of Human Rights.

We further recommend that the President of the United States submit to the U. S. Senate for ratification all of the Human Rights Covenants as adopted by the General Assembly of the United Nations, including among others:

We urge the early ratification by all nations of the fourteen conventions on human rights developed and approved by the United Nations or its specialized agencies which include the following:

1. Convention on Forced Labor (International Labor Organization).

2. Convention on Freedom of Association (International Labor Organization).

3. Convention on Right to Organize (International Labor Organization).

4. Convention on Equal Pay for Equal Work (International Labor Organization).

5. Convention Against Discrimination in Employment (International Labor Organization).

6. Convention Against Discrimination in Education (Unesco).

7. Convention on Genocide.

8. Convention on Cultural and Political Rights.

9. Convention on Economic and Social and Cultural Rights.

10. Convention Against Racial Discrimination.

11. Convention on Political Rights of Women.

12. Convention on Nationality of Married Women.

13. Convention on Age, Consent to, and registration of marriages.

14. Convention on Slavery (ratified by U. S., 1967).

We further recommend that the development of the quadrennial program of The United Methodist Church include major attention and support to special efforts directed toward:

1) Ratification of the U. N. Conventions on Human Rights.

2) Support of "development" programs throughout the world on a multilateral and mutual-help basis.

3) Elimination of all discrimination based on race anywhere in the world and especially in the U. S. A.

4) Uniting our efforts in the world community with other non-governmental organizations in creating a climate that will eliminate all manifestations of apartheid.

5) Elimination of segregation and discrimination in The United Methodist Church.

### REPORT NO. 29—"ALCOHOL AND THE MINISTRY"

Petition Nos. 1217, 2232, 993, 979, 1154, 1157, 1159, 1836, 966, 972, 1153, 1156, 1158, 2233.

April 29, 1968—98 members, 55 present, 43 for, 11 against, 1 not voting.

*Calendar No. 343, on May 3, 1968, this report was cancelled by Calendar No. 516 (Committee on Christian Social Concerns Report No. 49) and becomes nonconcurrence, Journal page 850.*

The committee voted concurrence on all petitions listed above and would submit the following:

Substitute for Paragraph 318(7) and Paragraph 326(e) in Report (White Book):

"Agreed for the sake of a disciplined example to make a complete dedication of himself to the highest ideals of the Christian ministry according to the scriptures and as enunciated in the statements of social principles of The United Methodist Church."

### REPORT NO. 30

#### "ALCOHOL AND THE OFFICIAL BOARD"

Petition Nos.: 1248, 1063.

April 29, 1968—98 members, 56 present, 49 for, 5 against, 2 not voting.

*Calendar No. 344, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

### REPORT NO. 31

#### "HEALTH, WELFARE AND HUMAN DEVELOPMENT"

Petition Nos. 2891, 2901, 2911, 1197, 1224.

April 28, 1968—98 members, 54 present, 44 for, 5 against, 5 not voting.

*Calendar No. 345, adopted May 3, 1968, Journal page 867.*

*Committee No. 1—Christian Social Concerns***Health, Welfare and Human Development**

The Christian Church has always affirmed its beliefs that human persons are God's most precious creation. It is therefore the stewardship of the Church and society to establish health and welfare systems by which human personality may develop to its greatest potential.

Human resource development is thus not only a moral imperative but also good social policy, and is deeply involved in national self-interest. We cannot afford the waste of human resources through poor health, limited cultural exposure, inadequate education and ineffective rehabilitation. The far-sighted prevention of all human illness and distress is at least as important as cure and rehabilitation.

We call upon both the governmental and private sectors of society to become involved in a more comprehensive program of human resource development which meets at least these basic needs:

- 1) Family planning information and materials;
- 2) Adequate medical care for expectant mothers;
- 3) Medical services for the care of children;
- 4) Adequate family income so that the necessities of diet, clothing and housing are met in ways consistent with the standards of the whole society;
- 5) Supplemental educational and cultural experiences for pre-school children;
- 6) Formal academic education for each individual to the extent to which he is able to benefit;
- 7) Education for young people which will permit them to enter the trades and technical services which society needs;
- 8) Opportunities for significant service involvements so that in giving himself each person is able to arrive at his full potential.

The local church, with its community base, is called to become involved in bridging the socio-cultural gap between services provided and the estranged in society.

*Guaranteed Annual Income*

Adequate food, clothing, and housing are a necessary ingredient in the development process of the individual. In a high money economy funds are needed to purchase basic commodities and services. But many Americans today live under economic conditions which deny them satisfaction of their basic needs. This situation is scandalous because it is unnecessary due to the economic productivity of our society. Present programs designated to produce economic

growth and to increase employment opportunities have been inadequate to fill the need, as have the various income transfer systems such as public welfare and social insurance programs.

A national program of guaranteed income is not a substitute for a full employment policy. We believe that programs are needed which will develop the maximum productive skills of all citizens. We also believe that wage standards are needed which provide a living wage. It will still be necessary to broaden and improve social welfare services. However, we must acknowledge that our economy functions imperfectly. It becomes the responsibility of society to develop new institutions which more adequately fulfill human rights. As Christians we have the obligation to develop the moral foundation for public policies which provide every family with the minimum income needed to participate as responsible and productive members of society.

We call upon our churches and the General Boards and Agencies:

1) to study the various methods for guaranteeing every individual and family an income capable of supporting human life in dignity and decency; and

2) to participate in the development and implementation of those policies and programs which best fulfill the following criteria:

- a) Available to all as a matter of right;
- b) Adequate to maintain health and human decency;
- c) Administered so as to maximize coverage and adjust benefits to changes in cost of living;
- d) Developed in a manner which will respect the freedom of persons to manage their own lives, increase their power to choose their own careers, and enable them to participate in meeting personal and community needs;
- e) Designed to afford incentive to productive activity;
- f) Designed in such a way that existing socially desirable programs and values are conserved and enhanced.

### *Social Welfare Policy*

Concern for the welfare of the poor, the widow, the orphan is deeply entrenched within the prophetic tradition and the New Testament message. Historically, social welfare has received its motivation and impetus from the Judeo-Christian faith.

Social welfare increasingly implies the concern of all persons, organized for the welfare of all persons. Continued unemployment and poverty highlight the critical need for public and private assistance to those unable to earn an adequate livelihood. We urge State and Federal social wel-



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fare programs to establish criteria for and practices of individual and family support sufficient to afford a standard of living which meets minimal needs. Public and private programs of welfare are needed which would: provide physical necessities for the destitute; respect the integrity and the dignity of persons; and encourage economic independence. Provisions should be made for homemaker services, birth-control information, literacy development, and cultural opportunities. These programs should offer a maximum of flexibility to meet individual needs. Social workers should not have case loads which exceed professional standards. The provision of trained case aides will extend the productivity of professional case workers.

The Church must develop specialized ministries to the physically handicapped, mentally retarded, emotionally disturbed, unmarried expectant parents, the divorced, the social deviants, and other groups of special need. Face-to-face contacts between the socially privileged and the underprivileged are seriously needed.

*Health Care*

Sweeping changes are occurring in the health and human development systems of our society. New programs in community health have the potential of extending care on a comprehensive basis to persons in all walks of life. The development of new kinds of centers, together with increased cooperation between professional people, provide opportunities not only for better remedial care, but for bold new approaches in primary prevention.

In addition to the Church's established provision for health care through hospitals and other institutions, opportunities exist for church men and women to become involved in emerging programs through community action and planning, volunteer services in centers, and innovative ministries within congregational life.

Recognizing that new biomedical technologies, such as organ transplants and control of genetic defects, while offering rich potential for enhancing health, also place stress on traditional images and values about human nature, we encourage men of ethical concern in various relevant fields together to engage in the study and direction of these developments.

Mental illness is a major health problem in all parts of the world. The Church is challenged to use its resources to make a major contribution to mental health and healing.

We encourage our churches

- 1) To engage in mental health education through
  - a) family life conferences
  - b) workshops on parent-child communication
  - c) premarital counseling
  - d) sex education
  - e) education in fellowship groups
  - f) community development in the urban environment
- 2) To become involved in community programs for primary prevention of mental illness;
- 3) To work with other agencies to develop programs and facilities for the care of the mentally disturbed and retarded;
- 4) To develop pastoral counseling centers to minister to the troubled;
- 5) To foster cooperative efforts between ministers, physicians, and other health professionals in the care of both the physically and mentally ill;
- 6) To promote the rapid establishment of community mental health centers.

### *Sexuality*

Our society is undergoing a revolution in the area of sex and sexual morality. The prevailing shifting of standards presents both challenge and opportunity to the Church.

We bring to this situation openness and encouragement to research in the biological, psycho-social and socio-cultural dimensions of human sexuality. The Christian community must bring also to the situation the theological dimension, thus casting it into the Biblical perspective of Creation. We view our sexuality in the light of the goodness of this creation, believing it to be intended for the fulfillment of personality as well as for procreation, and further affirming that the sex act is never isolated within the separate personalities of participants or within their total relationship as persons. We believe that all dimensions of our sexuality are best satisfied within the marriage covenant.

We recognize that much of our program of sex education is ineffectual, and resolve to bring all resources available to us into study and development of new programs. We recognize that more important than formal sex education is the normal nurture of our children in Christian family environment.

We recognize that many persons who are troubled and broken by sexual problems, such as homosexuality, suffer from discriminatory practices arising from traditional attitudes and from outmoded legal practices. We strongly recommend that wherever possible such persons be brought

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under the care of our health and human development services rather than under penal and correctional services. We believe that the ministry of the Church extends to all human beings troubled and broken by sexual problems and they should find forgiveness and redemption within its fellowship.

*Responsible Parenthood*

We affirm the principle of responsible parenthood. Each married couple has the right and the duty prayerfully and responsibly to control conception according to the circumstances of their marriage. Married couples are free within the limits of Christian conscience to use those means of birth control which meet the approval of the medical profession. We find no moral distinction between periodic continence and the use of various types of contraception now available.

We favor legislation on abortion along the lines recommended by the American Law Institute and the American Medical Association, allowing termination of pregnancy upon the recommendation of a qualified panel of physicians when it has been clearly determined that the physical or mental health of the mother is seriously threatened, or where substantial medical evidence indicates that a child will be born grossly deformed in mind or body, or where pregnancy has resulted from rape or incest. We recognize that the vast majority of illegal abortions will be unaffected by the above provisions. We favor a program of primary prevention through making conception control advice and means economically available through proper channels. We further urge the Church to continue study of the serious ethical considerations surrounding abortion and other issues of family planning, such as genetic therapy and overpopulation.

We call upon churches to counsel married couples and those approaching marriage on the principle of responsible parenthood. We urge the churches to support public policies which make available contraceptive advice and means to the medically indigent at public expense. We urge our government to increase its commitments to international projects to assist developing nations with family planning upon the request of those nations.

*Crime and Delinquency*

It is our Christian duty to help protect society from lawless behavior through improved methods of prevention, control, and treatment of crime and delinquency. We support

sound procedures which would help persons to become responsible citizens. We do not believe an individual should be excused from his personal responsibility for criminal acts. However, we confess that all of us share responsibility for the social conditions which breed crime and delinquency. Thus, we all share in the responsibility and the duty of rehabilitating criminal offenders, recognizing that the judgment of God falls on all men.

We urge Methodists to work with other concerned citizens to improve law enforcement, judicial procedures, probation, confinement, parole, and after-care facilities and services. Specialized courts and treatment centers are often desirable, and deserve our full support.

We recognize that all administration of justice begins with the police officer. For without him there is no apprehension, conviction, punishment, or rehabilitation of the guilty. We commend the efforts of the law enforcement establishment, but decry those incidents of brutality which have deprived individuals of their dignity and constitutional rights, and in so doing have demeaned the law enforcement process. We call upon all of society to upgrade the level of law enforcement by better trained, equipped, and paid police who are thus capable of developing better community relationships. Each citizen is called upon to be a part of the process of justice which protects the innocent and deters the development of crime at all levels.

The Church recognizes that many offenders can be rehabilitated, if we utilize a therapeutic, not a punitive, principle of justice. Nevertheless, we believe that corrective punishment, intelligently and carefully administered, is generally a necessary element of rehabilitation. The redemptive fellowship and faith of the Church provide an essential resource and a basic atmosphere of concern for rehabilitation.

We should study the factors which breed crime and delinquency and take appropriate action to resolve those conditions. We must be ready to accept offenders of all ages into our fellowship and to participate in face-to-face rehabilitative efforts. The rehabilitation process will better succeed when we embody society's task of rehabilitation in persons capable of inspiring others.

Since the Church affirms that no one is outside of the realm of God's redemptive activity, we therefore call upon the Federal Government and the several states to abolish capital punishment. Though the Church's position is primarily established on theological and moral grounds, we cite evidence to indicate that the death penalty is not a deterrent to crime, and, in fact, those states which have historically abolished the death penalty have the lowest rates of homi-

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cide. Approximately 80 percent of the murders committed in 1966 were inflicted by relatives of the victims or persons acquainted with the victims, making criminal homicide, to a major extent, a domestic problem.

*Gambling*

Gambling as a means of seeking material gain only by chance is a menace to personal character and social morality. Gambling stimulates the desire to get something for nothing. It encourages a primitive fatalistic faith in chance. Organized and commercial gambling is a threat to business, breeds crime and poverty, and is destructive to the interests of good government.

Legalized parimutuel betting has greatly increased gambling and stimulated illegal book-making. Dependence on gambling revenue has led many states to exploit the weakness of their own citizens. We deplore the development of state lotteries and their use as a means of raising public revenues. Public apathy, and a lack of awareness that petty gambling feeds organized crime, has opened the door to the spread of legalized gambling. We support the strong enforcement of gambling laws; the repeal of all laws legalizing gambling, and the rehabilitation of compulsive gamblers. The church has a key role in developing the spiritual health and moral maturity which frees persons from dependence on damaging social customs. It is expected that United Methodist Churches abstain from the use of raffles, lotteries, and games of chance for any purpose. We should protest all forms of gambling practices carried on in our communities.

*Public Safety*

With the complexity of modern traffic has come death and injury on our highways in proportions which shock our moral sensitivities. The waste in human life and resources makes this problem one that demands the attention of the church and the whole society. We support all reasonable programs of public and private agencies which guard the safety of motorists and pedestrians. We endorse driver education classes in school systems, uniform traffic laws, the updating and strengthening of traffic courts and procedures and the strict unbiased application of traffic laws to all drivers. We urge passage of implied consent laws, chemical tests for people suspected of driving under the influence, sound-filming of interrogation for drinking drivers, periodic re-testing of drivers for licensing, motor vehicle inspection, and remedial driving schools—all to upgrade the level of opera-



tion of motor vehicles. We welcome the activity of the federal government in establishing safety standards for the manufacturers of automobiles, and call upon the appropriate administrative agencies vigorously to protect the interests of the public. We call upon the automobile manufacturers to discharge their stewardship for designing and building motor vehicles with safety as a primary objective.

### *Aging*

All aging persons should be able to enjoy the fruits of their labor and to contribute to the society according to their abilities. The elderly must first be viewed as individuals and secondarily as those who may have the special needs characteristic of old age.

Public and private efforts must be stimulated to meet the needs of the aging for housing, employment, and for social, medical, and personal services. Care must be taken to help the aging to remain involved in the life of the community and to retain their self-respect. Programs should provide for continuing growth of the mind, the spirit, and service opportunities exemplified by such programs as the Foster Grandparent Program of OEO. Specialized care must be provided for those who are dependent. We call upon the local church to develop creative programming and education for all ages.

### *Films, Radio and Television*

The mass media are among the most pervasive cultural forces of our society, having considerable impact on human personality and development. Consequently, mass media are viewed from several points of view, as instruments for creative education on the one hand, and on the other as influence to be controlled.

Many artists, producers, and citizens resist what they perceive to be the Church's unrealistic attempt to prohibit portrayal of disturbing or controversial facets of life, and challenge the Church to take seriously the spiritual depth of much contemporary drama as depicted in motion pictures and radio and television. At the same time, there is considerable concern throughout our society about the exploitation of sex, violence, and materialistic emphases in much radio and television programming and advertising. Therefore, many of our leaders and parents are requesting guiding principles to help them to evaluate films, radio, and television programming.

We call upon appropriate agencies and institutions throughout our society to undertake more intensive studies on the effect of mass media on personality, with particular

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emphasis on such factors as value formation, morality, social and anti-social behavior, and character development.

I. We affirm our adherence on the principle of freedom of expression as a right of every person. The exercise of this freedom requires that:

1. Freedom of expression, whether by spoken word, printed word, or any artistic medium, should be exercised within a framework of social responsibility.

2. Freedom of expression through radio and television is essential and granted the broadcaster by the people. It must be exercised with the limits of the responsibility defined by the Communications Act of 1934 (as amended).

3. The broadcaster is rightly responsible for the content of all programming. The broadcaster, however, is subject to the licensing power of the Federal Communications Commission, which is charged with representing the public interest.

4. We commend the efforts of certain broadcasters to control and improve commercials and programming through the self-regulatory codes for radio and television of the National Association of Broadcasters.

5. Similarly, motion picture producers should exercise their freedom of artistic expression with a keen sense of responsibility for the welfare of society, supported by a vigilant self-regulation within the industry.

6. The Church must oppose precensorship of an artistic expression, but should insist that the artist-producer remain subject to punitive action by the courts for violation of laws against obscenity and pornography.

7. The free-enterprise, commercial approach to television, radio, and films has produced a rich and varied supply of entertainment, educational and cultural programs needed in a pluralistic society. At the same time, we encourage the intercultural exchange of films and programs, as well as educational and public television, which meet the needs of minority audiences and public concerns. We endorse the development of the Public Broadcasting Corporation and the experimental Public Broadcasting Laboratory.

8. We urge the appropriate agencies of the United Methodist Church to study the implications of satellite communications systems in their effect on social development in the United States and other nations.

II. We urge the Church to devise creative ways of relating itself to the entertainment industries and arts.

1. To seek to understand and take seriously the content of

films and radio and television programs, and to evaluate it in the light of the Christian faith and ethic.

2. To relate to the men and women of the entertainment industries, to encourage them to explore the nature of their faith and their work, and to offer them the support of the Christian fellowship.

3. To employ meaningfully the content of films and radio and television programs in its program of education and outreach.

4. To inspire young men and women entering vocations in the entertainment arts to regard their work as an opportunity to make their Christian witness.

5. To consult with persons in the entertainment arts regarding the depiction of Biblical and theological themes.

III. We call upon the Church to develop programs and resources among its members in respect to the entertainment arts:

1. To develop an informed and responsible attitude toward the entertainment arts on the part of its members.

2. To help its members develop criteria by which as Christians they can interpret what the artists are saying to them. This responsibility includes:

a. Publication of film reviews and radio and television program analysis designed to give guidance for intelligent and selective viewing and listening.

b. Interpretation in depth of significant films and radio and television programs, through periodicals, the church school, and colleges and seminaries.

c. Relating the mass media culture to the church school curricula, and provision of special courses as needed.

d. Development of cooperation between film distributors and community organizations to provide the public with advance information about films, based on impartial ratings produced by independent groups such as the Protestant Motion Picture Council, the American Jewish Committee, Congress of Parents and Teachers, et al.

3. To help parents exercise their responsibility for guiding their children and their use of radio, television and motion pictures.

4. To encourage its members, individual and corporate, to find ways in which they can exercise their potential influence on the broadcasting and film industries.

## THE ADDICTIVE SOCIETY

We express concern and alarm over the widespread abuse of drugs which stimulate, depress, or distort human perception and behavior. An increasing number of persons depend upon the effects of chemical substances to medicate emo-

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tional problems or to meet social and recreational needs. A variety of chemicals is legally and illegally available, some socially accepted, which produce comfortable effects and are capable of producing dependency and addiction. The range of chemicals include opiates, barbiturates, tranquilizers, amphetamines, psychedelics, alcohol, and nicotine.

The ministry of the Church should be directed both to the prevention and the treatment of addictive disorders. We understand dependency and addiction to be the product of multiple and interrelated causes with physiological, sociological, psychological, and theological dimensions. The Church must focus on the causative as well as the rehabilitative aspects of the dependency-producing process.

We encourage various forms of education in church and community to teach the facts about the various chemicals and their effect upon the life of the individual and society. We encourage the public schools to integrate this teaching into the curriculum in order that children and youth of the total community may learn the medical, psychological, and social problems related to addictive disorders.

We call upon the Church and society to become involved in rehabilitative efforts. The Church should encourage and support community-wide efforts to provide services and facilities to the total population. Not only do we encourage the development of specialized facilities and services, but we call upon the helping professions in general to develop a new awareness of addictive disorders and to apply their various skills to the solutions of these problems. The role of the clergyman is to serve as a member of this interprofessional community service team.

We call upon society to find ways and means to deal with addictive disorders in the framework of health and rehabilitation services, rather than in the framework of law and punishment. We urge the reform.

We call upon members of the medical professions to join with the Church and government in finding ways and means of avoiding the misuse and abuse of those drugs and medications which are normally thought to be therapeutic.

The Church should support carefully designed plans to control the traffic in narcotics and to rehabilitate the addict. We urge the reform of existing legal barriers for successful rehabilitation of the drug offender. Experimental programs of rehabilitation should be expanded, including those involving the administration of controlled amounts of drugs under strict medical supervision. Churches should assist in de-

veloping halfway houses and similar centers to provide a therapeutic and supportive community for addicts.

We call upon our people to avoid easy indulgence in tranquilizers, psychic energizers, and barbiturates. Drugs should be used only under medical supervision and for purposes of health and well-being. We deplore the growing use of drug usage which produce hallucinations, and the exaggerated claims of their devotees that such drugs offer spiritual insight.

*Tobacco* presents another special case of drug usage. Constrained by the overwhelming evidence linking cigarette smoking with lung cancer, cardiovascular diseases, emphysema, chronic bronchitis, and related illnesses, and moved to seek the health and well-being of all persons, we urge the Church, private, and public health organizations to initiate intensive programs to demonstrate the link between smoking and disease. The United Methodist Church discourages persons, particularly youth and young adults, from beginning a potentially habituating process.

We are especially concerned about the portrayal of smoking in connection with commercial advertising, particularly on television. Smoking is depicted in ways which identify it with physical and social maturity, attractiveness, and success. We support the Federal Trade Commission's rules requiring health warning statements in cigarette packaging, and we endorse the principle of equal television time for health agencies to publicize the disease implications of tobacco. We urge the continual scrutiny of television advertising of tobacco by the Code of Ethics Board of the National Association of Broadcasters, whose Code of Ethics requires broadcasters to refrain from the depiction of smoking as a desirable habit worthy of imitation by youth.

We support expanded research to discover the specific agents in tobacco which damage health, to develop educational methods which effectively discourage youth from smoking, to organize services to assist those who wish to stop smoking. We urge the removal of tobacco from the crop-subsidy program of the Department of Agriculture, and urge government agencies to program the orderly transition of the economies of tobacco growers, processors and distributors.

### *Conclusion*

Essential to the prevention of "the addictive society" are the efforts of Christians to develop all possible resources of family, Church and community to help persons to achieve the mature ability to cope with the tensions of life without undue dependence upon alcohol or other dependency-produce-



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ing drugs, and to foster a social milieu conducive to responsible decision-making.

**REPORT NO. 32—"THE MIDDLE EAST"**

Petition No. 2928

April 29, 1968—98 members, 51 present, 50 for, 0 against, 1 not voting.

*Calendar No. 389, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred this to the church for study. Journal page 868.*

The committee voted concurrence on the petition as amended:

"We cannot condone either threatened aggression or territorial expansion by armed force. We believe that boundaries of the states of the Middle East should now be determined by negotiations with a concern for justice, security, and the future peace of the area; and the integrity of these boundaries should be assured by international protection. The use of all international waterways should be guaranteed to all nations on an equal basis. Regardless of the conflicting views concerning its creation, the state of Israel is a reality. We believe that the entire international community must come to recognize and accept its existence.

"We strongly urge all nations to grant religious freedom and equal rights for those living within their borders. Free access to all holy places in the Arab states and in Israel should be guaranteed by international agreement.

"Unless the refugees of the Middle East receive some measure of justice and are integrated into established societies, those responsible for their condition or for its perpetuation will be guilty of great wrong and the resulting bitterness will create new strife. An overall settlement must include the dissolution of refugee camps with the resettlement of the refugees in Israel, the Arab nations or other lands, financial recompense for lost property or some other form of equity, and a program of orientation to prepare individuals to participate in the total life of the land in which they settle. The U.N. is to be warmly commended for its long and patient service to these unhappy people in temporary quarters.

"The Middle East must not remain a tinderbox endangering the future peace of the area and perhaps of the world. The sale of arms to hostile nations in the Middle East by the

larger nations aggravates tensions rather than removes them. The nations involved, including the U.S. and the U.S.S.R. should diligently pursue every effort to achieve agreements and guarantees to assure peace, to permit reduction of arms, and to avoid a nuclear weapons confrontation. The great powers working through the U.S. should embark upon a regional development plan which would include hydro-electric and irrigation facilities for the Jordan, Tigris-Euphrates, and Nile Rivers.

"We request the Board of Missions of The United Methodist Church to continue to explore places where our Church may give support and financial help from available funds to selected projects and institutions that have survived and continue to serve in the Middle East.

"There is need for Christians, Jews, and Muslims to engage in frank and searching discussions of the problems of the Middle East. The mutual interest of these great religions in the area and its holy places should provide a basis for continuing conversation and efforts at understanding and reconciliation."

#### REPORT NO. 33—"CHRISTIANS AND ANTI-SEMITISM"

Petition No. 1226.

April 30, 1968—98 members, 56 present, 53 for, 0 against, 3 not voting.

*Calendar No. 390, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred this to the church for study. Journal 868.*

The committee voted concurrence on the revised petition and recommended reference to the Board of Christian Social Concerns for study. The statement is as follows:

#### CHRISTIANS AND ANTI-SEMITISM

The United Methodist Church, understanding itself to be within "the covenanted people of God," gladly acknowledges its spiritual patrimony as rising out of the faith of historic Judaism. In the words of Pope Pius XI, "spiritually we are all semites."

Christianity is to Judaism as is a younger to an elder brother. The New Testament presupposes Hebrew Scripture. Christ was a Jew, and the first Christians were Jews. Profound revelations of faith came to Christianity from Judaism. We Christians and our brethren the Jews should not be threatened by the equally profound differences centering around the name, nature and work of Jesus as the

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Christ—differences which crucially distinguish our beliefs. We can only be true to our respective traditions of faith if we are together as elder and younger brothers. The God of Abraham, Isaac, and Jacob is the God and father of our Lord Jesus Christ.

Meanwhile, we will remember that our brethren the Jews "are Israelites, and to them belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises . . ." (Romans 9:4).

How profound is our sorrow, then, to acknowledge the dread fact that the sin of anti-semitism (hatred of Jews) has reached its most virulent and terrible expressions within the bounds of Christendom. The Nazi holocaust and the systematic destruction of nearly six million Jews in the 20th century, represents an incredible horror. We confess to our profound shame, as those who stand in the church sponsored tradition, that nearly every repressive law against Jews in the Nazi era, had its medieval counterpart in Christian ecclesiastical law and practice.

At the root of "Christian anti-semitism" (a phrase truly self-contradictory), lies the ancient calumny of "christ-killer." The calumny grows in part out of the anti-Jewish tone of certain New Testament passages which themselves reflect the conflict of Church and Synagogue in the first two centuries of the Christian era.

From such passages, a tradition arose to the effect that God has "rejected the Jews." This is the heart of the distorted tradition within Christianity which has brought so much woe to Jewish people in Christian lands. From the fact that a few Jewish rulers in the Jerusalem of Jesus' day were his enemies, and conspired to secure his death, it was assumed that all the Jerusalem party sought Jesus' death. Then it was assumed that all the Jewish people of that time did this. Finally, it was concluded that all Jewish people of all times are to be held responsible for the death of Jesus. Such is the spurious but fatal logic on which Christian anti-Semitism bases itself.

While the scriptures attest that Jesus was tried, sentenced and executed by Romans, it is more nearly true to state that his death was the result of human rebellion against his life and message, the kind of rebellion of which we are all guilty.

A group of Lutheran scholars has said "... anti-Semitism is primarily a denial of the image of God in the Jews; it represents a demonic form of rebellion against the God of Abraham, Isaac and Jacob; and a rejection of Jesus the

Jew, directed upon his people. 'Christian' anti-Semitism is spiritual suicide."

Therefore, we recognize our relationship to and our concern for our brothers—our elder brothers—in this relationship which embodies a family responsibility. Such concern and relationship grow out of a tradition which represents a priceless heritage in which we find ourselves together as members of the household of God.

In light of this heritage, and in view of present developments in the relations of Christians and Jews, this General Conference asks the Board of Christian Social Concerns, the Commission on Ecumenical Affairs, and the Board of Missions to establish a working group to prepare for the next General Conference a basic statement on Christian-Jewish relations.

#### REPORT NO. 34

#### "POLICY STATEMENT ON FARM WORKERS"

Petition No. 287.

April 30, 1968—98 members, 58 present, 54 for, 1 against, 3 not voting.

*Calendar No. 391, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred this to the church for study. Journal page 868.*

The committee voted concurrence on the following revision of the petition:

#### Policy Statement on Farm Workers

1. Agricultural workers, including migrant and other seasonal workers, should be included under the provisions of the National Labor Relations Act so that the worker may vote to join or not to join a union.

2. Local, state and federal educational and job training centers should be established and expanded to meet the needs of those agricultural workers and farmers who have been displaced from the economy by technological change.

3. Unemployment and workmen's compensation should be extended to cover agricultural workers.

4. Programs of the Office of Economic Opportunity and the Elementary and Secondary Education Act to aid migrants, share-croppers and seasonal workers should be supported and extended.

We commend to the churches the social acceptance of our brothers, the farm workers, so that during a period of technological transition the worker and his family may find the

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support of community resources and at the same time make a contribution to the enrichment of society.

**REPORT NO. 35—"PRAYER FOR PEACE"**

Petition Nos: 1228, 2885.

April 26, 1968—98 members, 79 present, 71 for, 3 against, 5 not voting.

*Calendar No. 458, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee moves concurrence and reference to the Board of Evangelism and the Board of Christian Social Concerns for implementation.

**REPORT NO. 36**

**"LOCAL CHURCH—THE RIGHT TO GOVERN ITSELF"**

Petition No. 2589.

April 29, 1968—98 members, 55 present, 55 for, 0 against, 0 not voting.

*Calendar No. 459, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee concurs in principle and refers this matter to the Board of Christian Social Concerns for further study.

**REPORT NO. 37**

**"CONSERVATION OF NATURAL RESOURCES"**

Petition Nos: 2917, 1231.

April 29, 1968—98 members, 57 present, 57 for, 0 against, 0 not voting.

*Calendar No. 457, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred this to the church for study. Journal page 868.*



The committee concurs in the following revision:

With respect and awe for the handiwork of God in his marvelous creation, and our alarm at its abuse and destruction by greedy and shortsighted men, we urge:

That The United Methodist Church use its influence upon the appropriate authorities of the United States Government and the States to insist upon *acceleration* of action for conservation of all our natural resources, such as water, air, forests, mineral deposits, wilderness areas and beauty spots of national memorials and parks, and that they hasten to restrain all selfish invasion by any corporations or groups, or individuals seeking to exploit, pollute or desecrate these natural resources of the American people.

### REPORT NO. 38

#### "MISCELLANEOUS PETITIONS ON ALCOHOL, ET. AL."

Petitions Nos. 844, 955-60, 988, 990, 1004, 1010, 1012, 1015-16, 1018, 1025 1056, 1058-60, 1065, 1067, 1069, 1227, 1838, 1844, 1899, 2231, 2235, 2240, 2331.

April 28, 1968—98 members, 56 present, 56 for, 0 against, 0 not voting.

*Calendar No. 505, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee voted concurrence in principle since this material is included in other reports.

### REPORT NO. 39

#### "MISCELLANEOUS PETITIONS ON ALCOHOL, ET. AL."

Petition Nos. 227, 837-843, 846-863, 926, 944, 953, 961-971, 974, 976-978, 980-987, 989, 995-1000, 1002-1003, 1005-1009, 1011, 1013-1014, 1017, 1019-1021, 1023-1074, 1098, 1123, 1166, 1173, 1200, 1214, 1218, 1220, 1248, 1835, 1837, 1845, 1862-1864, 1897-1898, 1904-1965, 1968-1983, 1985-1997, 1999-2114, 2118-2162, 2229-2230, 2234, 2236-2239, 2302-2363, 2837, 2864, 2866-2867, 2888, 2899.

April 28, 1968—98 members, 56 present, 56 for, 0 against, 0 not voting.

*Calendar No. 506, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 40**

**“MISCELLANEOUS PETITIONS ON VIETNAM”**

Petition Nos. 1091, 1093, 1095-96, 1098, 1100-10, 1112-20, 1203, 1211, 1846-47, 1851, 1854, 1861, 2208-14, 2218-26, 2273-90, 2292-2306, 2886.

April 26, 1968—98 members, 78 present, 74 for, 0 against, 4 not voting.

*Calendar No. 507, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee voted concurrence in principle since this material is included in other reports.

**REPORT NO. 41—“VIETNAM”**

Petition Nos. 1092, 1097, 1099, 1094, 1111, 1170, 1174, 1201, 1853, 1856, 2215-16.

April 26, 1968—98 members, 78 present, 74 for, 0 against, 4 not voting.

*Calendar No. 508, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence on the above petitions.

**REPORT NO. 42**

**“CHURCH-GOVERNMENT RELATIONS”**

Petition Nos. 2903, 2935, 2938-39.

April 28, 1968—98 members, 50 present, 50 for, 0 against, 0 not voting.

*Calendar No. 509, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee voted concurrence in principle on these petitions since the material is contained in the Study Commission Report.

**REPORT NO. 43**

**“CHURCH-GOVERNMENT RELATIONS”**

Petition Nos. 1140-41, 1175-76, 1191, 1199, 1202, 1204, 1207, 1217, 1222, 1634, 1843, 1850, 1855, 1864-66, 2873, 2882, 2890, 2904-05, 2910, 2913, 2926, 2937, 2940-41.

April 28, 1968—98 members, 50 present, 50 for, 0 against, 0 not voting.

*Calendar No. 510, adopted May 3, 1968, Journal page 850.*

The Committee voted nonconcurrency.

**REPORT NO. 44**

**“MISCELLANEOUS CIVIL RIGHTS SUBJECTS”**

Petition Nos. 1229, 2875, 2922.

April 30, 1968—98 members, 57 present, 54 for, 0 against, 3 not voting.

*Calendar No. 511, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrency on these petitions.

**REPORT NO. 45**

**“COMMENDATION AND SUPPORT OF THE  
PHILOSOPHY OF NON-VIOLENCE AS  
ESTABLISHED BY THE LATE  
DR. MARTIN LUTHER KING”**

Petition No. 2923.

May 2, 1968—98 members, 56 present, 51 for, 3 against, 2 not voting.

*Calendar No. 512, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred to the church for study. Journal page 868.*

Because of profound respect for the leadership of Dr. Martin Luther King, Jr., The United Methodist Church, in these days immediately following his tragic death declares its support of his philosophy of non-violence central to the crusade for freedom which he launched in our midst.

By its adoption of a quadrennial emphasis, “A New Church For a New World” and through its support of the Fund for Reconciliation, The United Methodist Church has determined to bring a creative response to the problems of poverty in the urban crisis of our day.

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We believe, therefore, that the non-violent aims and objectives of the Poor People's March on Washington are legitimate and should be encouraged. We believe further that the efforts of Christians in every major city should be directed toward meeting the unmet needs of the minority who have waited too long for action on the part of the majority. We believe that all such efforts should be non-violent in nature and should be undertaken in a spirit of concern for reconciliation.

We believe that in these ways we will preserve the memory and continue the work of Martin Luther King, Jr., and other leaders who have courageously given of themselves for equality and justice among the peoples of the world.

**REPORT NO. 46—"PLAN OF UNION AND REPORT"**

Petition No. Report from Joint Commission on Union.

May 2, 1968—98 members, 56 present, 53 for, 0 against, 3 not voting.

*Calendar No. 513, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee voted to concur in Paragraphs 1351-1376 of The Plan of Union (Blue Book) pages 268-275, as amended by Revision 23 (White Book, pages 134 & 135) and by the committee as follows:

1. On the ninth line, page 135, strike out "in" and "the first two sentences."

2. In the eleventh line, page 135, insert "general" between "associate" and "secretaries" and make the same insertion in Par. 1367.2 and 1368.2 and 1369.2.

3. In the sixth line of the new Paragraph 1364, substitute "a" for "the."

4. In Paragraph 1366.2 in the Blue Book, change "International Affairs" to "World Peace" and make the same change in the title of Paragraph 1368 and also Paragraph 1368.1.

**REPORT NO. 47—"QUADRENNIAL REPORTS"**

Petition No. Pages 367-80 of Quadrennial Reports.

May 2, 1968—98 members, 56 present, 53 for, 0 against, 3 not voting.

*Calendar No. 514, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee voted concurrence on the section of the Report referred to it.

#### REPORT NO. 48

#### “RECONSIDERATION OF REPORTS NUMBERED 20, 21, 22, 23 and 33”

Petition Nos. Reports Nos. 20-23, 33.

May 2, 1968—98 members, 56 present, 53 for, 0 against,  
3 not voting.

*Calendar No. 515, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee voted to reconsider all of the above reports and in each case voted concurrence as indicated.

#### REPORT NO. 49—“ALCOHOL AND THE MINISTRY”

Petition No.: Report No. 29.

May 2, 1968—98 members, 56 present, 53 for, 3 against,  
0 not voting.

*Calendar No. 516, adopted May 3, 1968, Journal page 850.*

In the light of material already adopted by this General Conference, the committee reconsidered its earlier Report No. 29 and adopted nonconcurrence.



## COMMITTEE NO. 2—CONFERENCES

Kenneth Hulit, Chairman—Leonard Slutz, Secretary  
(Committee duties and personnel are listed on page 154.)

### REPORT NO. 1

#### “PROPOSED PARAGRAPH 511-A OF PART IV”

Petition Nos. 2688—Incomplete.

April 23, 1968—114 members, 81 present, 81 for, 0 against,  
0 not voting.

*Calendar No. 1, adopted May 2, 1968, Journal page 731.*

Part IV of the Plan of Union shall be amended by adding Paragraph 511-A as set forth on page 56 of the Letter of Transmittal and Report dated January 15, 1968.

### REPORT NO. 2

#### “INTEGRATION OF ANNUAL CONFERENCES”

Petition No. 2687.

April 23, 1968—114 members, 79 present, 78 for, 1 against,  
0 not voting.

*Calendar No. 2, adopted May 2, 1968, Journal page 731.*

In the light of our enriching and enlightening experience of integration with the Central Jurisdiction in the Rocky Mountain Annual Conference, we memorialize the General Conference to proceed in the integration of all annual conferences with the Central Jurisdiction. We dedicate our efforts to fair and just representation on all levels of our Conference.

### REPORT NO. 3

#### “OPPOSING INTEGRATION OF CHURCHES AND CONFERENCES”

Petition No. 2813.

April 23, 1968—114 members, 80 present, 80 for, 0 against,  
0 not voting.

*Calendar No. 3, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 4**

**“VOTING LIMITED TO LAY MEMBERS”**

Petition No. 2739.

April 23, 1968—114 members, 81 present, 81 for, 0 against,  
0 not voting.

*Calendar No. 4, adopted May 3, 1968, Journal page 850.*

Nonconcurrency.

**REPORT NO. 5**

**“DELETION PAR. 15.5, LAST TWO WORDS”**

Petition No. 2691.

April 24, 1968—114 members, 77 present, 76 for, 0 against,  
1 not voting.

*Calendar No. 34, adopted May 3, 1968, Journal page 850.*

Nonconcurrency.

**REPORT NO. 6**

**“INTERIM RESPONSIBILITIES OF BOARDS”**

Petition No. 2688.

April 24, 1968—114 members, 92 present, 92 for, 0 against,  
0 not voting.

*Calendar No. 35, adopted April 25, 1968, Journal page 431.*

We recommend adoption of the first four paragraphs of Resolution No. 9 on page 164 of the Letter of Transmittal and Report.

**REPORT NO. 7**

**“COMMISSION ON RELIGION AND RACE”**

Petition No.: Originated on the floor, and referred to the committee.

April 25, 1968—114 members, 87 present, 69 for, 18 against,  
0 not voting.

*Calendar No. 50, adopted May 2, 1968, Journal page 729.*

The following shall be substituted for the portion of the Report of the Commission on Interjurisdictional Relations headed “Successor Commission” (pages 21-22):

The General Conference of The United Methodist Church hereby establishes for the next quadrennium the Commission on Religion and Race.

This Commission shall be composed of two bishops appointed by the Council of Bishops, five from each jurisdic-

*Committee No. 2—Conferences*

tion elected by the Jurisdictional Conferences and seven members at large to be elected by the commission. It is recommended that at least two of the five persons elected by each Jurisdictional Conference be Negroes, and at least one of another racial or ethnic minority group, and at least three of the members-at-large elected by the commission be Negroes, and at least one of another racial or ethnic minority group.

The commission will assume general church responsibility for such matters as:

1. The supervision of the administration of the Temporary General Aid Fund, recommending such adjustments from time to time as may be necessary, under the legislation, to achieve the intended purpose.

2. Merging of Annual Conferences.

3. Counselling and encouraging local churches which are seeking to become truly inclusive fellowships.

4. Cooperating with other Negro churches especially those of the Methodist family.

5. Coordinate our denominational support and cooperation with various prophetic movements for racial and social justices.

6. Report to the next General Conference on its findings and on the role of minority groups in the United Methodist Church and on the elimination of all segregated structures.

7. Provide a channel of assistance and concern so that Negro members and those of other racial or ethnic minority groups of the United Methodist Church will have equal opportunities for service, representation and voice on every level of The Church's life and ministry.

8. Work directly with the Council of Bishops and the related annual conference agencies to plan convocations of Religion and Race at various levels of the church so as to challenge and inspire local churches as well as annual conferences.

9. Assist in the promotion of the procedures and plans recommended to the General Conference of 1964. All levels of the United Methodist Church, from the local church to the jurisdictional structures, are asked to work with the Commission to establish meaningful programs along the following lines:

- a. Joint planning and administration of evangelistic efforts by Conferences, districts and local church groups in urban areas under the supervision of appropriate evangelistic leaders.

b. Holding of interracial pastor's schools jointly planned by the leaders of the groups involved.

c. The holding of interracial leadership training conferences, camps and assemblies for children, youth and adults wherever mutually desirable, with representatives of the groups involved in planning and administering the enterprises.

d. The opening of all churches for worship to all without regard to race or ethnic background.

e. Exchange of pulpits on special occasions and for longer periods of time when mutually desirable.

f. Invitations to our churches for reciprocal family and group visitations for worship and fellowship between different congregations.

g. Interracial commissions should be established by the two racial groups on all levels down to the local community for discussion, joint planning and administration of special activities for the purpose of serving the Church and the community, and of developing greater interracial understanding and brotherhood.

h. Wherever joint activities are to be engaged in by various racial groups, it is exceedingly important that joint planning take place prior to engaging in such activities.

The commission will meet as soon after the 1968 session of The Uniting Conference of The United Methodist Church as possible, elect its own officers, *elect an executive director* who will be a *member* of the Council of Secretaries, and other suitable staff. The commission may also co-opt staff assistance from the general boards and agencies of the Church as may become advisable.

It is further recommended that a budget of \$700,000 be provided for the quadrennium.

## REPORT NO. 8—"EQUITABLE DISTRIBUTION OF ADMINISTRATIVE POSTS"

Petition No.

April 25, 1968—114 members, 79 present, 79 for, 0 against, 0 not voting.

*Calendar No. 51, adopted May 2, 1968, Journal page 729.*

*as amended on the floor of the conference, so that it shall read:*

1. That the Uniting Conference adopt the following resolution:

That in both presidencies and secretariats of all the boards and agencies, at least two primary posts and two secondary posts be assigned to former Evangelical United Brethren.

**REPORT NO. 9—"REQUEST FOR DECLARATORY  
DECISION OF JUDICIAL COUNCIL"**

Petition No.

April 25, 1968—114 members, 76 present, 74 for, 0 against,  
2 not voting.

*Calendar No. 52, on April 27, 1968, Journal page 545, the  
General Conference voted concurrence in this referral.*

It is hereby requested that the Interim Judicial Council determine the constitutionality of the establishment and composition of the Commission on Religion and Race, render a declaratory decision to this Uniting Conference in session at the earliest possible date and not later than such time as will permit the enacting of corrective legislation if such should be judged necessary.

**REPORT NO. 10—"HARMONIZING PARAGRAPH 518 OF  
THE DISCIPLINE WITH PARAGRAPH 25 OF THE  
CONSTITUTION"**

Petition No. 2648

April 26, 1968—114 members, 64 present, 64 for, 0 against,  
0 not voting.

*Calendar No. 127, adopted May 2, 1968, Journal page 731.*

We recommend referral of this petition to the Committee on Editorial Revision.

**REPORT NO. 11—"EDITING THE DISCIPLINE"**

Petition No. 2831

April 26, 1968—114 members, 76 present, 76 for, 0 against,  
0 not voting.

*Calendar No. 128, adopted May 2, 1968, Journal page 732.*

We recommend referral of this petition to the Committee on Editorial Revision.

**REPORT NO. 12—"TWO SUBJECTS"**

Petition No. 2642

April 26, 1968—114 members, 71 present, 70 for, 0 against,  
1 not voting.

*Calendar No. 129, adopted May 3, 1968, Journal page 732.*



Nonconcurrency because including two subjects in one petition violates the rules.

**REPORT NO. 13—"MERGER OF RACIALLY  
SEGREGATED ANNUAL CONFERENCES"**

Petition Nos. 2632, 2707-14, 2716, 2719, 2721-28, 2799, 2809, 2811, 2812, 2814-16, 2818.

April 6, 1968—114 members, 83 present, 76 for, 2 against, 5 not voting.

*Calendar No. 130, adopted May 2, 1968, Journal page 732.*

We urge the Uniting Conference to take immediate steps to remove racial segregation from The United Methodist Church and recommend merger of racially segregated conferences into the geographical conferences.

**REPORT NO. 14—"SEATING MSM PRESIDENT IN  
ANNUAL CONFERENCE"**

Petitions Nos. 2752-53.

April 26, 1968—114 members, 77 present, 72 for, 4 against, 1 not voting.

*Calendar No. 131, adopted May 3, 1968, Journal page 850.*

Nonconcurrency.

**REPORT NO. 15—"CONSTITUTIONAL AMENDMENT TO  
MAKE THE PRESIDENT OF THE CONFERENCE YOUTH  
ORGANIZATION A MEMBER OF THE ANNUAL  
CONFERENCE"**

Petition Nos. 2641, 2744, 2749.

April 26, 1968—114 members, 76 present, 49 for, 26 against, 1 not voting.

*Calendar No. 132, adopted May 2, 1968, Journal page 732.*

We ask the Uniting Conference to recommend to the Annual Conferences an amendment to Paragraph 36 of the Constitution so the first sentence shall end:

"... the conference president of United Methodist Men, the conference lay leader and the president of the Conference Youth Organization."

and the last sentence shall read:

"Except for the president of the Conference Youth Organization, the lay members shall be at least twenty-one (21) years of age ..."

*Committee No. 2—Conferences*

**REPORT NO. 16—"ESTABLISHMENT OF PUERTO RICO  
ANNUAL CONFERENCE"**

Petition No. 2863

April 26, 1968—114 members, 61 present, 61 for, 0 against,  
0 not voting.

*Calendar No. 167, adopted May 3, 1968, Journal page 818.*

The Puerto Rico Provisional Annual Conference, having met the disciplinary requirements, shall be an Annual Conference.

**REPORT NO. 17  
"COMPOSITION OF ANNUAL CONFERENCE"**

Petition No. 2745

April 26, 1968—114 members, 61 present, 61 for, 0 against,  
0 not voting.

*Calendar No. 168, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 18—"DISTRICT LAY LEADER A MEMBER  
OF ANNUAL CONFERENCE"**

Petition No. 2746

April 26, 1968—114 members, 62 present, 62 for, 0 against,  
0 not voting.

*Calendar No. 169, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 19  
"SEAT DEACONESS IN ANNUAL CONFERENCE"**

Petition Nos. 2729, 2740-41.

April 26, 1968—114 members, 60 present, 57 for, 2 against,  
1 not voting.

*Calendar No. 170, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 20  
"VOTING RIGHTS FOR APPROVED SUPPLY PASTORS"**

Petitions Nos. 2679-81.

April 26, 1968—114 members, 64 present, 60 for, 3 against,  
1 not voting.

*Calendar No. 171, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 21—"ASKS APPROVED SUPPLY PASTORS  
BE SEATED IN ANNUAL CONFERENCE WITH VOTE"**

Petition Nos.: 2748, 2677-78.

April 26, 1968—114 members, 61 present, 60 for, 0 against,  
1 not voting.

*Calendar No. 172, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 22—"PRIVILEGE OF FLOOR IN ANNUAL  
CONFERENCE FOR CERTIFIED DIRECTORS OF  
RELIGION"**

Petition Nos.: 2740, 2754.

April 26, 1968—114 members, 63 present, 40 for, 21 against,  
2 not voting.

*Calendar No. 173, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 23**

**"SALARIES OF DISTRICT SUPERINTENDENTS"**

Petition No. 2793.

April 26, 1968—114 members, 62 present, 62 for, 0 against,  
1 not voting.

*Calendar No. 174, adopted May 3, 1968, Journal page 850.*

Concurrence. Delete Par. 813 of the *Discipline* (pg. 163  
of the Blue Book).

**REPORT NO. 24—"ANNUAL CONFERENCE SESSIONS  
LIMITED TO THREE DAYS"**

Petition No. 2733

April 26, 1968—114 members, 64 present, 64 for, 0 against,  
0 not voting.

*Calendar No. 175, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 25—"AUTHORITY OF BISHOP"**

Petition No. 2755

April 26, 1968—114 members, 62 present, 61 for, 0 against,  
1 not voting.

*Calendar No. 176, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

*Committee No. 2—Conferences*

**REPORT NO. 26—"LAYMEN MEMBERS OF CABINETS"**

Petition No. 663

April 26, 1968—114 members, 62 present, 61 for, 0 against,  
1 not voting.

*Calendar No. 177, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 27—"CREATION OF DEPARTMENT OF  
CHRISTIAN HOME AND FAMILY IN ANNUAL  
CONFERENCE"**

Petition No. 2770

April 26, 1968—114 members, 62 present, 62 for, 0 against,  
0 not voting.

*Calendar No. 178, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 28—"LOCAL CHURCH SHALL HAVE  
RIGHT TO VOTE ON ANNUAL CONFERENCE ACTIONS"**

Petition No. 2734

April 26, 1968—114 members, 62 present, 62 for, 0 against,  
0 not voting.

*Calendar No. 179, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 29—"AUTHORITY OF GENERAL CONFER-  
ENCE IN LEGISLATION AFFECTING QUARTERLY  
CONFERENCE"**

Petition No. 2693

April 26, 1968—114 members, 62 present, 60 for, 2 against,  
0 not voting.

*Calendar No. 180, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 30—"ANNUAL CONFERENCE BOARD OF  
CHRISTIAN SOCIAL CONCERNS—NOMINATION AND  
FILLING OF VACANCIES"**

Petition No. 2800

April 26, 1968—114 members, 61 present, 56 for, 5 against,  
0 not voting.

*Calendar No. 181, adopted May 3, 1968, Journal page 819.*

Amend Paragraph 1374.1 of the Discipline to add at the end thereof:

Additional members, either clerical or lay, may be nominated at any time during the quadrennium by the board as it may deem advisable, for election by the conference. Vacancies in the elected membership between conference sessions may be filled by the executive committee of the board pending action of next conference session.

**REPORT NO. 31—"ELIGIBILITY ON CONFERENCE  
BOARDS FOR SUPPLY PASTORS"**

Petition No. 2758

April 26, 1968—114 members, 61 present, 60 for, 0 against,  
1 not voting.

*Calendar No. 182, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 32—"DISTRICT MINISTERS MEETINGS  
LIMITED TO ONE IN EACH QUARTER"**

Petition No. 2790

April 26, 1968—114 members, 61 present, 60 for, 0 against,  
1 not voting.

*Calendar No. 183, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 33—"ANNUAL CONFERENCE SHALL  
HAVE POWER TO DETERMINE BOUNDARIES OF  
DISTRICTS"**

Petition Nos. 2791-92.

April 26, 1968—114 members, 58 present, 43 for, 14 against,  
1 not voting.

*Calendar No. 184, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 34—"MEMBERSHIP OF DISTRICT CONFER-  
ENCE SHOULD BE EQUALLY DIVIDED BETWEEN  
CLERGY AND LAYMEN"**

Petition Nos. 2788-89.

April 26, 1968—114 members, 62 present, 60 for, 1 against,  
1 not voting.

*Calendar No. 185, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.



**REPORT NO. 35—"REVISION 31, STRUCTURE STUDY COMMISSION"**

Petition No. 2688 (Partial)

April 26, 1968—114 members, 60 present, 50 for, 0 against, 1 not voting.

*Calendar No. 186, adopted May 3, 1968, Journal page 819.*

Concurrence. Revision 31, page 151 of White Book.

**REPORT NO. 36—"CREATION OF COMMISSION ON STUDY OF STRUCTURE OF METHODISM"**

Petition Nos.: 753-56, 1234.

April 26, 1968—114 members, 60 present, 51 for, 9 against, 0 not voting.

*Calendar No. 187, adopted May 3, 1968, Journal page 850.*

Nonconcurrence because dealt with elsewhere.

**REPORT NO. 37—"REVISIONS 29 AND 30 WHITE BOOK, SOCIAL PRINCIPLES STUDY COMMITTEE"**

Petition No. 2688 incomplete

April 26, 1968, 114 members, 60 present, 60 for, 0 against, 0 not voting.

*Calendar No. 188, adopted May 3, 1968, Journal page 819.*

Concurrence as amended.

Revision 29, page 149 and Revision 30, page 150:

Change 27 to 31 in lines 1 and 7 of Paragraph 2.

Add—(c) four from the Central Conferences, which four shall include two clergy and two laymen and change (c) to (d).

Change—"the first General Conference union" to "the General Conference of 1972."

(In addition, the General Conference acted to include Recommendation No. 2, Report No. 5 of the Joint Commissions on Church Union, which amends Revision 29.)

**REPORT NO. 38—"AUTHORITY TO MERGE SMALL CHURCHES BY DISTRICT CONFERENCE"**

Petition No. 2836

April 28, 1968—114 members, 58 present, 58 for, 0 against, 0 not voting.

*Calendar No. 208, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 39—"ANNUAL CONFERENCE COMMISSION ON WORSHIP REQUIRED RATHER THAN OPTIONAL"**

Petition Nos. 2640, 2759, 2777.

April 28, 1968—114 members, 58 present, 51 for, 6 against, 1 not voting.

*Calendar No. 209, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 40—"CONFERENCE COMMISSION ON ECUMENICAL AFFAIRS, PAGE 141 'WHITE BOOK' "**

Petition Nos. 2769, 2763.

April 18, 1968—114 members, 59 present, 58 for, 1 against, 0 not voting.

*Calendar No. 210, adopted May 3, 1968, Journal page 819.*

Concurrences, as amended Paragraph 1458 (d), Page 141 of "White Book" to read:

"(d) To stimulate participation of the conference and districts and congregations in local councils, conferences or federations of churches and in studies sponsored by inter-church agencies or the general commission."

**REPORT NO. 41—"MANDATORY ANNUAL CONFERENCE COMMISSION ON ECUMENICAL AFFAIRS"**

Petition No. 2765

April 28, 1968—114 members, 59 present, 52 for, 5 against, 2 not voting.

*Calendar No. 211, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 42—"PARTICIPATION OF LAITY IN EXECUTIVE SESSIONS OF ANNUAL CONFERENCE"**

Petition No. 2762

April 28, 1968—114 members, 59 present, 55 for, 3 against, 1 not voting.

*Calendar No. 212, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 43—"EQUAL NUMBER OF LAYMEN ON ANNUAL CONFERENCE BOARD OF MINISTERIAL TRAINING"**

Petition Nos.: 2757, 2761, 2772, 2834.

April 28, 1968—114 members, 61 present, 60 for, 0 against, 1 not voting.

*Calendar No. 213, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

*Committee No. 2—Conferences*

**REPORT NO. 44—"CREATION OF THEOLOGICAL  
STUDY COMMISSION"**

Petition No. 2684

April 28, 1968—114 members, 64 present, 64 for, 0 against,  
0 not voting.

*Calendar No. 214, adopted May 3, 1968, Journal page 850.*

Nonconcurrence because covered elsewhere.

**REPORT NO. 45**

**"BIENNIAL SESSIONS OF GENERAL CONFERENCE"**

Petition Nos.: 2643, 2655-76, 2803-07.

April 28, 1968—114 members, 60 present, 44 for, 16 against,  
0 not voting.

*Calendar No. 215, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 46—"SPECIAL SESSION OF GENERAL  
CONFERENCE IN APRIL 1970"**

Petition No. 2637

April 28, 1968—114 members, 61 present, 54 for, 6 against,  
1 not voting.

*Calendar No. 216, adopted May 3, 1968, Journal page 683.*

Concurrence.

This Uniting Conference hereby calls a special session to meet in April, 1970 for not more than five (5) days at such time and in such place as the Commission on Entertainment and Program may determine, for the purpose of transacting any business that a regular session of the General Conference could transact.

**REPORT NO. 47—"DELEGATES TO GENERAL CONFERENCE  
TO BE ELECTED IN CALENDAR YEAR  
PRECEDING GENERAL CONFERENCE"**

Petition Nos. 2732, 2808.

April 28, 1968—114 members, 59 present, 59 for, 0 against,  
0 not voting.

*Calendar No. 217, adopted May 3, 1968, Journal page 820.*

Concurrence. Paragraph 501 of the Discipline (Page 100 of the "Blue Book") shall be amended by adding the following sentence at the end of sub-paragraph 3 thereof.

Delegates to the General Conference shall be elected at the session of the Annual Conference held in the calendar year preceding the session of the General Conference.

**REPORT NO. 48**

**"OPPOSES UNION OF METHODISTS AND EUB"**

Petition No. 2801

April 28, 1968—114 members, 59 present, 59 for, 0 against,  
0 not voting.

*Calendar No. 218, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 49—"CHANGE NAME OF METHODIST  
CHURCH TO METHODIST BRETHREN"**

Petition No. 2825

April 28, 1968—114 members, 61 present, 60 for, 1 against,  
0 not voting.

*Calendar No. 219, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 50—"CONVOCATION OF GENERAL  
CONFERENCE BOARDS AND COMMISSIONS"**

Petition No. 2644

April 28, 1968—114 members, 60 present, 59 for, 0 against,  
1 not voting.

*Calendar No. 220, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 51**

**"PENALTY FOR VIOLATION OF RULE 28"**

Petition No. 2645

April 28, 1968—114 members, 60 present, 58 for, 2 against,  
0 not voting.

*Calendar No. 221, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 52—"DISTRIBUTION OF GENERAL  
CONFERENCE JOURNAL"**

Petition No. 2830.

April 28, 1968—114 members, 60 present, 60 for, 0 against,  
0 not voting.

*Calendar No. 222, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

*Committee No. 2—Conferences*

**REPORT NO. 53—"CONTINUE COMMISSION OF UNITY  
OF FORMER EVANGELICAL UNITED BRETHREN  
CHURCH"**

Petition No. 3037

April 28, 1968—114 members, 60 present, 60 for, 0 against,  
0 not voting.

*Calendar No. 223, adopted May 3, 1968, Journal page 820.*

The Commission on Unity established by the former Evangelical United Brethren Church shall continue in existence and shall report to the next General Conference and in the meantime to the Council of Bishops.

**REPORT NO. 54—"METHOD OF NOMINATION OF  
MEMBERS OF PROGRAM COUNCIL"**

Petition No. 2778

April 28, 1968—114 members, 58 present, 58 for, 0 against,  
0 not voting.

*Calendar No. 224, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 55—"MEMBERSHIP AND MEETINGS OF  
PROGRAM COUNCIL"**

Petition Nos.: 2683-88, 2785.

April 28, 1968—114 members, 59 present, 56 for, 1 against,  
2 not voting.

*Calendar No. 225, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

Concurrence as amended.

Par. 275, subparagraph 1 shall read as follows:

Council Organization:

The management, the business, the property, and all the affairs of the council shall be governed and administered by the council which shall be organized as follows:

1. *Membership*—Membership of the council shall consist of fifteen active members of the Council of Bishops resident in the United States; three from each Jurisdiction, elected by the Council of Bishops; plus the following elected by each Jurisdictional Conference: four ministers of whom at least three shall be pastors of charges at the time of their election,



and seven laymen of whom at least one shall not be over 21 years of age at the time of election and of whom at least two shall be women. All members of the Council of Secretaries shall be members with privilege of the floor but without vote. Any other bishop having an interest in an agenda item of a particular meeting shall have the privilege of the floor but without vote.

The last sentence of subparagraph 2 shall read as follows:  
Thirty-five voting members shall constitute a quorum.

**REPORT NO. 56—"CHAIRMAN OF PROGRAM COUNCIL  
NEED NOT BE BISHOP"**

Petition No. 813

April 28, 1968—114 members, 64 present, 40 for, 18 against,  
6 not voting.

*Calendar No. 226, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 57—"OFFICE, STAFF AND BUDGET FOR  
COMMISSION ON WORSHIP"**

Petition Nos.: 757-60, 802, 2566.

April 29, 1968—114 members, 59 present, 57 for, 2 against,  
0 not voting.

*Calendar No. 274, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 58—"LEGISLATIVE COMMITTEE ON  
COMMUNICATIONS (TRAFKO MATTERS)"**

Petition No. 821

April 29, 1968—114 members, 61 present, 59 for, 0 against,  
2 not voting.

*Calendar No. 275, adopted May 3, 1968 and referred to the  
Commission on Structure, Journal page 820.*

Concurrence in establishment of a General Conference  
Legislative Committee on Communications, to handle field  
of T.V., radio, public relations and related subjects.

**REPORT NO. 59**

**"STUDY ON STRUCTURE OF GENERAL BOARDS"**

Petition Nos. 774, 2826, 2828.

April 29, 1968—114 members, 63 present, 62 for, 0 against,  
1 not voting.

*Calendar No. 276, adopted May 3, 1968, Journal page 850.*

Nonconcurrence because covered elsewhere.

**REPORT NO. 60—"DELEGATES TO GENERAL AND JURISDICTIONAL CONFERENCES TO BE ELECTED BY ALL MEMBERS OF ANNUAL CONFERENCE"**

Petition Nos. 2686, 2635.

April 29, 1968—114 members, 65 present, 50 for, 13 against, 1 not voting.

*Calendar No. 277, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 61—"CONSTITUTIONAL AMENDMENT TO ELIMINATE NORTHWEST CANADA CONFERENCE FROM WESTERN JURISDICTION"**

Petition No. 3036

April 29, 1968—114 members, 65 present, 64 for, 0 against, 1 not voting.

*Calendar No. 278, adopted May 3, 1968, Journal page 821.*

Concurrence as amended.

In order that the Northwest Canada Conference may, as it has requested, operate under the procedures of COSMOS rather than as a part of the Western Jurisdiction, under the authority of the Enabling Legislation (Paragraph 11-D, Blue Book, p. 370), the Uniting Conference recommends to the Annual Conferences of the church the adoption of the following:

Resolved: That the constitution of The United Methodist Church be amended by striking out the words "*and Canada*" from Division Two, Section I, Art. II (Par. 8) and Art. III (Par. 9) the words "*Province of Manitoba, Saskatchewan, Alberta and British Columbia*" and inserting the word "*and*" before the word "*Hawaii*" in Division Two, Section VIII, Art. I (Par. 42) in the paragraph headed "*Western*"; and that the Enabling Legislation be amended by removing the name "*Northwest Canada*" from the list of Western Jurisdictional annual conferences.

**REPORT NO. 62—"ELECTION OF LAY DELEGATES TO ANNUAL CONFERENCE"**

Petition No. 2820

April 29, 1968—114 members, 67 present, 67 for, 0 against, 0 not voting.

*Calendar No. 279, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 63—"RETAINING PRESENT PROCEDURE  
FOR SENDING PETITIONS TO GENERAL CONFER-  
ENCE. REJECTS PROPOSED REVISION NO. 4, PAGE 55  
OF 'WHITE BOOK' "**

Petition Nos. 2653-54, 2692, 2695-97.

April 29, 1968—114 members, 68 present, 50 for, 18 against,  
0 not voting.

*Calendar No. 280, adopted May 3, 1968, Journal page 822.*

Concurrence in procedure set out in Paragraph 509, page  
103 of "Blue Book."

**REPORT NO. 64—"DEADLINE FOR PETITIONS TO  
GENERAL CONFERENCE"**

Petition No. 2685

April 29, 1968—114 members, 64 present, 43 for, 21 against,  
0 not voting.

*Calendar No. 281, voted nonconcurrence by the General  
Conference on May 3, 1968, Journal page 821.*

Concurrence in amending Paragraph 509 (Page 103 in  
"Blue Book") in line 10 to read "15 days prior" instead of  
"30 days prior."

**REPORT NO. 65—"COUNTING SUPPLY PASTORS IN  
DETERMINING QUOTAS OF GENERAL CONFERENCE  
DELEGATES"**

Petition No. 2698

April 29, 1968—114 members, 68 present, 67 for, 0 against,  
1 not voting.

*Calendar No. 282, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 66—"NOMINATION OF DELEGATES, AS-  
SIGNMENT OF BISHOPS, OFFICE OF PLANNING AND  
STRATEGY"**

Petition Nos. 2634, 2798, 2817.

April 29, 1968—114 members, 65 present, 64 for, 0 against,  
1 not voting.

*Calendar No. 319, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 67—"ASSIGNMENT OF BISHOP OR  
SECRETARY OF COUNCIL"**

Petition No. 2824

April 30, 1968—114 members, 58 present, 52 for, 2 against,  
4 not voting.

*Calendar No. 320, adopted May 3, 1968, Journal page 850.*

Nonconcurrence because covered elsewhere.

**REPORT NO. 68—"AUTHORIZE JURISDICTIONAL  
CONFERENCE TO FIX BOUNDARIES OF AREAS"**

Petition No. 2702

April 30, 1968—114 members, 62 present, 59 for, 3 against,  
0 not voting.

*Calendar No. 321, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

Concurrence:

Amend Paragraph 380(3), page 99 "Blue Book" to read as follows:

"3. Each Jurisdictional Conference shall fix the episcopal residences within its jurisdiction, **fix the boundaries of the Episcopal Area**, and assign the bishops to the same. It is recommended that a newly elected bishop not be assigned supervision of the Annual Conference of which he was a member at the time of election."

Amend Paragraph 524(3), page 106 "Blue Book" to read in the first two lines thereof as follows:

"3. The Committee shall recommend **the boundaries of the Episcopal Areas after consultation with the College of Bishops** and the assignments of the bishops to their respective residences, for final action by the Jurisdictional Conference; provided, . . . ,

Delete the last sentence of Paragraph 524(3).

**REPORT NO. 69—"REQUIRE CONFERENCE PRESIDENT  
OF WSCS AND OTHER REPRESENTATIVES OF WSCS  
TO BE MEMBERS OF ANNUAL CONFERENCE  
PROGRAM COUNCIL"**

Petition No. 2786

April 30, 1968—114 members, 60 present, 30 for, 28 against,  
2 not voting.

*Calendar No. 322, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 70—"NOMINATING COMMITTEE FOR  
GENERAL CONFERENCE"**

Petition Nos. 2822, 2829, 2835.

April 30, 1968—114 members, 64 present, 58 for, 5 against,  
1 not voting.

*Calendar No. 323, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 71—"PRESCRIBING JURISDICTIONAL  
NOMINATING COMMITTEE"**

Petition No. 2705

April 30, 1968—114 members, 61 present, 54 for, 7 against,  
0 not voting.

*Calendar No. 324, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 72—"PROPORTIONAL REPRESENTATION  
OF MINORITY GROUPS ON ALL BOARDS AND  
AGENCIES, COUNCIL OF BISHOPS, ETC."**

Petition No. 2827

April 28, 1968—114 members, 68 present, 62 for, 3 against,  
3 not voting.

*Calendar No. 325, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

Concurrence as amended:

In order that the spirit of Christian brotherhood may be demonstrated within The United Methodist Church, and that the voices of all segments of its membership may be heard; be it hereby resolved that at all levels of the general, jurisdictional, and annual conferences and on all boards and agencies at the annual, jurisdictional and general conference levels, and in the Council of Bishops there shall be represented as far as practicable all racial and ethnic groups of the total church community.



**REPORT NO. 73—"CONTINUANCE OF ORIENTATION  
SESSIONS FOR OVERSEAS DELEGATES TO  
GENERAL CONFERENCE"**

Petition No. 3017

April 29, 1968—114 members, 66 present, 66 for, 0 against,  
0 not voting.

*Calendar No. 326, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

Concurrence.

**REPORT NO. 74—"GENERAL RULES OF THE CHURCH  
TO BE MAINTAINED"**

Petition No. 2647

April 30, 1968—114 members, 64 present, 61 for, 0 against,  
3 not voting.

*Calendar No. 327, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

Concurrence.

**REPORT NO. 75—"PROGRAM COUNCIL"**

Petition Nos. 674, 2638, 2688 incomplete, 2689, 2690, 2731,  
2735, 2779-81, 2783-84, 2796.

April 29, 1968—114 members, 68 present, 65 for, 3 against,  
0 not voting.

*Calendar No. 363, adopted May 2, 1968, Journal page 738.*

**AIMS**

¶720. The aims of the Program Council are:

1. To provide a consultation process wherein the Council of Bishops, the Council of Secretaries, and representative laymen and pastors may discuss, choose, correlate, and co-ordinate program emphases of The United Methodist Church.

2. To provide services to assist in the selection and co-ordination of the program emphases and in the interpretation and promotion of them in the Annual Conferences and local churches.

### ORGANIZATION

¶721. *Name*.—The name of this organization shall be the Program Council of The United Methodist Church, hereinafter called the council.

¶722. The council is an organizational union of the Commission on Promotion and Cultivation, the Coordinating Council, the Interboard Commission on the Local Church, the Television, Radio, and Film Commission, and the Department of Research of the Council on World Service and Finance of The Methodist Church and the Program Council of The Evangelical United Brethren Church.

¶723. *Incorporation*.—The council shall be incorporated. Divisions of the council may be incorporated. These corporations shall be successor corporations to the corporations whose functions are assigned to them. The council and its divisions shall be incorporated in such state or states as the council may elect.

¶724. *Amenability*.—The council shall be responsible directly to the General Conference.

¶725. *Council Organization*.—The management, the business, the property, and all the affairs of the council shall be governed and administered by the council which shall be organized as follows:

1. *Membership*.—Membership of the council shall consist of fifteen active members of the Council of Bishops resident in the United States; three from each Jurisdiction, elected by the Council of Bishops; plus the following elected by each Jurisdictional Conference: four ministers of whom at least three shall be pastors of charges at the time of their election, and seven laymen of whom at least one shall not be over 21 years of age at the time of election and of whom at least two shall be women. All members of the Council of Secretaries shall be members with privilege of the floor but without vote. Any other bishop having an interest in an agenda item of a particular meeting shall have the privilege of the floor but without vote.

Under the twelve-year tenure rule (Blue Book, Par. 708.1), service on a prior agency of the former Evangelical United Brethren and Methodist Churches shall not be counted in determining eligibility for service on the Program Council.

2. *Meetings*.—Within three months after the adjournment of the last Jurisdictional Conference to meet in any

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General Conference year, the elected members of the council shall be assembled by a convener, designated by the Council of Bishops, to organize the council.

The council shall hold at least one meeting in each calendar year. It shall convene at such other times as are necessary on call of the president or on written request of one fifth of the members. Thirty-five members shall constitute a quorum.

3. *Officers.*—The council shall have a president who shall be a bishop, three vice-presidents, and a recording secretary, each elected from the membership of the council, and a treasurer. Each division shall have a chairman, a vice-chairman, and a recording secretary elected from the membership of the council. The chairmen of the divisions shall be the vice-presidents of the council. The president of the council and the chairmen of divisions shall be presiding, not administrative, officers. Officers shall be elected for the quadrennium and will continue in office until their successors are duly elected and qualified.

4. *Council Executive Committee.* There may be an **executive committee** consisting of the officers of the council and of its divisions and additional members elected by the council.

5. *Nominating Committee.*—A **nominating committee** shall be established consisting of one bishop from each jurisdiction and one other person selected by the members from that jurisdiction. The nominating committee shall nominate members of the council for election by the council as: (a) a president and a recording secretary, (b) members of the council executive committee if any as provided in ¶725.4, and (c) members of the constituent divisions of the council in the following approximate ratios: Division of Coordination, Research and Planning, 40 percent; Division of Interpretation, 35 percent, and Division of Television, Radio, and Film Communication, 25 percent, and the members of the Committee on Review as per ¶734.

6. *Elected Staff.*—The council shall elect a **general secretary** quadrennially and such other staff personnel annually as may be needed. The general secretary shall sit on the council and its executive committee, if any, and with each division and division executive committee, if any, at all sessions and shall have right to the floor without the privilege of voting.

¶726. *Divisions.*—The Council shall conduct its activities directly and through three divisions: the Division of Coordination, Research, and Planning, the Division of Interpretation, and the Division of Television, Radio, and Film Communication, and through the Committee on Review.

¶727. *Amenability.*—The divisions shall be amenable to and report regularly to the council and its executive committee, if any, to keep the same fully informed concerning divisional plans and activities.

¶728. *Organization of Divisions.*—The divisions shall be organized as follows:

1. *Membership.*—The divisions shall be composed of council members as provided in ¶725.5-c. Divisions shall have authority to elect members at large to the divisions in a total number not to exceed one third of the total number of members of the division elected by the council in order to provide for division members with special qualifications.

2. *Meetings.*—Each division shall meet at least once annually.

3. *Officers.*—Each division shall elect as its officers a chairman, who shall be a vice-president of the council, a vice-chairman, a recording secretary, and such other officers as it shall deem necessary. Vacancies shall be filled by the divisions or their executive committees. The divisions shall determine the powers and duties of their officers.

4. *Executive Committee.*—Each division may elect an executive committee and establish rules for its meetings and the carrying out of its duties.

5. *Elected Staff.*—Each division shall elect an associate general secretary quadrennially and such other staff personnel annually as may be needed. The general secretary shall sit with the council and its executive committee, if any, and with the division and its executive committee, if any, at all sessions, and shall have the right to the floor without the privilege of voting.

6. *Secretariat.*—The general secretaries of the council and its divisions shall constitute the secretariat of the council and the general secretary of the council shall be the chairman of the secretariat.

## FUNCTIONS

¶729. The functions of the council shall be:

1. To give leadership in, participate in, and coordinate research and planning for The United Methodist Church as specified in ¶730.

2. To study the program emphases of The United Methodist Church, especially the emphases projected by the general agencies, and, with those agencies, to develop a coordinated program for use in the Annual Conferences and local churches as specified in ¶730.

3. To assist the general agencies in the interpretation and promotion of the coordinated program and of other programs of the agencies as specified in ¶731.

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4. In order to fulfill its function as a communication agency within the United States, to present the faith and work of the church to the general public by radio and television broadcasting and by such other audio or visual media as may be available as assigned and specified in ¶732.

5. To participate in and receive reports from all interboard agencies and activities of The United Methodist Church.

6. To coordinate and harmonize the work of its divisions and other interboard agencies and activities.

7. To receive program recommendations from the general agencies and other sources and also to make program recommendations to the same.

8. To receive and act upon reports of the divisions, the committees, the general secretaries, and the treasurer.

9. To establish appropriate organization of the council, its divisions, its committees, and its staff in order to accomplish its aims and perform its duties.

10. To create or discontinue, as deemed necessary, committees (including interboard committees), task forces, and consultations to carry out the regular or special duties of the council.

11. To determine the need for a special program for any particular quadrennium and, if such is deemed desirable, to formulate the same and present it to the General Conference for determination and action.

12. Upon request of a general board or agency or of an Annual Conference or on its own initiative to study and review questions involving overlapping in activity or lack of cooperation among or within general agencies, and to make recommendations to the boards or agencies involved for resolving such issues. A record of all decisions shall be kept and a report of each shall be forwarded to the Council of Bishops and the Council on World Service and Finance.

13. To keep under constant review the several and combined plans of the general agencies for the production and distribution of all free literature and promotional and resource materials (except church-school literature) for the purpose of coordinating the content, distribution, and timing of the release of such materials to the end that duplication of activity and of material may be avoided. Plans for the production of free literature shall be submitted to the Section on Coordination for approval.

14. To review the plans of any general agency or board proposing to acquire real estate or erect a building or enter into a lease in the Continental United States and determine whether the proposed action is in the best interest of The



United Methodist Church. On the basis of that determination it shall approve or disapprove all such proposed actions except that nothing in the foregoing shall include the operational requirements of the Board of Publications.

15. To designate the agency which shall undertake any special study authorized by the General Conference when such agency has not been indicated by the General Conference.

16. To consult with the general agencies of The United Methodist Church in regard to publishing policy. It shall lead in a continuing consultation with all editors of all publications and the president and publisher of The Methodist Publishing House, and shall suggest such steps as may seem advisable to minimize unnecessary duplication and overlappings of content, emphasis and coverage and where deemed desirable to recommend the combining of periodicals.

17. To report to each session of the General Conference. The report shall include a list of all decisions and recommendations made and a statement concerning the response to each.

#### DIVISION OF COORDINATION, RESEARCH, AND PLANNING

¶730. **The Division of Coordination, Research, and Planning** shall perform its functions both directly and through three sections.

1. *The Section of Coordination.*—In order to coordinate program emphases proposed by general boards and agencies for transmission to and implementation by the Annual Conferences and the local churches there shall be a **Section of Coordination** which shall have the following functions:

a) To study the total program of The United Methodist Church as projected by the Council and the general agencies with a view to preventing overlapping of emphases and/or program resources and for the purpose of developing a coordinated program. The general agencies shall present regularly to the Section of Coordination, for review and suggestions, program proposals for the Annual Conferences and local churches. The Section of Coordination shall harmonize the special program plans of each agency for the year ahead, and shall present the same to the annual meeting of the Program Council for its endorsement and transmission to the churches.

b) To assist the council and the general agencies in the promotion of the coordinated program as adopted by the council, utilizing the facilities of the Division of Interpretation to communicate the program to the Annual Conferences and the local churches through regular channels.

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c) To cooperate with the Division of Interpretation in providing a free program journal for pastors and other leaders of local churches.

d) To organize, give leadership to, participate in, and report to the council for a **Continuing Coordinating Committee** consisting of the staff personnel of the division and representative staff personnel assigned to the committee by the Boards of Christian Social Concerns, Education, Evangelism, Health and Welfare Ministries, Laity, Missions, and the Commissions on Ecumenical Affairs and Worship.

This committee shall cooperate with the general agencies in providing workbooks, manuals, filmstrips, and other training and guidance materials as needed by leaders in local churches. This shall not contravene the responsibility of a board or agency to provide separate materials within its own field.

2. *The Section of Research.*—There shall be a **Section of Research**. Its functions are:

a) To establish standards for conducting research for The United Methodist Church and review and evaluate research projects in terms of these standards.

b) To initiate, on approval of the division or its executive committee, if any, such research as may be deemed essential, *provided* due care is taken not to duplicate similar research being made by other general agencies.

c) To analyze, interpret, and evaluate facts gathered through research, making them available to the general agencies.

d) To cooperate with specialized research personnel, associated with other agencies of the church, in the development of a comprehensive and coordinated research program. This shall be accomplished by the creation of **Interagency Staff Committee on Research** which shall meet as often as is necessary to accomplish its work.

e) To establish and convene, at least annually, an **Interagency Committee on Research** which shall be advisory to the department. This committee shall include: representatives from the general agencies; research specialists and theologians from schools of theology; general research specialists; physical, political, and social scientists; economists; and other qualified personnel from educational institutions and industry in order to consider, develop, and evaluate proposed research projects.

f) To assist the Interagency Committee on Research in discovering and choosing research projects which merit support from the reserve for research projects as provided

in the General Administrative Fund of the Council on World Service and Finance. This reserve shall be administered by the Division on Research and Planning in harmony with the decisions of the Interagency Committee on Research and in cooperation with the Council on World Service and Finance.

g) To establish a procedure whereby the research data developed in the church can be effectively correlated and communicated to the church and its policy makers.

h) To make research services available to any other official agency of the church; *provided*, however, that where the research requested by an agency requires postage, supplies, temporary additional staff, or other necessary expense, the requesting agency shall enter into an agreement with the department and the division for this additional cost before such service is undertaken.

i) To maintain a roster of competent research personnel associated with other agencies of the church.

j) To maintain a research library and an index including a listing and a cataloging of past and current research made by or for the several agencies of the church.

3. *The Section of Planning.* There shall be a **Section of Planning**. Its functions are:

a) To establish standards for short-range and long-range planning in The United Methodist Church.

b) To review and evaluate plans in terms of these standards.

c) To serve in an advisory capacity to any general agency or official personnel on such matters as may properly come before such a department.

d) To engage in planning for the continuing ministry of The United Methodist Church through cooperation with staff planners from other agencies in the church in order to develop coordinated plans which can be recommended to The United Methodist Church and its agencies. This shall be accomplished by the creation of an *Interagency Staff Committee on Planning* which shall meet as often as necessary to accomplish its work.

e) To establish and convene, at least annually, an **Interagency Committee on Planning** to advise the department and the division concerning long-range plans of the boards and agencies of The United Methodist Church.

f) To establish an Advisory Committee on Planning which shall serve to advise the department. Such a committee may include theologians, social and physical scientists, economists, and other qualified personnel in order to develop and test assumptions concerning trends in American life and to assess the implication of these trends for the church.

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g) To cooperate in the planning activities of the World Council of Churches, the National Council of Churches, the World Methodist Council, and the denominations having headquarters in the United States and, to the extent feasible, coordinate with other work being done in this field.

## DIVISION OF INTERPRETATION

¶731. In order to coordinate the promotion of the program and the general benevolence causes of The United Methodist Church, to the end that our people may be informed about and may adequately support the work of the general agencies, there shall be a *Division of Interpretation*.

The general secretary, under the authority and direction of the division, on a churchwide basis shall coordinate and promote World Service and all other general benevolence causes except as otherwise directed by the General Conference. He shall direct the work of the staff of the division, making provision for salaries and office facilities within the policies established by the Program Council. The general secretary shall cooperate with the general secretaries of the Program Council, its divisions, and the Council on World Service and Finance. He shall, by such plans as shall be authorized by the division, promote the general benevolence causes of the church with the assistance of the bishops, district superintendents, pastors, lay officials, and General, Jurisdictional, and Annual Conference boards and agencies.

Functions of the division are:

1. To establish and maintain a central promotional office, operating under the division's authority and direction, for the purpose of promoting throughout the church the program of World Service, Advance Specials (¶¶774-77 and 779), One Great Hour of Sharing (¶¶778-79), the Television-Radio Ministry Fund (¶780), the Fellowship of Suffering and Service (¶781), the Interdenominational Cooperation Fund (¶796), and other general benevolence causes except as otherwise directed by the General Conference.

2. To employ all available means of communication in carrying out its purposes throughout The United Methodist Church. In preparing its materials the division shall give attention to the inseparable relationship between giving for benevolence and education in Christian stewardship. Appeals for giving that are made to United Methodists shall be consistent with the aims of Christian stewardship. The division shall cooperate with the Board of the Laity to the end that stewardship education materials of that board and promotional materials of this division shall be in harmony.

3. To publish a free program journal for pastors and local church leaders, the name to be selected by the Division of Interpretation, which shall present to the local church for its use the program and promotional materials of the general agencies in a correlated manner, and shall be in lieu of general agency promotional periodicals. The principal editors of the journal shall be elected quadrennially by the division. They shall be responsible to the general secretary of the division for publishing procedures, but shall themselves be responsible for the content of the journal. The division shall obtain from the churches or the district superintendents the names of the church officials entitled to receive the journal so as to compile a subscription list compatible with post office department regulations.

4. To conduct, as early as practicable in each new quadrennium, a district superintendent's convocation to lift up the general benevolence causes, the quadrennial program, and other program interests of the church. The division shall provide district superintendents with ongoing assistance in the performance of their duties through printed resources, counsel, and training.

5. To maintain a calendar of meetings in behalf of all agencies of The United Methodist Church as an aid to the agencies in regulating the number and timing of such meetings.

6. To recommend to the General Conference, through the Program Council and after consultation with the Council of Bishops and the Council of World Service and Finance, the number and timing of special days which are to be observed on a churchwide basis, except that the Council of Bishops and the Council on World Service and Finance may authorize a special financial appeal in an emergency.

7. To undertake the promotion of any cause or undertaking, financial or otherwise, not herein mentioned, demanding churchwide promotion or publicity; *provided* that such action shall have been previously approved by the Council of Bishops, by the Council on World Service and Finance, and by the Program Council, or by their respective executive committees.

8. To design and supervise the use of an official insigne for The United Methodist Church which may be used by any official agency of the church or any Annual Conference thereof to identify the work, program, and materials of The United Methodist Church. The design of the official insigne shall be approved by the Division of Interpretation. The official insigne shall be registered as a trademark in behalf of The United Methodist Church by the Division of Interpretation and the division shall supervise the use of the offi-



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cial insigne in order to preserve the integrity of its design and to protect it against unauthorized use. The division shall provide patterns of the insigne for purposes of their use by any board or agency of The United Methodist Church and its Annual Conferences.

9. To maintain a shipping and service operation, including addressing, packaging, mailing, and duplicating services, as may be deemed necessary. The services of this operation shall be available to all general agencies. The general secretary is authorized and directed to make equitable charges to the agencies using their services.

10. To prorate, on a monthly basis to the several promoted funds on the basis of receipts for each fund, the expenses of the division, including the editing, publishing, and distribution of the journal of program and promotion, world service leaflets, and other publications or visual aids for the promoting of general benevolence causes authorized by the General Conference. The budget of the division, as recommended by the Program Council and approved by the Council of World Service and Finance, shall be a prior claim against the World Service Fund and the other promoted funds.

DIVISION OF TELEVISION, RADIO,  
AND FILM COMMUNICATION

**¶732. The functions of the Division of Television, Radio, and Film Communication are:**

1. To unify and coordinate the audio-visual programs of all United Methodist agencies dealing with projected pictures, recordings, transcriptions, radio and television programs, and other audio-visual materials. The division is assigned the responsibility in the United States for presenting the faith and work of the church to the general public by radio and television broadcasting and by such other audio or visual media as may be available.

2. To make the studies necessary for the development of a unified and comprehensive program of resources to serve all age groups in the home, church, and community, and to represent the causes of the church.

3. To produce and distribute such programs and materials in the area of the work of member agencies as the agencies may request and finance, and such other resources as are needed to serve the causes of the church. Insofar as practical the rental or sale of materials for use in United Methodist Churches shall be handled through The Methodist Publishing House.

4. To represent The United Methodist Church in the Broadcasting and Film Commission of the National Council of Churches and in other interdenominational agencies working in the area of mass communication.

5. To provide funds for scholarships, and other training opportunities, to prepare qualified persons for full-time Christian service in this field, and to work with other United Methodist agencies in providing training opportunities for ministers and lay leaders so that resources provided may be effectively used.

¶733. *Financial Support.*—The financial support of the division shall be determined as follows: The General Conference shall determine and provide from World Service Funds, on the recommendation of the Council on World Service and Finance, the budget of the division. The budget shall include provision for necessary staff and administrative cost and such funds as may be deemed necessary to enable the division to fulfill its stated functions. Additional contributions may be accepted from member agencies which are not supported by world service funds.

The General Conference, on recommendation of the Council on World Service and Finance and of the division, shall allot such funds as it deems wise to the Broadcasting and Film Commission of the National Council of Churches. If this apportionment is included in a total church budget for the National Council of Churches, it shall be paid only after annual approval by the division.

### COMMITTEE ON REVIEW

¶734. Within the Program Council there shall be a Committee on Review composed of twenty-one of the voting members of the Program Council elected for a term of four years upon nomination of the Council's nominating committee and eligible for reelection. One member shall be a bishop and the remainder shall consist of two laymen and two ministers from each jurisdiction, none of whom other than the Bishop shall be a member of any other general board or agency.

The functions of the Committee on Review shall be:

1. Upon request of the Division of Correlation, Research, and Planning, a general board or other agency, an Annual Conference, or on its own initiative, the Committee shall review questions involving overlapping in function or lack of cooperation among or within general boards or agencies and shall make recommendations for resolving such issues.

2. To consider the plans of any general agency to publish a promotional periodical. Any board or agency proposing to publish a promotional periodical shall submit its request to

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the Committee on Review. If the Committee disapproves the agency shall delay such publication and circulation until the proposal can be submitted to the next General Conference for determination. Provided, however, that the foregoing shall not apply to periodicals exempted in Par. 888 or to church school curriculum materials.

3. To consider the plans of any general agency proposing to acquire real estate or erect a building or enter into a lease as prescribed in Par. 729.14 and to determine whether the proposed action is in the best interest of The United Methodist Church. On the basis of that consideration it shall approve or disapprove. If the Committee on Review disapproves, the agency shall delay the project until it can be considered by the next General Conference.

4. To consult with general agencies of The United Methodist Church in regard to duplication or overlapping in their publishing policies which may be identified by the other Divisions of the Program Council and to suggest steps for minimizing duplication and overlapping of content, emphasis and coverage and where desirable it shall recommend the combining of periodicals.

5. To keep under review the effectiveness of the general boards and agencies in terms of their concurrence with the social principles of The United Methodist Church and for the purpose of encouraging modern, efficient policies of planning operation and evaluation.

6. To evaluate the effectiveness of procedures to orient overseas delegates on both the operation of the General Conference and the materials which it will consider; and, where possible to devise and implement measures to assure full, effective representation and participation of overseas members in the work of The United Methodist Church and the General Conference.

7. The Committee on Review shall elect a chairman, vice-chairman, and a secretary who shall keep a permanent record of its meetings and of any decisions reached. Certified copies of the minutes shall be filed with the secretary of the Program Council, the secretary of the General Conference, with the Council on World Service and Finance, and the secretary of the Council of Bishops. An annual written report shall be submitted to the Program Council, the Council of Bishops, the secretary of the General Conference, and a quadrennial report shall be submitted by the Committee to the General Conference.

## JURISDICTION PROGRAM COUNCIL

¶735. In each jurisdiction there may be a **Jurisdictional Program Council** designed to coordinate and make the work of the boards and agencies of the church effective within the jurisdiction and organized as the jurisdiction may determine.

¶736. In each jurisdiction there may be a **Jurisdictional Committee on Coordination** auxiliary to the Division of Coordination of the General Program Council and the Jurisdictional Program Council.

¶737. In each jurisdiction there may be a **Jurisdictional Committee on Interpretation** auxiliary to the Division of Interpretation of the General Program Council and the Jurisdiction Program Council.

¶738. In each jurisdiction there may be a **Jurisdictional Committee on Television, Radio, and Film Communication** auxiliary to the Division of Television, Radio, and Film Communication of the General Program Council and the Jurisdiction Program Council.

## ANNUAL CONFERENCE PROGRAM COUNCIL

¶739. In each Annual Conference of The United Methodist Church an Annual Conference Program Council shall be organized; provided that such council or any component thereof may be organized on an area basis.

1. *Purpose.*—The purpose of the Conference Council shall be: (a) to receive program recommendations from the local churches, the district agencies, the Annual Conference agencies, and the Jurisdictional and General Program Councils; (b) to develop these recommendations into a coordinated program to be recommended to the Annual Conference for consideration, amendment, and adoption as the Annual Conference program, and (c) to provide implementation for and administration of the coordinated program as adopted by the conference.

2. *Membership.*—The membership of the Annual Conference Program Council shall consist of the presiding bishop, the district superintendents, representatives of conference agencies as determined by the conference, the conference secretary, two representatives of the conference youth organization, two representatives of the Conference Women's Society of Christian Service, one of whom shall be the president; and also the conference lay leader; one layman from each district, chairmen of age-level departments, and such additional members as the Annual Conference may determine.

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The following shall be members of the council without vote: salaried and volunteer Annual Conference staff, the conference treasurer, and one or more members of the Commission on World Service and Finance.

3. *Officers.*—The officers of the council shall be a chairman, a vice-chairman, a secretary, and a treasurer. They shall be elected by the council.

4. *Executive Committee.*—There may be an **executive committee** consisting of the officers, the bishop, at least one district superintendent chosen by the Cabinet, the director of the council, and other members as the Annual Conference may determine. Approximately one half of the members of the executive committee shall be laymen.

5. *Committees, Task Forces, and Consultations.*—The council shall appoint a **Committee on Interpretation**, and a **Committee on Television, Radio, and Film Communication**. It may appoint such other committees, task forces, and consultations as may be deemed essential to the effective discharging of its responsibilities.

6. *Age-Level Departments.*—The Council may appoint age-level departments as it deems necessary to the performance of its duties.

7. *Director.*—The council shall elect, upon nomination by the bishop and district superintendents, an executive officer, to be known as the **conference program director**. He shall be in consultative relationship to the conference Cabinet on matters relating to correlation, implementation, and administration of the conference program.

8. *Staff.*—All Annual Conference program staff may be employed by, directed by, and amenable to the Annual Conference Program Council. Ordained ministers on the staff are subject to being appointed by the presiding bishop.

9. *Relationships.*—The council shall have the following relationships including the amenabilities indicated:

a) All Districts and Annual Conference agencies shall submit the elements of program which are to be promoted in, supported by, or implemented by the local churches of the conference to the Council for consideration, coordinating, and calendaring prior to submission to the local churches. The Council may request District or Annual Conference agencies to implement a program for the entire conference.

b) The Council staff shall be responsible, in cooperation with the district superintendents, for the implementation of the conference program.



10. *Function*.—The functions of the Annual Conference Program Council are:

a) To study the mission of the Annual Conference and the local churches of the conference and to determine program emphases which will assist the conference and the local churches to perform their mission.

b) To describe, coordinate, and organize opportunities to serve within the mission.

c) To receive program recommendations from the local churches, the District and Annual Conference agencies, and the Jurisdictional and General Program Councils, to evaluate these recommendations, and to formulate a coordinated conference program to be presented to the Annual Conference for consideration.

d) To provide for implementation and administration of the program adopted by the conference.

e) To provide program resources and assistance in program-planning and implementation for local churches.

f) To provide staff personnel for implementing and administering the conference program.

g) To provide channels of communication between Annual Conference agencies and local churches.

h) To give leadership in research and planning for the conference and cooperate with other research and planning agencies.

i) To cooperate in ecumenical projects and events which have been approved by the conference.

j) To study and coordinate the budget askings of the conference agencies as they relate to conference program and to make recommendations regarding the same to the Commission on World Service and Finance; it being understood that an Annual Conference may direct that the accounting service for the Conference Treasurer shall be provided by a centralized office under the direction of a Business Manager.

k) To interpret the conference program to the local churches with a view to gaining the financial support needed in order to implement that program.

¶740. In each Annual Conference Program Council chosen by it and amenable to it, there shall be a **Committee on Interpretation**.

1. *Functions*.—It shall, in cooperation with the Council, promote the program of world service and other general benevolence causes in the pastoral charges of the conference in cooperation with the Division of Interpretation of the General Program Council. It shall coordinate the promotion of all approved general and conference benevolence causes, including general and conference Advance specials,

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the One Great Hour of Sharing, the Television-Radio Ministry Fund, the Fellowship of Suffering and Service, the Interdenominational Cooperation Fund, and other general benevolence causes except as otherwise directed by the General Conference, and shall assign the responsibility for the promotion of approved causes that do not clearly belong to an existing agency.

2. *Finance*.—The budget for the committee shall be provided by the conference through its Commission on World Service and Finance.

¶741. In each Annual Conference Program Council, chosen by it and amenable to it, there shall be a **Committee on Television, Radio, and Film Communication**, which, in cooperation with the program boards and other agencies in the conference, shall have for its purpose serving the conference in the field of communication by:

a) Promotion of the principles of good communication.  
b) Promotion of the use of mass-communication methods and materials by the local churches.

c) Promotion of the Television-Radio Ministry Fund in cooperation with the Committee on Interpretation. (See ¶780.)

d) Where necessary establishment of audio-visual libraries and assistance in training audio-visual librarians.

e) Production and distribution of programs for conference-wide use.

f) Cooperation with the Conference Board of Education and other conference agencies to provide training opportunities for leaders in the use of audio-visual methods and materials.

g) Service to other agencies of the conference, and close cooperation with the conference or area public relations office.

h) Cooperation with other agencies to organize and train local-church Intercommission Audio-Visual Committees.

i) Cooperation with the general Division of Television, Radio, and Film Communication in the promotion and placement of television and radio programs within the conference.

**DISTRICT PROGRAM COUNCIL**

¶742. Where desired a District Program Council may be organized to coordinate programs within the district.

**LOCAL CHURCH COUNCIL  
ON MINISTRIES**

¶743. There shall be a Council on Ministries in each local church which shall consider, develop, and coordinate pro-

posals for the church's strategy for mission. It shall receive and, where possible, utilize resources for mission provided by the District, Annual, Jurisdictional, and General Conference Program Councils, boards, and agencies, and shall coordinate the resources with the church's plan for ministries in its local and other settings. The council shall be amenable to the Local Conference to which it shall submit its plans for review and appropriate action. Upon adoption of the program by the Charge Conference, the council shall see that the program plans which are assigned to it are implemented.

¶744. The Council on Ministries shall make recommendations to the Committee on Finance requesting financial resources needed to undergird the coordinated and comprehensive program which it develops using local and connec-tional program suggestions and which it recommends to the Charge Conference.

¶745. In the local church, the Council on Ministries may organize an **Intercommission Audio-Visual Committee**, composed of at least one representative from each work area commission and, where organized, a representative from age-level and program agencies. This committee shall give counsel in the selection, purchase, and use of audio-visual materials and equipment, and in the evaluation and use of radio and television programs related to the program of the church; and it shall serve as the contact group for the Television, Radio, and Film Commission. It shall be responsible for presenting to the Council on Ministries the plans for supporting the Television-Radio Ministry Fund through the local-church benevolence budget. It shall develop a library of audio-visual materials (which may be a part of the general church library) and train the librarian responsible for its supervision. It shall report to the Council on Ministries. When it is impractical to have a representative committee, an audio-visual counselor may be appointed by the Council on Ministries. He shall then be responsible for the duties indicated in this paragraph.

#### REPORT NO. 76—"SPECIAL DAYS"

Petition No. 3018

April 30, 1968—114 members, 62 present, 62 for, 0 against,  
0 not voting.

*Calendar No. 364, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

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Five special days shall be established.

1. Race Relations Sunday
2. One Great Hour of Sharing
3. United Methodist Student Day
4. World Communion Sunday
5. Christian Education Sunday

Report No. 7 of the Council of World Service and Advance shall be amended to conform.

**REPORT NO. 77**

**“CHANGE IN PROCEDURE FOR DISCONTINUING A  
LOCAL CHURCH”**

Petition No. 2501

April 28, 1968—114 members, 67 present, 64 for, 2 against,  
1 not voting.

*Calendar No. 365, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 78—“WAIVER OF 12 YEAR RULE FOR  
SERVICE ON A GENERAL BOARD OR AGENCY”**

Petition No. 1331

April 30, 1968—114 members, 64 present, 44 for, 20 against,  
0 not voting.

*Calendar No. 366, adopted May 3, 1968, Journal page 850.*

Nonconcurrence on petition and nonconcurrence in Revision 44, page 31, of *Daily Christian Advocate*.

**REPORT NO. 79—“PROVIDES AGE LIMIT FOR MEMBER  
ON BOARDS AND AGENCIES (PARAGRAPH 709)”**

Petition No. 2819

April 30, 1968—114 members, 65 present, 65 for, 0 against,  
0 not voting.

*Calendar No. 367, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 80—“IMPLEMENTATION OF ARTICLE IV  
OF CONSTITUTION”**

Petition No. 2650

April 30, 1968—114 members, 65 present, 44 for, 19 against,  
2 not voting.

*Calendar No. 368. This Calendar Number was withdrawn.*

It is the sense of the General Conference that Article IV of the Constitution is an essential part of the basic law of The United Methodist Church and that arrangements shall be made forthwith for its implementation in 1968.

**REPORT NO. 81—"CONSTITUTIONAL AMENDMENT TO  
ELIMINATE BY 1972 ANY STRUCTURE BASED ON  
RACE"**

Petition Nos. 2706, 2717-18, 2720, 2802.

April 30, 1968—114 members, 78 present, 54 for, 24 against,  
0 not voting.

*Calendar No. 392, on May 3, 1968, the General Conference  
adopted the majority report, as amended on the floor,  
Journal page 817.*

**MAJORITY REPORT**

Nonconcurrency because we believe the entire church has unmistakably expressed its determination to end all remaining racial structure not later than the Jurisdictional Conference of 1972, is working expeditiously and in good faith and will reach that goal. We believe adoption of compulsory legislation at this time would tend to delay and hinder plans now in progress and, more importantly, seriously jeopardize the spirit of good will and understanding so necessary to make structural changes a significant step toward the greater objective of genuine brotherhood and an inclusive church. The General Conference requests the Commission on Religion and Race to present to the special session scheduled for 1970 a progress report on the elimination of racial structure for The United Methodist Church, to aid the General Conference in determining whether or not compulsory legislation is then necessary.

**MINORITY REPORT**

WHEREAS, The United Methodist Church has declared itself for a racially inclusive structure both by pronouncement and constitution and

WHEREAS, A target date has been set for this inclusive structure to become a reality and

WHEREAS, The church has struggled to bring this about by voluntary action with Amendment 9 for the last 12 years; and

WHEREAS, We still have 11 Negro conferences based upon race,

WE THEREFORE RESOLVE: That the Uniting Conference, acting under the authority given it by the enabling



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legislation, recommend to the Annual Conferences the adoption of the following resolution:

**RESOLVED**, that the constitution of The United Methodist Church, Division I, Article IV, be amended by the addition of the following language: "Any structural organization in the United Methodist Church based on race shall be eliminated not later than the Jurisdictional Conferences of 1972."

**REPORT NO. 82—"ACCEPTABILITY OF A BISHOP"**

Petition No. 2691

April 30, 1968—114 members, 70 present, 70 for, 0 against, 0 not voting.

*Calendar No. 394, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 83**

**DELETE ARTICLE 87 OF DISCIPLINE"**

Petition No. 2652

April 30, 1968—114 members, 70 present, 70 for, 0 against, 0 not voting.

*Calendar No. 395, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 84—"DISCONTINUE AND MERGE  
SOUTHWEST CONFERENCE"**

Petition No. 2715

April 30, 1968—114 members, 71 present, 70 for, 0 against, 1 not voting.

*Calendar No. 396, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 85—"NO MANDATORY DATE FOR  
COMPLETE INTEGRATION"**

Petition No. 2694

April 30, 1968—114 members, 70 present, 70 for, 0 against, 0 not voting.

*Calendar No. 397, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 86—"REQUIRE BOARD OF MINISTRY IN  
EACH ANNUAL CONFERENCE"**

Petition No. 2771

April 30, 1968—114 members, 71 present, 70 for, 1 against,  
0 not voting.

*Calendar No. 398, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 87—"RETAIN LAY MEMBERSHIP IN  
ANNUAL CONFERENCE OF MERGED CHARGES  
FORMING A CIRCUIT UNTIL END OF QUADRENNIUM"**

Petition Nos. 2743, 2747.

April 30, 1968—114 members, 71 present, 70 for, 1 against,  
0 not voting

*Calendar No. 399, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 88—"COMPOSITION OF ANNUAL  
CONFERENCE BOARD OF MISSIONS"**

Petition No. 2776

April 30, 1968—114 members, 71 present, 70 for, 1 against,  
0 not voting.

*Calendar No. 400, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 89—"PRESIDENT CONFERENCE W.S.C.S.  
MUST BE MEMBER EXECUTIVE COMMITTEE  
CONFERENCE BOARD OF MISSIONS"**

Petitions Nos. 2742, 2751.

April 30, 1968—114 members, 70 present, 62 for, 8 against,  
0 not voting.

*Calendar No. 401, adopted May 3, 1968, Journal page 849.*

The General Conference reversed the committee recommendation of nonconcurrence, and voted concurrence on the above-numbered petitions which contained the following resolution:

"That the president of the Conference Women's Society of Christian Service shall be a member of the Executive Committee of the Conference Board of Missions."

*Committee No. 2—Conferences*

**REPORT NO. 90—"PERMIT ANNUAL CONFERENCE TO  
HAVE A TOWN AND COUNTRY ORGANIZATION  
PARALLEL TO URBAN WORK COMMITTEE OF THE  
BOARD OF MISSIONS"**

Petition No. 2773

April 30, 1968—114 members, 73 present, 72 for, 0 against,  
1 not voting.

*Calendar No. 402, adopted May 3, 1968, Journal page 850.*

Nonconcurrence as it is provided for elsewhere.

**REPORT NO. 91—"ADDITION TO MEMBERSHIP ON  
ANNUAL CONFERENCE COMMITTEES"**

Petition No. 2767

April 30, 1968—114 members, 71 present, 70 for, 1 against,  
0 not voting.

*Calendar No. 403, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 92—"NOT REQUIRE REPORTING OF  
SALARIES, SPECIAL APPOINTMENT MEN"**

Petition No. 2736

April 30, 1968—114 members, 73 present, 72 for, 0 against,  
1 not voting.

*Calendar No. 404, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 93—"ADDITIONAL DUTIES OF  
CONFERENCE STATISTICIAN"**

Petition No. 2737

April 30, 1968—114 members, 73 present, 72 for, 0 against,  
1 not voting.

*Calendar No. 405, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 94—"REQUIRED PROCEDURE FOR  
NOMINATION OF ANNUAL CONFERENCE BOARD  
MEMBERS"**

Petition No. 2630

April 30, 1968—114 members, 71 present, 70 for, 1 against,  
0 not voting.

*Calendar No. 406, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 95—"MAKE ANNUAL CONFERENCE  
HISTORICAL SOCIETY OPTIONAL"**

Petition No. 2768

April 30, 1968—114 members, 73 present, 72 for, 0 against,  
1 not voting.

*Calendar No. 407, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 96—"CHANGE STRUCTURE OF  
CONFERENCE COMMITTEE"**

Petition No. 3764

April 30, 1968—114 members, 73 present, 72 for, 0 against,  
1 not voting.

*Calendar No. 408, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 97—"PERMIT ANNUAL CONFERENCES TO  
MEET MORE THAN ONCE A YEAR"**

Petition No. 2699

April 30, 1968—114 members, 73 present, 72 for, 0 against,  
1 not voting

*Calendar No. 409, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 98—"PROVIDES FOR REIMBURSEMENT  
OF MEMBERS TO ANNUAL CONFERENCE"**

Petition No. 1268

April 30, 1968—114 members, 71 present, 70 for, 1 against,  
0 not voting.

*Calendar No. 410, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 99—"LOCAL CHURCH BOARD NOT  
SUBORDINATE TO ANNUAL CONFERENCE, ETC."**

Petition Nos. 2502, 2774.

April 30, 1968—114 members, 73 present, 72 for, 0 against,  
1 not voting.

*Calendar No. 411, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

*Committee No. 2—Conferences*

**REPORT NO. 100—"PROPOSES CONSTITUTIONAL  
AMENDMENT ON RIGHTS OF LOCAL CHURCHES"**

Petition No. 2821

April 30, 1968—114 members, 71 present, 70 for, 1 against,  
0 not voting.

*Calendar No. 412, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 101—"PERMIT ANNUAL CONFERENCE  
PROGRAM COUNCIL TO EMPLOY RESEARCH  
PERSONNEL"**

Petition No. 2730

April 30, 1968—114 members, 67 present, 65 for, 1 against,  
1 not voting.

*Calendar No. 413, adopted May 3, 1968, Journal page 850.*

Nonconcurrence because covered elsewhere.

**REPORT NO. 102—"TO CHANGE BOUNDARIES OF  
WESTERN AND SOUTH CENTRAL JURISDICTIONS"**

Petition Nos. 2682, 2787.

April 30, 1968—114 members, 72 present, 70 for, 0 against,  
2 not voting.

*Calendar No. 414, on May 2, 1968, Journal page 733, The  
General Conference adopted a substitute for the report  
which was printed in the Daily Christian Advocate. The  
substitute follows:*

When all disciplinary provisions pertaining to this procedure have been followed and completed, the Western Jurisdiction is hereby authorized to change its boundaries by ceding to the South Central Jurisdiction a piece of territory 50 miles wide bounded on the east by the Arizona-New Mexico state border, on the north by the Arizona-Utah state border, on the west by a north-south line 50 miles west of the Arizona-New Mexico state border and paralleled to it and on the south by the south border of the Navaho Indian Reservation.

When this change in the boundary of the two jurisdictions involved is completed, the territory ceded by the Western Jurisdiction to the South Central Jurisdiction shall be taken from the Southern California-Arizona Conference and added to the New Mexico Annual Conference.



**REPORT NO. 103—"REQUEST FOR STUDY OF  
JURISDICTIONAL STRUCTURE AND BOUNDARIES"**

Petition Nos. 2631, 2700-01, 2797, 2810, 2703-04.

April 30, 1968—114 members, 68 present, 65 for, 1 against,  
2 not voting.

*Calendar No. 415, adopted May 2, 1968, Journal page 733.*

Recommend reference to the Program Council.

**REPORT NO. 104—"PERMISSION FOR IDAHO ANNUAL  
CONFERENCE TO REMAIN AN ANNUAL  
CONFERENCE FOR 1968-1972"**

Petition No. 2832

April 30, 1968—114 members, 77 present, 75 for, 1 against,  
1 not voting.

*Calendar No. 416, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation for Disciplinary sections into the Discipline. Journal page 862.*

Concurrence.

**REPORT NO. 105  
"MERGER, IDAHO AND OREGON CONFERENCES"**

Petition No. 2636

April 30, 1968—114 members, 74 present, 74 for, 0 against,  
0 not voting.

*Calendar No. 417, adopted May 3, 1968, Journal page 850.*

Nonconcurrence because this is a jurisdictional matter.

**REPORT NO. 106  
"MAINTAIN ARTICLES OF RELIGION"**

Petition No. 2649

April 30, 1968—114 members, 68 present, 67 for, 0 against,  
1 not voting.

*Calendar No. 418, adopted May 3, 1968, Journal page 850.*

Nonconcurrence as it is considered elsewhere.

*Committee No. 2—Conferences*

**REPORT NO. 107—"MINISTERIAL RETIREMENT AGE  
TO BE FIXED BY ANNUAL CONFERENCE"**

Petition No. 701

April 30, 1968—114 members, 69 present, 68 for, 0 against,  
1 not voting.

*Calendar No. 419, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

Concurrence.

**REPORT NO. 108—"PREVENTS ANNUAL CONFERENCE  
BEING ESTABLISHED ON OTHER THAN GEOGRAPHIC  
BASIS"**

Petition No. 2795

April 30, 1968—114 members, 79 present, 69 for, 9 against,  
1 not voting.

*Calendar No. 420, adopted May 3, 1968, Journal page 850.*

Nonconcurrence. Covered by Constitution Division One, Article IV (Page 9, Blue Book).

**REPORT NO. 109—"VARIOUS AMENDMENTS SET  
FORTH IN 'WHITE BOOK' "**

Petition No. 2688 (incomplete)

May 1, 1968—114 members, 58 present, 52 for, 0 against,  
6 not voting.

*Calendar No. 421, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

We concur in Revisions 7, 8, 10, 11 and 16 as set forth in the "White Book."

**REPORT NO. 110—"RESOLUTION 9"**

Petition No. 2688 (incomplete)

May 1, 1968—114 members, 58 present, 54 for, 0 against,  
4 not voting.

*Calendar No. 422, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

Amend Resolution No. 9, "White Book" page 164, by adding in third line after "the Episcopal Fund" the **Temporary General Aid Fund** and adopt as amended.

**REPORT NO. 111—"FORMULA FOR NUMBER OF  
DELEGATES TO GENERAL AND JURISDICTIONAL  
CONFERENCES"**

Petition No. 2688 (incomplete)

May 1, 1968—114 members, 58 present, 55 for, 3 against,  
0 not voting.

*Calendar No. 423, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

Amend sub-paragraph 2, Paragraph 501, ("Blue Book," page 100) by inserting the figure 44,000 in the blanks and

Amend sub-paragraph 2 of Paragraph 514 ("Blue Book," page 104) by inserting the figure 22,000 in the banks.

**REPORT NO. 112  
"REVISION 12 'WHITE BOOK,' PAGE 65"**

Petition No. 2688 (incomplete)

May 1, 1968—114 members, 58 present, 53 for, 0 against,  
5 not voting.

*Calendar No. 424, adopted May 3, 1968, Journal page 850.*

Nonconcurrence because covered in Calendar Item 253.

**REPORT NO. 113—"CONSTITUTIONAL AMENDMENT  
TO PARAGRAPH 41"**

Petition No. 2729

May 1, 1968—114 members, 63 present, 46 for, 14 against,  
3 not voting.

*Calendar No. 425, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 114**

**“ELECTION OF ANNUAL CONFERENCE TREASURER”**

Petition No. 2688 (incomplete)

May 1, 1968—114 members, 59 present, 54 for, 4 against,  
1 not voting.

*Calendar No. 426, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

Amend Paragraph 560 (“Blue Book,” page 119) by deleting in fourth line the words “a treasurer” and adding a new subparagraph 7 reading:

7. For election of Annual Conference treasurer see Paragraph 814.

**REPORT NO. 115**

**“FORMULA FIXING NUMBER OF BISHOPS”**

Petition No. 2688

May 1, 1968—114 members, 58 present, 51 for, 4 against,  
3 not voting.

*Calendar No. 427, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

Adopt Revision 48 (D.C.A. Page 32).

**REPORT NO. 116—“FORMER EUB BISHOP A MEMBER  
OF COUNCIL OF WORLD SERVICE AND FINANCE”**

Petition No. 2688 Completion

May 1, 1968—114 members, 63 present, 63 for, 0 against,  
0 not voting.

*Calendar No. 428, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

Concurrence.

Revision 56 (D.C.A. Page 33) shall be adopted.

**REPORT NO. 117—"PARAGRAPH 1501"**

Petition No. 2688

May 1, 1968—114 members, 61 present, 61 for, 0 against,  
0 not voting.

*Calendar No. 429, adopted May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

Concurrence.

Paragraph 1501 shall be amended to incorporate the full-time chief executives of all boards and agencies established under the legislation adopted by the Uniting Conference.

**REPORT NO. 118**

**"AUTHORITY OF EDITORIAL COMMITTEE"**

Petition No. 2688

May 1, 1968—114 members, 63 present, 61 for, 2 against,  
0 not voting.

*Calendar No. 430, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

Concurrence.

An editorial committee shall be charged with the duty of editing, and in the exercise of their judgment shall have wide authority to make such changes in text and phraseology as may be necessary to harmonize the proposed legislation without changing its intent or substance. The Editorial Committee shall be the book editors of the two denominations and the executive secretaries of the two Commissions on Church Union.

**REPORT NO. 119—"COMPOSITION OF STUDY  
COMMISSION ON CREEDAL STATEMENT"**

Petition Nos. 750-51.

April 30, 1968—114 members, 71 present, 70 for, 1 against,  
0 not voting.

*Calendar No. 431, adopted May 3, 1968, Journal page 850.*

Nonconcurrence because otherwise covered.



**REPORT NO. 120—"CHANGE ARTICLES OF RELIGION"**

Petition Nos. 767-72, 1644, 2651.

April 30, 1968—114 members, 71 present, 70 for, 1 against,  
0 not voting.

*Calendar No. 393, adopted May 3, 1968, Journal page 850.*

Nonconcurrence in that this matter has been considered elsewhere.

## COMMITTEE NO. 3—EDUCATION

Frederick Wertz, Chairman—Harvey H. Potthoff, Secretary  
(Committee duties and personnel are listed on page 157.)

### REPORT NO. 1—"RESOLUTION ON CHURCH-WIDE SUPPORT FOR THE EDUCATION OF MINISTERS"

April 23, 1968—111 members, 97 present, 90 for, 6 against,  
1 not voting.

*Calendar No. 40, adopted April 27, 1968, Journal page 545.*

The committee recommends to the General Conference the adoption of this resolution:

WHEREAS the education of ministers is vital to the whole life of The United Methodist Church, and

WHEREAS support for the recruitment and education of ministers is the responsibility of the entire church, and

WHEREAS the total membership of the church should be engaged in a national effort to equip the annual conferences, theological schools, and the Department of the Ministry in the Board of Education to meet increased demands for the education of ministers, and

WHEREAS The United Methodist Church needs to unify and expand its program of financial support for ministerial recruitment and education; therefore, BE IT RESOLVED THAT

The General Conference establishes a National Ministerial Education Fund, to be supported by all the local churches, this fund to begin with the 1970 fiscal year. This fund is to be apportioned to the annual conferences by the Council on World Service and Finance on the basis of two percent of the total paid for all purposes by the churches in each conference in the third year of the previous quadrennium, excluding payments to World Service, Conference Benevolences, Advance Specials, new buildings, and the servicing of debts.

BE IT FURTHER RESOLVED that the General Conference recommend that

I. Of the total money received by the Council on World Service and Finance

1) 25 percent of the total monies received by an Annual Conference treasurer be retained by the Annual Conference which raised it to be administered by its Board of the Ministry in its program of ministerial education.

a. No annual conference which has been participating in a 1 percent plan or other conference program of ministerial

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student scholarships and loan grants shall receive less for this purpose than it received in the last year of the preceding quadrennium, provided the giving from that conference for ministerial education does not fall below the level achieved in the preceding quadrennium.

2) 75 percent of the total monies received by an Annual Conference treasurer be sent to the Council on World Service and Finance for distribution to the Department of the Ministry as follows:

a. A formula for distribution be prepared by the Department of the Ministry of the General Board of Education to provide equitable distribution among the seminaries;

b. The formula have an adjustment factor which shall guarantee that at least 75 percent of the amount received by the Department from a jurisdiction shall be distributed by the Department to the seminaries within that jurisdiction after the Department has consulted with an appropriate jurisdictional committee, taking into account established amounts of annual conference support to specific seminaries; all money allocated to the theological schools shall be used for current operations, not for physical expansion;

c. The remaining portion of the amount received by the Department be administered by it, in order of priority, for distribution to the seminaries of The United Methodist Church to correct inequities in appropriations to the seminaries, and for Departmental use in the further development of the program in ministerial enlistment and continuing education. The plan intends that every seminary shall receive substantially more money for current operating expenses than it received in the last year of the preceding quadrennium from all Methodist and E.U.B. Church sources (General, Jurisdictional and Annual Conferences and local church sources), provided the jurisdiction in which the seminary is located meets its obligation to the nationwide ministerial education fund.

II. As requested by the Division of Higher Education, the Department shall continue to be supported by World Service through the 1968-72 quadrennium, though World Service appropriations for ministerial education should be reduced, beginning in 1972, as the Ministerial Education Fund gains support throughout the church. The maximum amount possible from the Ministerial Education Fund should go directly for program and services in theological education, ministerial enlistment, continuing education, and the courses of study.

III. The annual conferences maintain their current level of voluntary giving to the theological schools, the boards of the ministry, and other programs of ministerial scholarships and training while the Ministerial Education Fund is coming into full operation.

IV. When the Ministerial Education Fund is established, this fund be regarded by annual conferences as a priority to be met before any additional benevolences, grants or funds are allocated to a theological school or school of religion in a conference's region.

### **REPORT NO. 2—"REQUEST FOR NEW CURRICULUM FOR CHURCH MEMBERSHIP CLASSES"**

Petition No. 1470

April 25, 1968—111 members, 68 present, 67 for, 0 against,  
1 not voting.

*Calendar No. 88, adopted April 29, 1968, Journal page 596.*

The committee recommends that this petition be referred to the Joint Committee on Confirmation Preparation.

### **REPORT NO. 3 "SUPPORT FOR HIGHER EDUCATION"**

Petition No. 1508

April 25, 1968—111 members, 82 present, 82 for, 0 against,  
0 not voting.

*Calendar No. 89, adopted April 29, 1968, Journal page 596.*

The General Conference of The United Methodist Church, assembled in Dallas, Texas in 1968 does:

1. Urge the members and leaders of The United Methodist Church to reaffirm their historical interest in higher education for themselves and for those among whom they live and work;

2. Call upon the schools, colleges, and universities related to The United Methodist Church to strengthen continually their entire programs of instruction, research, student services, and spiritual nurture;

3. Call upon the annual conferences to support these schools, colleges, and universities with their interest, their encouragement, and their gifts, continuing and enlarging the excellent financial support for both the current and capital needs of those institutions;

4. Urge the annual conferences to set the minimum standard for annual support of higher education at an amount

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equal to \$1.50 per member for the current support of schools, colleges, and universities and \$0.50 per member for the current support of the Campus Ministry;

5. Urge every annual conference to participate in and support such capital funds campaigns as are needed to provide the buildings, equipment, and endowment necessary to insure to our schools, colleges and universities a continued place of influence in higher education during the next hundred years.

**REPORT NO. 4—"COOPERATION OF CONFERENCE BOARD OF MINISTRY WITH OTHER AGENCIES"**

Petition No. 1499

April 25, 1968—111 members, 87 present, 87 for, 0 against, 0 not voting.

*Calendar No. 90, adopted April 29, 1968, Journal page 597.*

The committee recommends that Paragraph 565.6.h of the Plan of Union be deleted:

*"To cooperate with the Department of Ministry and other conference agencies in providing guidance in the continuing education of ministers."*

That the following be inserted as a substitute:

**"To cooperate with other conference agencies and the Department of the Ministry in providing support, guidance, programming for continuing education of ministers."**

**REPORT NO. 5—"METHODIST YOUTH FUND, INTERBOARD COMMITTEE ON MISSIONARY EDUCATION"**

Petition No. 1464

April 25, 1968—111 members, 82 present, 81 for, 0 against, 1 not voting.

*Calendar No. 91, adopted April 29, 1968, Journal page 597.*

The committee recommends that in Paragraph 1026 of the Plan of Union, the last line, the words "*Methodist Youth Fund*" be changed to "**Youth Service Fund.**"

That in Paragraph 1028.2 the words "*Methodist Youth Fund*" (Line 3) be changed to "**Youth Service Fund.**"

That in Paragraph 1029 the words "*other persons*" (Line 5) be deleted and the words "**voting members**" be substituted, and that in line 7 the words "*two secretaries*" be deleted and the words "**one secretary and one voting member**" be substituted.



**REPORT NO. 6—"MEMBERSHIP OF JOINT COMMITTEE  
ON MATERIALS FOR TRAINING FOR CHURCH  
MEMBERSHIP"**

Petition No. 1469

April 25, 1968—111 members, 82 present, 82 for, 0 against,  
0 not voting.

*Calendar No. 92, adopted April 29, 1968, Journal page 597.*

The committee recommends that in Paragraph 1145 of the Plan of Union the following words be inserted in the last line after the words "director of the Department of Ministerial Education"—"One representative of the Commission on Worship."

**REPORT NO. 7  
"PROGRAM AND PROMOTIONAL MATERIALS"**

Petition No. 1492

April 25, 1968—111 members, 87 present, 87 for, 0 against,  
0 not voting.

*Calendar No. 93, adopted April 29, 1968, Journal page 598.*

The committee recommends that in Paragraph 897 (in the Report) the words "program and" be inserted after the phrase "apply to the."

**REPORT NO. 8—"TO HAVE CAMPS REFRAIN FROM  
DISCRIMINATION"**

Petition Nos. 2479-80

April 28, 1968—111 members, 58 present, 58 for, 0 against,  
0 not voting.

*Calendar No. 307, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee recommends concurrence after the following amendments have been made:

Delete Paragraph 1134.4 and insert the following:

**"It shall develop standards governing all types of camping in regard to physical facilities, program, and leadership. All camps shall be available to persons without regard to race or national origin."**

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**REPORT NO. 9—"GENERAL BOARD OF EDUCATION—  
CHANGE OF MEMBERSHIP WITHIN THE DIVISIONS  
AND CHANGE OF NAME OF ONE DIVISION"**

Petition No. 1501

April 23, 1968—111 members, 88 present, 87 for, 1 against,  
0 not voting.

*Calendar No. 308, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee recommends concurrence after amendments have been made as indicated in the following:

That Paragraph 1080.2 (a) be deleted and the following be inserted as a substitute: "(a) members of the constituent divisions of the board as follows: Division of Higher Education, 33; Division of the Local Church, 33; Division of Curriculum Resources, 24."

That in Paragraph 1081.2 the title "*Division of Curriculum*" be deleted and a new title, "Division of Curriculum Resources" be substituted.

That in Paragraph 1084, 1086, and 1089 the title, "*Division of Curriculum*" be deleted and a new title, "Division of Curriculum Resources" be substituted.

That in Paragraph 1093.2, the title, "*Division of Curriculum*" be deleted and a new title, "Division of Curriculum Resources" be substituted, and that the first sentence be amended and completed as follows: Division of Higher Education, 8; Division of the Local Church, 8; Division of Curriculum Resources, 5.

That in Paragraph 1093.3, the title "*Division of Curriculum*" be deleted and a new title, "Division of Curriculum Resources" be substituted.

**REPORT NO. 10  
"EMPHASIS ON CAMPUS MINISTRY"**

Petition No. 1541

April 26, 1968—111 members, 61 present, 60 for, 1 against,  
0 not voting.

*Calendar No. 309, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred*

*all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee recommends concurrence.

### REPORT NO. 11—"CAMPUS MINISTRY"

Petition Nos. 1497, 1512-20, 1537-39, 2374-75, 2401-20, 2446-70, 3002.

April 26, 1968—111 members, 62 present, 62 for, 0 against, 0 not voting.

*Calendar No. 328, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee recommends adoption of these revisions of Paragraphs 1079-1181:

*Legislation for Department of Campus Ministry Including Suggested Revisions of The Plan of Union.*

Paragraph 1079. *Membership of General Board.*

3. There shall be four youth and two student members. Three youth shall be nominated for election by the board on recommendation of the national youth organization in accordance with Paragraphs 1148-49; one youth shall be a member of the council of the national youth organization. Two students, members The United Methodist Church, presently enrolled in college or university shall be chosen from nominations submitted by the Department on Campus Ministry after consultation with students who are members of The United Methodist Church.

4. If any vacancy occurs in the membership of the board it shall be filled in the following manner: in the case of a bishop, by the Council of Bishops; in the case of a ministerial or lay representative of a jurisdiction, by the board on nomination of the College of Bishops of the jurisdiction, such member to serve until the next meeting of the Jurisdictional Conference; in the case of a member at large, by the board on nomination of its nominating committee; in the case of a youth member, by the board on nomination of the council of the national youth organization (Paragraph 1148); in the case of a student member, on nomination of the Department of Campus Ministry. Paragraph 1095. The specific responsibilities of the division (of Higher Educa-

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tion) are: . . . In sub-sections (4) and (8) references to "campus ministry units" have been added.

4. To make use, insofar as is practicable, of the existing church organization and publications for carrying out its work of interpretation, setting up such conference and producing such materials as will strengthen the inter-relation of the church with its educational institutions and its campus ministry units.

8. To devise methods of credit for local-church giving to educational institutions and campus ministry units related to the division, including the listing of all such giving in appropriate columns in the statistical reports of the Annual Conference minutes.

\* \* \*

Paragraph 1103. The Department of Campus Ministry shall have administrative responsibility for the work of the division in promoting a campus Christian movement and a ministry to the educational community as this work shall be defined by the division and in accordance with policies and procedures of the board. It shall also adopt whatever administrative and program relationships with the Young Adult Ministry as may seem desirable.

Paragraph 1104. The department shall give direction and encouragement to local churches, Annual Conferences and church-related educational institutions, in the establishment and expansion of an effective policy and program with regard to the campus Christian movement of the church and the concern for the mission of the church within all campus communities.

The responsibility of the department for the campus Christian movement and for the campus ministry shall include the following:

1. It shall describe the general nature and purpose, and assist the functioning, of the several expressions of movement and ministry related to the division, including:

- a) the local church Commission on Christian Education.
- b) the Annual Conference and interconference committee/commission on Higher Education and Campus Ministry.
- c) the United Methodist-related colleges and universities.
- d) colleges and universities not related to The United Methodist Church.
- e) the Wesley Foundations.
- f) the intercollegiate campus Christian movement.
- g) such other expressions of movement and ministry as shall be approved by the division.

2. It shall provide for necessary representation in such agencies as:

a) the Council for Policy and Strategy of United Ministries in Higher Education.

b) the Committee of Administrators of United Ministries in Higher Education.

c) the Department of Higher Education of the National Council of Churches and its related units.

Paragraph 1105. The United Methodist Church affirms its commitment to an ecumenical approach to campus ministry. It urges local campus state and regional units of that ministry to work toward such ecumenical programming and structures as may most fully express the commitment in their respective areas of ministry.

There shall be a governing body for the campus ministry in every college community where The United Methodist Church is at work, as follows:

1. For each Wesley Foundation and interdenominational campus ministry related to The United Methodist Church there shall be a Board of Directors.

2. The division shall encourage each United Methodist-related college or university to establish a Committee on Campus Religious Life, which may serve also as a Campus-Church Relations Committee, and to state qualifications and define duties of the committee in consultation with the division.

3. For each other institution there shall be a Campus-Church Relations Committee nominated by a local United Methodist body and elected by the conference board of education.

4. The governing body for the campus ministry on a local campus in cooperation with the Annual Conference may unify its ministry with others in ecumenical organization, program, and procedure.

Paragraph 1106. A Wesley Foundation, or a regularly organized interdenominational campus ministry unit, are the forms through which The United Methodist Church makes possible a unified ministry to the tax-supported or independent college or university. The nature of such ministry shall be defined and evaluated by the division.

Paragraph 1107. 1. The division's evaluation of the ministry of a Wesley Foundation and of interdenominational campus ministries related to The United Methodist Church shall be the responsibility of a Commission on Standards for Campus Ministry, appointed by the division.

The commission shall be composed of six members of the division and five persons, not members of the General Board of Education, but who are actively engaged in the campus



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ministry of The United Methodist Church, and all of whom are qualified by training and experience to evaluate the functions and structures of the campus ministry and to establish standards for such ministry.

On the recommendation of the commission the department shall report annually to the division and to the Annual Conferences those Wesley Foundations and interdenominational campus ministries which meet the standard it has established.

2. Each Wesley Foundation and comparable ministry approved by the commission, and each such unit seeking approval, shall submit annually to the division reports of program and financial status.

Paragraph 1108. 1. In carrying out its responsibility for the operation, support, and expansion of campus ministry among United Methodists and other persons involved in institutions of higher education, the Department of Campus Ministry may seek to relate campus Christian organizations on Methodist Campuses, Wesley Foundations at tax-supported and independent college and universities, and such other forms of ministry as may be developed, to the intercollegiate Christian movement.

Through such agencies The United Methodist Church shall seek to further the mission of the church within the campus community. There shall be such state or similar area units, regional and national, as the department shall see fit to maintain in order to serve the students, faculty, and administrative personnel of the colleges and universities. The department shall publish such materials as are necessary to develop this work.

2. Among the purposes of the campus Christian movements, defined in the paragraph above, shall be:

a) To lead all members of the college and university community to accept the Christian faith in God according to the Scriptures, to live as true disciples of Jesus Christ, and to become members of Christ's church.

b) To deepen, enrich, and mature the Christian faith of college and university men and women through commitment to Jesus Christ and his church, and to assist them in their service and leadership to the world, in and through the church.

c) To witness in the campus community to the mission, message, and life of the church.

Paragraph 1109. 1. The intercollegiate Christian movement represents an ecumenical approach to the campus ministry. The United Methodist Church recognizes this

movement as represented nationally in the University Christian Movement and internationally in the World Student Christian Federation.

2. In carrying on its work in national and international fields, the department shall recognize the University Christian Movement and the World Student Christian Federation as appropriate expressions of the intercollegiate Christian movement.

3. The department shall cooperate with the Annual Conferences in serving United Methodist students through such state, area, or regional units as the Annual Conference desires to maintain.

In Paragraph 1116, under the Department of the Ministry, the title of the Conference Committees or Commissions on Christian Higher Education has had added to it **and Campus Ministry**.

In Paragraph 1181.4.e:

The duties of the commission (Area or Regional Committee or Commission on Christian Higher Education and Campus Ministry) with reference to the campus ministry shall be: (1) evaluate the campus ministry within its region; (2) report its evaluation to the Conference Boards of Education; (3) recommend improvements in facilities, program, finance, and personnel; (4) approve the purchase or sale of property and the plans for any new building, including a parsonage, proposed by the Wesley Foundation (or its equivalent) and the financial program covering the liquidation of its cost. Where deemed advisable, the commission may invite the chairman of the District Board of Church Location and Building in which the foundation making the proposal is located to serve in an advisory capacity as the commission studies the proposal and makes its recommendations; (5) cooperate in interpretation of the intercollegiate campus Christian movement.

## REPORT NO. 12

### **“CHANGE OF NAME OF ANNUAL CONFERENCE COMMISSION TO COMMISSION ON ENLISTMENT FOR CHURCH OCCUPATIONS”**

Petition No. 1494

April 29, 1968—111 members, 57 present, 57 for, 0 against, 0 not voting.

*Calendar No. 347, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred*

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*all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee recommends concurrence in the change of title Annual Conference Commission on Christian Vocations to Annual Conference Commission on Enlistment for Church Occupations, and editorial changes in the discipline as indicated in the following statement:

That in Paragraph 566.1 (White Cover) the words "*and Christian Vocation,*" line 2, be deleted and the words "**for Church Occupations**" be substituted; that in line 3 the word "*Interboard*" be deleted and the words "**Conference Program**" be substituted; that the phrase "*the state United Methodist Student Movement*" in lines 8-9 be deleted and the words "**Campus Ministry**" be substituted; and the the word "*such*" in line 11 be deleted and the word "**church**" be substituted.

That in Paragraph 566.2 (White Cover) the words "*and Christian Vocation*" be deleted and the words "**for Church Occupations (See Paragraph 1151)**" be substituted; and that the word "*time*" be deleted from the phrase "full-time" in line 12.

That in Paragraph 566.3 (White Cover) the words "*and Christian Vocations*" be deleted and the words "**for Church Occupations**" be substituted.

That a new Paragraph 566.4 be inserted as follows:  
"Each district superintendent shall appoint a district secretary of Enlistment for Church Occupations, who shall work with the Conference Commission on Enlistment for Church Occupations and the Interboard Committee on Enlistment for Church Occupations. He shall maintain contact with local church secretaries of enlistment for church occupations and seek to establish counseling and guidance programs with public schools."

**REPORT NO. 13—"DEVELOPMENT OF TOTAL  
CHRISTIAN EDUCATION PROGRAM"**

Petition No. 1502

April 29, 1968—111 members, 57 present, 57 for, 0 against,  
0 not voting.

*Calendar No. 348, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred*

*all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee voted to concur, amending Paragraph 1077 as follows: That in Paragraph 1077 all of the first sentence following the words "*shall be*" be deleted and the following inserted as a substitute: "**. . . developed by the Division of the Local Church for incorporation in the total church program which is integrated and unified through the Program Council.**"

**REPORT NO. 14—"EDITORIAL CHANGES TO PERFECT THE DISCIPLINE IN THE SECTION ON THE DIVISION OF THE LOCAL CHURCH, GENERAL BOARD OF EDUCATION"**

Petition No. 1503

April 29, 1968—111 members, 57 present, 57 for, 0 against, 0 not voting.

*Calendar No. 349, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee voted to amend as indicated in the following statement and to concur: That in Paragraph 1133.1 the first sentence be deleted and the following inserted as a substitute: "**There shall be a Division of the Local Church which shall be responsible for the development and promotion of a comprehensive and unified educational ministry for the church.**"

That in Paragraph 1133.2 the words "**seek to encourage persons**" be substituted for the word "**lead**" in line 2.

That in Paragraph 1133.3 the cross references be changed from Paragraphs 175-84 to Paragraph 160.1.

That in Paragraph 1133.4 the word "**Resources**" be inserted between the Words "**Curriculum**" and "**shall**" in line 1.

That Paragraph 1133.5 be deleted and the following be inserted as a substitute:

**"5. The division shall provide for instruction concerning the significance and work of the church and the functions of its various officers and boards, and for education for churchmanship with the cooperation of other agencies."**

That Paragraph 1133.6 be deleted and the following be inserted as a substitute:

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**"6. The division shall seek ways and means of promoting the membership and attendance of children, youth, young adults, and adults in all Christian education activities."**

That Paragraph 1134.2 be deleted and the following be inserted as a substitute:

**"2. It shall develop standards governing the work of local-church directors, ministers, and associates of Christian education and educational assistants, and concerning their certification as provided in Pars. 163.2, 1182. It is authorized to cooperate with the Christian Educators Fellowship of The United Methodist Church."**

That the first sentence in Paragraph 1134.3 be deleted and the following be inserted as a substitute:

**"3. It shall develop standards governing the work of local church directors, ministers, and associates of music and music assistants, and serve as may be possible in advancing this field of work in the church."**

That in Paragraph 1136.5, the title "*Division of Curriculum*" be deleted and a new title, "**Division of Curriculum Resources**" be substituted, and that the title "*Curriculum Committee*" be deleted and a new title, "**Program-Curriculum Committee**," be substituted.

That in Paragraph 1137.1, the title "*Division of Curriculum*" be deleted and a new title, "**Division of Curriculum Resources**" be substituted.

**REPORT NO. 15—"DIVISION OF THE LOCAL CHURCH, BOARD OF EDUCATION—EDITORIAL CHANGES TO PERFECT THE DISCIPLINE"**

Petition No. 00156

April 29, 1968—111 members, 57 present, 57 for, 0 against, 0 not voting.

*Calendar No. 350, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee voted to concur in making the following indicated changes in paragraph 1136 of the Plan of Union: That Paragraph 1136.2 be deleted and the following be inserted as a substitute:

**"It shall plan and provide education in communication processes and the use of learning resources."**



That in Paragraph 1136.3 the phrase "*and Christian Vocation*" be deleted and the phrase "**for Church Occupations**" be substituted.

That in Paragraph 1136.4 the cross reference be (Paragraph 1134.2 and 1134.3).

## REPORT NO. 16—"GENERAL BOARD OF EDUCATION COOPERATION WITH OTHER BOARDS"

Petition No. 1463

April 29, 1968—111 members, 57 present, 57 for, 0 against, 0 not voting.

*Calendar No. 351, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee voted to amend and concur in paragraphs 1143 through 1169 by making editorial revisions to perfect the *Discipline*; to authorize the establishment of a fund (or funds) for missions and Christian education in the United States and overseas; to substitute new material for paragraph 1150 regarding the Youth Service Fund; and to provide for a Program-Curriculum Committee as indicated in the following material.

That a new paragraph (temporarily designated Par. 1143-A) be inserted between Pars. 1143 and 1144 which reads as follows:

**"In the discharge of its responsibility for Christian education in The United Methodist Church, the Division of the Local Church may establish and provide for participation by church-school groups in a fund (or funds) for missions and Christian education in the United States and overseas. Plans for the allocation of, administration of, and education for this fund(s) shall be developed cooperatively by such means as the Board of Missions and the Division of the Local Church of the Board of Education shall determine."**

That in Par. 1144.2 the word "**Resources**" be inserted after the word "**Curriculum**" in line 5; and that the words "**Division of**" be inserted between the words "**the**" and "**Television**" in line 9, and that the word "*Commission*" be deleted in line 10 and the word "**Communication**" be substituted.

That in Par. 1145 the word "**Program**" be inserted between the words "**the**" and "**Curriculum**" in line 5; and that the word "**Resources**" be inserted after the word "**Curriculum**" in line 10.

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Paragraph 1147 Line 9

Provision shall be made for **ministry with United Methodist youth** to be expressed through organized groups, classes, projects, and other appropriate ways.

Paragraph 1148

1. The Division of the Local Church, with cooperation of the other agencies of The United Methodist Church which have an interest in youth work, is authorized to sponsor **on the national level the ministry with youth in the following ways:**

(a) **Initiating and supporting** special plans and projects at the national level which are of particular interest to youth.

(b) **Providing** for the free expression of the conviction of the church's youth on issues vital to them.

(c) **Cooperating with the United Methodist Council on Youth Ministry in making recommendations regarding youth ministry of the church.**

(d) **Requesting** suggestions from Annual Conference youth organizations and **making** recommendations to general board nominating committees of youth for membership on general boards.

Paragraph 1149

**The United Methodist Council on Youth Ministry** shall be responsible for unifying the ministry with youth throughout the church.

That Par. 1150 of The Plan of Union be deleted and the following be inserted as a substitute:

Par. 1150.1 **In the discharge of its responsibility for youth work in The United Methodist Church, the Division of the Local Church shall establish and provide for participation of youth in local churches and on every level of youth ministry in the Youth Service Fund. Local treasurers shall send the full amount of the Youth Service Fund offerings to the treasurer of the annual conference, by whom it shall be sent monthly to the treasurer of the General Board of Education to be directed for missions and youth work as follows: 45 percent for missions through the World and National Divisions of the Board of Missions; 25 percent for Christian education in Mission fields; 15 percent returned to the annual conferences for Youth Work therein; 15 percent for Christian education through the Division of the Local Church.**

2. **There shall be an Administrative Committee on the Youth Service Fund consisting of the associate general secretaries of the three divisions and joint commission of the**

Board of Missions, the general secretary and the directors of youth ministries of the Division of the Local Church, the executive secretary of the Interboard Committee on Missionary Education, and the staff member responsible for Youth Service Fund education. The committee shall meet at least once a year. It shall have responsibility for annual review of the plans for Youth Service Fund education and of the distribution of funds. It shall give special attention to creative developments relative to the use of the fund and to the requests of youth thereon, making provision for youth and adult workers with youth to function in advisory capacities. It shall review and recommend the annual budget to be used for Youth Service Fund education by the Youth Service Fund office, and shall nominate for election by the General Board of Education and confirmation by the Board of Missions such staff as may be necessary. The office shall be lodged in the Division of the Local Church. The staff shall hold membership within this division and likewise in the Joint Commission on Education and Cultivation of the Board of Missions. The committee shall report annually to the two boards and for information annually to the Interboard Committee on Missionary Education.

3. The policies under which the Youth Service Fund office operates shall be those agreed on by all the agencies related thereto. Youth Service Fund education shall be planned and carried out in harmony with the philosophy of missionary education expressed through the program and work of the Interboard Committee on Missionary Education and also with the philosophy of unity in the total youth program of the church. (See Pars. 1030, 1147.)

That in Par. 1151.1 the first sentence be deleted and the following be inserted as a substitute:

"There shall be an Interboard Committee on Enlistment for Church Occupations which shall give leadership in initiating, correlating, and maintaining for the church a comprehensive enlistment program, with appropriate record systems; and in developing a philosophy of Christian vocation."

That in Par. 1151.2 the word "Resources" be inserted following the word "Curriculum" in line 3; that the words "*Ministerial Education*" be deleted and the words "**the Ministry**" be substituted in line 5; that the word "**National**" be inserted between the words "the" and "Association" in line 6; and that the words "**Schools and**" be inserted between the words "of" and "Colleges" in line 6; and that the words "*and Universities*" in line 6 and 7 be deleted and the words "**of The United Methodist Church**" be inserted; that the word "**Methodist**" be inserted between the words "the" and

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“Association” in line 7; and that the word “three” be substituted for the word “four” in line 10.

That in Par. 1151.3 the words “*Ministerial Education*” be deleted and the words “the Ministry” be substituted in line 4.

That Par. 1169 be deleted and the following be inserted as a substitute, and that it be inserted as a separate subsection following the subsection “Cooperation With Other Boards” (Pars. 1142-1151):

**Curriculum for the Educational  
Program of the Church**

The educational program of the church calls for a curriculum that is graded, based on sound educational principles, and on the universal gospel of the living Christ. Such a curriculum shall be integrally related to the traditions, purposes, programs, and movements of the church. It shall include the heritage of the faith, personal and social ethics, mission through churchmanship, including worship, leadership education, stewardship, witness, service.

**Program-Curriculum Committee**

1169. 1. a) There shall be a Program-Curriculum Committee of the General Board of Education. It shall formulate the philosophy and design for a curriculum for The United Methodist Church and for elements of program related to this curriculum. In its curriculum function the committee shall develop descriptions of teaching-learning units for use by children, youth, and adults in educational settings such as the church school, outdoor experiences, family life, leadership education, and others, formal and informal. In its program function the committee shall develop underlying assumptions and recommend plans concerning grouping, grading, educational settings, leadership enterprises, and teaching-learning theory as these are related to the curriculum.

b) The committee shall be administratively responsible to the Secretarial Council. The recommendations of the committee shall be presented to the General Board of Education for action.

c) The preparation of curriculum resources based on the descriptions of teaching-learning units developed by the committee shall be the responsibility of the Division of Curriculum Resources. The committee shall receive recommendations for study materials from the Board of the Laity,

Board of Missions, and other agencies that develop teaching-learning units.

(d) Primary responsibility for implementation of program plans developed by the committee shall reside in the Division of the Local Church.

2. The Program-Curriculum Committee shall consist of thirty-five voting members selected as follows:

a) Thirteen members at large (one of whom shall be a bishop) chosen on the basis of training and experience in Christian education. The members at large shall be elected by the Board of Education on nomination of the Secretarial Council. Recommendations for members at large may be made to the Secretarial Council of the Board of Education by the general secretaries of the Boards of Evangelism, Laity, Missions and Social Concerns, and by other agencies of the church.

b) One representative each from the Boards of Missions, Evangelism, Laity, and Social Concerns. Appointments shall be made by the general secretary of each of these boards after consultation between the general secretary of each of the boards and the Secretarial Council of the Board of Education.

c) Eighteen ex-officio members as follows:

General Secretary, Division of the Local Church and five other members of his staff appointed by him.

General Secretary, Division of Higher Education.

General Secretary, Division of Curriculum Resources and five other members of his staff appointed by him.

Executive Secretary, Interboard Committee on Missionary Education.

Executive Secretary, Interboard Committee on Christian Vocations.

Publisher, The United Methodist Publishing House.

Vice-President in Charge of Publishing, The United Methodist Publishing House.

Book Editor, The United Methodist Publishing House.

3. The general secretaries of the Boards of Education, Evangelism, Laity, Missions, and Social Concerns, and other agencies, may nominate staff members and other competent persons as consulting members of the committee. These nominees are subject to election by the General Board of Education. Consulting members shall have full privilege of membership except for voting on final recommendations presented in plenary sessions.

4. The work of the Program-Curriculum Committee shall be financed by the Division of the Local Church, Division of Higher Education in amounts to be mutually agreed upon.



**REPORT NO. 17**  
**“ANNUAL CONFERENCE BOARD OF EDUCATION”**

Petition Nos. 1498, 1493.

April 29, 1968—111 members, 57 present, 57 for, 0 against, 0 not voting.

*Calendar No. 352, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee voted to amend and concur as follows in Pars. 1171.1 through Par. 1189 by making editorial revisions to perfect the *Discipline*; to change the title of the Executive Secretary to Conference Director of Education; change the title of directors of children, youth, and adult work to directors of ministry with children, youth and adults; to add the director of family ministry; and to stipulate the procedures for standards and rosters of ministers, directors, associates and assistants for Music and Education as indicated in the following material:

That in Par. 1171.1 the first sentence be deleted and the following be inserted as a substitute:

**“In each Annual Conference there shall be a Conference Board of Education, elected by the conference to foster and direct a plan of Christian education which encourages an experience of Christ and the development of well-rounded Christian character; which gives children, youth, young adults, and adults a knowledge of and experience in the Christian faith as motivation for Christian service in the church, the community, and the world; to promote the cause of higher education under Christian auspices and to aid persons in their preparation for the Christian ministry and other church occupations.”**

That in Par. 1172, numbers (2), (3), and (4) be deleted and the following be inserted as a substitute:

**(2) three representatives of the Conference Youth Fellowship, of whom one shall be its president, who shall be eighteen years of age or younger at the time of his selection; and one student chosen by the state or regional student organization operating within the conference territory; (3) the president of the Conference Young Adult Fellowship, or in the absence of a fellowship, one young adult churchman between the ages of eighteen and thirty; (4) one certified director or minister of Christian education employed in a**

local church within the conference; one director or minister of music; . . .

That in Par. 1172 (5) the word "on" in line 8 be deleted; and that the sentence beginning with the words "No salaried officer" be deleted.

That in Par. 1173 the second sentence be deleted.

That in Par. 1176.1 the phrase "the executive secretary" be deleted and the following substituted:

"The board shall elect a Conference Director of Education, after consultation with the bishop and his Cabinet, who then becomes a member of the Conference Program Council staff. (Par. 738.8) and who may serve two or more contiguous conferences. The Conference Program Council director may also serve as the director of education. The director . . ."; that all of the first sentence following the words "supervision of" in line 3 be deleted and the following be inserted as a substitute: "age level and family life responsibilities of the Conference Program Council. (See Par. 1176.4)"

That Par. 1176.2 be deleted and the following be inserted as a substitute:

"The director shall give leadership and direction to (1) the ministries with children, youth, adults and families; (2) the program of Christian education; (3) the chairmen of the work area on education; and (4) the commission on education and the superintendent of the study program in the local churches."

That in Par. 1176.4 the first sentence be deleted and the following be inserted as a substitute: "The director shall nominate for election annually by the Conference Program Council staff persons who are to be responsible for age level and family ministries." In the second sentence, delete the words "executive secretary" and substitute the word "director."

That in Par. 1177 all of the first sentence following the words "such as:" in line 4 be deleted and the following be inserted as a substitute: "coordinators and councils of age level and family ministries; the chairmen of the work areas and the commissions on education; the superintendents of the study program; the church schools; and the related agencies of Christian education including leadership training schools, Bible conferences, camps, assemblies, and institutes;" that in the second sentence, the word "United" be inserted between the words "of" and "Methodist," and the word "resources" be substituted for the word "materials."

That in Par. 1178.3 the phrase "and with other denominations and agencies" be inserted between the words "conferences" and "as" in line 6.

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That in Par. 1182.1 a comma and the word "associates" be inserted between the words "education" and "and" in line 9, and between the words "music" and "and" in line 10; that the phrase "*Possible one or more*" be deleted in line 11; that the phrase "*shall serve*" be deleted in line 12 and the following inserted as a substitute: "are serving in the Annual Conference, they shall be represented."

That in Par. 1182.2 the first sentence be deleted and the following be inserted as a substitute:

"A roster of certified directors, associates, and ministers of Christian Education and educational assistants and certified directors, associates, and ministers of music and music assistants shall be included in the annual report of the board and published in the conference journal."

That in Par. 1182.3 the words "and associates" be inserted between the words "directors" and "of" and the words "and music" be inserted between the words "education" and "may."

That Par. 1184 be deleted. (This is provided for in amendment to Par. 738.6 above.)

That in Par. 1176.3 the words "*executive secretary*" be deleted and the word "director" be substituted.

That in Par. 1176.5 the words "*executive secretary*" be deleted and the word "director" be substituted.

That in Par. 1178.2 the words "*executive secretary*" on line 3 be deleted and the word "director" be substituted; that the words "*children's work, youth work, adult work, and the general church school work*" on line 5-6 be deleted and the following be inserted as a substitute: "children's ministry, youth ministry, and adult ministry."

That in Par. 1181.2 the words "*executive secretary*" in line 4 be deleted and the words "conference director of education" be substituted.

That in Par. 1181.4 c), the words "*Campus Christian Movements*" in line 2 be deleted and the words "campus Christian movements" be inserted as a substitute.

That in Par. 1181.4 e) (5) be deleted and the following be inserted as a substitute:

"(5) cooperate in interpretation of the intercollegiate campus Christian movement."

That in Par. 1185 the words "*executive secretary, the conference director of general church-school work*" be deleted and the words "conference director of education" be substituted.

That in Par. 1186 the words "Committee on" be inserted after the word "Conference" in line 1, and that the word

"*Commission*" in line 2 be deleted and the word "Communi-cation" be substituted; that a comma be placed at the end of the paragraph and the following added: "and other learning resources."

That in Par. 1189 the first sentence be deleted and the following be inserted as a substitute: "In each Annual Conference there shall be a conference council on youth ministry, composed of both youth and adults;" that the words "*executive secretary*" in the last sentence be deleted and the words "conference director of education" be substituted, and that the word "*work*" be deleted and the word "ministry" be substituted.

That in Par. 1172, numbers (2) (3), and (4) be deleted and the following be inserted as a substitute:

(2) three youth, one of whom shall be the president of the conference council on Youth Ministry, and two others elected biennially by the conference youth organization and who shall be eighteen years of age or younger at the time of their selection; and one student chosen by the state or regional student organization operating within the conference territory; (3) the president of the Conference Young Adult Fellowship, or in the absence of a fellowship, one young adult churchman between the ages of eighteen and thirty; (4) one certified director or minister of Christian education employed in a local church within the conference; one director or minister of music; . . .

That in Par. 1176.1 the phrase "*the executive secretary*" be deleted and the following substituted:

"The board may elect a Conference Director of Education, after consultation with the bishop and his Cabinet, who then becomes a member of the Conference Council staff, (Par. 738.8) and who may serve two or more contiguous conferences. The Conference Council director or another staff person may also serve as the director of education. The director . . ."; that all of the first sentence following the words "*supervision of*" in line 3 be deleted and the following be inserted as a substitute: age level and family life responsibilities of the Conference Program Council. (See Par. 1176.4)"

## REPORT NO. 18—"DISTRICT ORGANIZATION FOR CHRISTIAN EDUCATION—EDITORIAL CHANGES TO PERFECT THE DISCIPLINE"

Petition No. 001500

April 29, 1968—111 members, 57 present, 57 for, 0 against, 0 not voting.

*Committee No. 3—Education*

*Calendar No. 353, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee recommends to amend as indicated, and to concur;

That Paragraph 1190 be renumbered 1190.1; that the words "of adult work, of youth work, of children's work, and of general church-school work" be deleted and the following substituted: "of adult ministry, of youth ministry, and of children's ministry"; that a comma replace the period at the end of the first sentence, and the following be inserted: "and shall be members of any district organization set up for the purpose of coordinating program"; that the words "executive secretary" in line 5 be deleted and the word "director" be substituted; that the words "executive secretary" be deleted in line 8 and the word "director" be substituted; that the last sentence be deleted and the following added: "These directors may be coordinated with the age-level and family life directors in the local church."

That Paragraph 1190.2 be inserted as follows:

"The staff should consult with local churches, assisting them to design a program of Christian education, develop leadership, interpret resources, and evaluate local church activities."

**REPORT NO. 19****"RECOGNIZE UNIVERSITY CHRISTIAN MOVEMENT"**

Petition Nos. 2397-2400, 2382-97, 2378-81, 1531-36.

April 29, 1968—111 members, 75 present, 75 for, 0 against, 0 not voting.

*Calendar No. 354, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee voted to amend and concur with Paragraph 1109.1 "The intercollegiate Christian movement represents an ecumenical approach to the Campus Ministry. The United Methodist Church recognizes this movement as represented nationally in The University Christian Movement and internationally in The World Christian Federation."



**REPORT NO. 20—"DUTIES OF CONFERENCE  
COMMITTEE ON CHRISTIAN EDUCATION"**

Petition Nos. 1509, 1511.

April 29, 1968—111 members, 75 present, 75 for, 0 against,  
0 not voting.

*Calendar No. 355, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee voted concurrence.

This adds to Paragraph 1181.4 e, page 239, Blue Book, the following words: "It shall be the task of this committee to work with the Commission on Education of the Local Church to assist that Commission in defining its duties and discharging its responsibilities."

**REPORT NO. 21—"DIVISION OF HIGHER EDUCATION"**

Petition No. 1507

April 29, 1968—111 members, 75 present, 74 for, 0 against,  
1 not voting.

*Calendar No. 356, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee voted concurrence to amend Paragraph 111.1 "and promote Ministry Sunday" be inserted between the word "Church" and "and" in line 2.

**REPORT NO. 22—"NOMINATING STUDENTS ON  
BOARD OF EDUCATION"**

Petition Nos. 2421-23, 1521-25.

April 29, 1968—111 members, 75 present, 74 for, 0 against,  
1 not voting.

*Calendar No. 357, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

*Committee No. 3—Education*

The committee voted to amend and concur with Paragraph 1079.3.

**REPORT NO. 23—"OBSERVE MINISTRY SUNDAY"**

Petition No. 0709

April 29, 1968—111 members, 57 present, 30 for, 26 against, 1 not voting.

*Calendar No. 358, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee voted to amend and concur. Statement to read as follows:

"Be it resolved, that The United Methodist Church observe Ministry Sunday in local churches on the third Sunday in September or some other appropriate Sunday designated by the annual conference or the official board for the purpose of focusing upon the ordained clergy and all other church-related occupations and work, its nurture and education, and its institutions engaged in preparing for professional leadership in the church."

**REPORT NO. 24—"DIVISION OF HIGHER EDUCATION—EDITORIAL CHANGES COVERING 'THE DEPARTMENT OF THE MINISTRY'"**

Petition No. 1504

April 29, 1968—111 members, 75 present, 75 for, 0 against, 0 not voting.

*Calendar No. 359, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee recommends concurrence.

**REPORT NO. 25—"DELETION OF REQUIREMENT OF LOCAL PREACHER LICENSE FOR ADMISSION TO SEMINARY"**

Petition No. 2481

April 29, 1968—111 members, 75 present, 75 for, 0 against, 0 not voting.

*Calendar No. 360, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page .*

The committee concurs with the recommendation of the Committee on Ministry that Paragraph 1122.1 b in the Blue Book be deleted.

#### REPORT NO. 26

##### "REVIEW SITUATION AT DREW UNIVERSITY"

Petition Nos. 1481, 1490, 2473, 2475.

May 1, 1968—111 members, 56 present, 56 for, 0 against, 0 not voting.

*Calendar No. 462, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

#### REPORT NO. 27—"CONCURRENCE WITH BOARD OF EVANGELISM REPORT"

Petition No.: Referred to Board of Education.

May 1, 1968—111 members, 58 present, 58 for, 0 against, 0 not voting.

*Calendar No. 463, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee voted to concur with Report 27 of the Committee on Membership and Evangelism, page 328 of the Daily Christian Advocate, dealing with the Committee on Confirmation Resources.

#### REPORT NO. 28

##### "QUADRENNIAL VISITATION OF SEMINARIES"

Petition Nos. 1482, 2472.

May 1, 1968—111 members, 58 present, 55 for, 0 against, 3 not voting.

*Calendar No. 464, adopted May 3, 1968, Journal page 850.*

Nonconcurrence, with reference to previous action taken.

**REPORT NO. 29**  
**“ACADEMIC DEGREES FOR MINISTERS”**

Petition No. 0664

May 1, 1968—111 members, 58 present, 57 for, 1 against,  
0 not voting.

*Calendar No. 465, adopted May 3, 1968, Journal page 850.*  
The committee voted nonconcurrence.

**REPORT NO. 30**  
**“COMMITTEE MINISTERS AND SEMINARIES”**

Petition No. 1479

May 1, 1968—111 members, 58 present, 58 for, 0 against,  
0 not voting.

*Calendar No. 466, adopted May 3, 1968, Journal page 850.*  
The committee recommends nonconcurrence.

**REPORT NO. 31—“MOTIVATE YOUTH”**

Petition No. 1496

May 1, 1968—111 members, 58 present, 56 for, 0 against,  
2 not voting.

*Calendar No. 467, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrence with this petition and its request for publication of certain materials in the appendix of the Discipline.

**REPORT NO. 32—“PLAN OF UNION”**

Petition No. 2481

May 1, 1968—111 members, 58 present, 57 for, 0 against,  
1 not voting.

*Calendar No. 468, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

Concur as already amended by other education reports and with these additional changes: Amendments to the Blue Book: Paragraph 1079.2 (Page 213).

Move to replace the *period* at the end of the first sentence with a **comma** and add the following: "**provided three members at large shall be young adult churchmen (eighteen to thirty years of age).**"

Par. 1177:

Move to revise the present Par. 1177 by renumbering as 1177.1 and adding 1177.2 as follows:

1177.2 The board shall see that the first Sunday of Christian Education Week, or some other day designated by the annual conference, is observed in each local church as Christian Education Sunday for the purpose of emphasizing the importance of Christian education, and for receiving an offering for the program of its local church division (see Paragraph 160.1).

(Note: Cross Reference to Paragraph 160.1, see page 471, DCA, Calendar No. 334).

### REPORT NO. 33—"EPISCOPAL ADDRESS"

Petition No. 3024

May 1, 1968—111 members, 58 present, 57 for, 0 against, 1 not voting.

*Calendar No. 469, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

Approve and commend the address for its concern for the importance of Christian Education.

### REPORT NO. 34—"QUADRENNIAL REPORTS"

Petition No. 3007

May 1, 1968—111 members, 58 present, 57 for, 0 against, 1 not voting.

*Calendar No. 470, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee voted to receive the reports found on pages 155-300, 636-638 with appreciation and commendation.



**REPORT NO. 35—"LAY WORKER IN THE UNITED METHODIST CHURCH"**

Petition No. 2582

May 1, 1968—111 members, 57 present, 50 for, 4 against, 3 not voting.

*Calendar No. 471, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee voted to amend and concur with the report of the Sunday Committee on the Lay Worker, as indicated in the following material:

. . . That a renumbered Chapter Three be included in the *Discipline* (Part IV Plan of Union) entitled *The Lay Worker*, renumbering the subsequent Chapters, and that the Paragraphs in the new Chapter Three be developed in the "400" series as follows:

¶ 401. A Lay Worker in the church is a person other than clergy whose decision to make a career of work (either full-time or term) in the employed status in the church or church related agencies is accompanied by the meeting of standards of excellence in the chosen field of service, and who has been consecrated by a bishop.

¶ 402. A Lay Worker shall be eligible for consecration by vote of the annual conference on recommendation of its Committee on Lay Workers (¶ 567) after meeting the following conditions:

1. He must have been affirmed by the charge conference as a member in good standing (¶ 572.7).

2. He must have met the standards for Lay Workers (¶ 567.3c).

3. He must present a satisfactory certificate of good health, on the prescribed form, from a physician approved by the committee. The conference may require psychological tests to provide additional information on the candidate's fitness.

4. He must have been certified by the Conference agency related to his career (place here proper ¶ references to agencies responsible for Standard Setting).

¶ 403. Consecration of the Lay Worker may be at the annual conference as a part of a single service with the ordination of ministers, with an order for each. If desired

the Bishop may arrange for the consecration at another time or place.

¶ 404. A Lay Worker shall be commissioned, i.e. entrusted with work in a particular task in which a consecrated Lay Worker is to serve. The service of commissioning and any subsequent related act of installation or covenantal relationship with the employing church or church-related body shall be arranged in consultation with the certifying agency.

¶ 405. The Lay Worker shall be seated in the annual conference session and be given the privileges of the floor without vote.

¶ 406. The Lay Worker will hold a charge conference relationship.

¶ 407.1. The employing agency shall include the Lay Worker in the retirement plan of the Lay Employee Pension fund (¶—For proper cross reference) or other such appropriate plan as provided by the Board of Pensions or other boards or agencies of The United Methodist Church.

2. The employing agency in which a Lay Worker is serving shall provide guidance in lay employees' benefits in addition to the pension fund. It shall be the aim of the agency to insure for Lay Workers rights and conditions at least no less than those representative of enlightened and Christian policies now commonly practiced by secular institutions.

¶ 408.1. The Lay Worker may transfer his relationship from one annual conference to another on recommendation of the Committees on the Lay Workers and the approval of the annual conferences involved.

2. The Lay Worker's Relationship in the annual conference may be terminated by the annual conference, on recommendation of the Committee on Lay Workers, or for such reasons as the annual conference may determine.

. . . That the present ¶ 567 be renumbered ¶ 568, and the following paragraphs renumbered in sequence, and that a new ¶ 567 be inserted to read:

¶ 567.1 In each annual conference there shall be a Committee on the Lay Worker composed of no fewer than six, nor more than fifteen members, of whom two-thirds shall be laity. It shall include one representative from the Board of Ministry. The Committee shall be nominated by the Bishop and elected by the annual conference on a quadrennial basis, with due consideration to the boards and agencies related to the occupations for which the church has established standards.

2. The Committee shall organize by electing from its membership a chairman and such other officers as may be necessary.

*Committee No. 3—Education*

3. It shall be the duty of this committee:

a) To receive the list of persons certified for Lay Careers by the agencies.

b) To review qualifications of these persons as Lay Workers.

c) To examine candidates in terms of personal, church and professional standards for the Lay Worker in The United Methodist Church. Personal standards include: commitment to Christian standards, integrity, concern for persons, willingness to work with persons of various social, religious and ethnic backgrounds, openness to new thinking, sensitivity to change. Church standards include: membership in a local congregation, a functional knowledge of the datum of the Christian faith, a willingness to see professional improvement, an enabling approach to leadership with persons in groups. Professional standards include: competency norms for performance in lay careers developed from standards established by the particular professions concerned.

d) To recommend candidates to the annual conference for consecration as Lay Workers.

e) To process and report to the annual conference for action on matters of transfer and termination of the Lay Worker relationship.

f) The committee will serve to keep the annual conference advised concerning the Lay Worker, the careers included in this relationship for which the church has established standards, and of ways in which the annual conference may be supportive of the work of persons who serve as Lay Workers.

. . . That in ¶ 572 the present sub-Paragraph "7" be re-numbered "8" with following sub-Paragraphs renumbered in sequence and that the new sub-Paragraph "7" read as follows:

¶ 572.7. It shall affirm the good standing in the congregation of the persons seeking the Lay Worker relationship in the annual conference and transmit this information to the Conference Committee on the Lay Worker.

**REPORT NO. 36—"POWERS OF INVESTIGATION BY THE UNIVERSITY SENATE"**

Petition Nos. 1483, 2370-71, 2474.

May 1, 1968—111 members, 58 present, 51 for, 0 against, 7 not voting.

*Calendar No. 479, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee voted to amend and concur, as follows:

The Senate as the accrediting agent for all educational institutions of the church may investigate, on its own initiative, or at the written request of any general board of the church or conference board of education or institutional board of trustees or faculty or student government of such educational institutions, the educational work of an institution related to said board, faculty, or student government and shall report to the body making the request and to the institution concerned its recommendations as to what specific changes or improvements should be made.

### REPORT NO. 37—"RESOLUTION REGARDING THE CHURCH AND THE FAMILY"

Petition No. 2372

May 1, 1968—111 members, 57 present, 55 for, 0 against, 2 not voting.

*Calendar No. 480, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred to the church for study. Journal page 868.*

#### "THE CHURCH AND THE FAMILY"

##### 1. The Family and Society

In the Christian view the family is the basic unit of society, originating in the divine order of creation and instituted by God to fulfill His purposes for meeting the needs of persons and of society.

The Church is concerned that each member of the family shall grow toward Christian maturity and that all families realize their full potential as instruments of God's redemptive activity in the world. Many forces help to shape the individual's life, but the kind of family life he experiences is one of the most significant influences on his total development.

All families are profoundly affected, for good or ill, by the society in which they live. Such revolutionary forces as the struggle for peace and social justice, economic development, urbanization, automation, scientific advances, changing moral values and practices—all have a far-reaching impact

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on families. On the other hand, families make profound impact on society. Christian families work toward the transformation of society in the direction of the kingdom of God.

## 2. The Christian Family

A family is usually described as two or more persons immediately related by marriage, birth, or adoption. In our society families may be of many forms, such as one-parent families or childless couples. Six essential characteristics, taken together, distinguish a Christian family.

(1) In a Christian family, members respond in faith and love to God as revealed in Jesus Christ. They face the everyday experiences, as well as the great joys and tragedies of life, within the context of their faith in God. A Christian family endeavors to bring every member into a living relationship to God and a total commitment to Jesus Christ.

(2) In a Christian family, marriage is seen as a covenant relationship, parenthood as a Christian vocation, and all human relationships as sacred. Thus, family members function faithfully in marriage, parenthood, and family responsibilities, according to their understanding of God's will for them.

(3) Not only may members of a Christian family live in a common household and share a family name, but they are also bound together as Christians and are an integral part of the church. The nature and mission of the Christian community come to expression in and through the family as well as in the congregation.

(4) A Christian family member endeavors to live in the spirit of Christ in every relationship—with himself, with other persons, with the world, with history and with God. Especially in the relationships of husband and wife, mother and father, son and daughter, brother and sister, he strives to grow in expressing God's unconditional love—sacrificing, forgiving, sustaining.

(5) A Christian family, while performing certain functions within society, is at the same time an expression of the kingdom of God. With a sense of discipleship, members of a Christian family work with God to accomplish his purposes in the world.

(6) A Christian family creates, sustains, and transmits a culture of Christian traditions and values. This culture finds expression in a variety of ritual practices, religious symbols, and a life style reflecting the spirit of Christ in the day-to-day experiences of life.



### 3. Marriage and Parenthood

Marriage is a form of human relationship, ordained by God in creation, and the foundation of the family. The quality of family life is largely determined by the quality of the marriage out of which it grows.

*A Covenant Relationship.* Marriage is a covenant relationship in which a man and a woman, under God, commit themselves to each other in love and fidelity for life. This means that responsible Christians do not enter marriage with just any person to whom they may be attracted. Rather, they seek that person with whom they believe they can fulfill God's will.

Couples anticipating marriage should consider carefully every aspect of their future relationship—physical, emotional, social, economic, as well as spiritual—making adequate preparation through reading and counseling with competent persons with reference to ministers and physicians.

The married couple, to the best of their abilities, will contribute to mutual growth and the enrichment of their relationship so that the marriage continues to bring joy to their lives and the lives of any children they may have. When difficulties arise, they will make every effort to resolve them in understanding and love. But when necessary, they will seek competent help from appropriate qualified sources. They continue in marriage, not primarily because of the pressures of society or the personal satisfactions, but because each accepts marriage as a sacred covenant relationship under God.

*Marriage and Sex.* God created men and women as sexual creatures—"male and female he created them" (Genesis 1:27). In the Genesis account of the creation (2:18), "The Lord God said, 'It is not good that man should be alone.'" God instituted marriage as a means of overcoming this aloneness, this incompleteness of individuality, and of meeting the need of man and woman for each other, including the sexual union. Sexual intercourse is one of God's good gifts to be used within marriage to fulfill his several purposes, including procreation, the satisfaction of needs of both husband and wife, and strengthening and deepening the sense of fellowship between husband and wife as whole persons.

*Responsible Family Planning.* In the Christian view, it is within marriage that children should be conceived, brought into the world as a precious gift in trust from God, and nurtured to full personhood. Responsible Christian couples may choose parenthood, determining the number and spacing of their children, or for valid reasons, they may decide

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not to have children. Couples should use those methods of family planning that are medically and aesthetically best suited to their needs. Some couples who cannot have children of their own may decide on adoption, working through the most reliable placement agencies. We believe that responsible family planning, practiced in Christian conscience, fulfills the will of God. The present population problems call for a continuing responsible attitude toward family planning.

*Unwed Parents.* The church assumes responsibility for assisting unwed parents to consider their responsibility for each other and for the child they have conceived, and for assisting the unwed mother, when marriage is not possible or wise, to evaluate the merits of providing a Christian home for the child or offering it for adoption. The church will surround the parents with Christian love as they live with their decision.

*Divorce.* Divorce should never be taken lightly; it is such a serious matter that it should be considered only after every possible resolution has been explored. We recognize that divorce is not the answer to problems that cause it, but is symptomatic of deeper difficulties.

The church stands ready to help persons considering divorce to face the difficulties involved, and, if possible to overcome them. The church will surround with love and fellowship those persons experiencing broken marriage, and through pastoral care and counseling, help them utilize the resources of the Christian faith to make satisfactory adjustments to a new life.

Remarriage after divorce should be considered only after sufficient time has passed for a person to overcome the hurt, resolve the difficulties of the past, and become prepared to enter a new marriage as a covenant relationship.

*Mixed Marriages.* Marriage, ideally, is a matter of responsible decision between two human beings who decide to share their lives, found a family, and probably enter into parenthood. The church, recognizing the value of each individual as a child of God, supports and blesses any marriage entered into with thoughtful consideration of the vows of marriage and the commitment which these vows entail. Moreover the church commits itself to fulfillment of its role as a supportive community that encompasses all families in its love and concern.

Marriage inevitably reflects differences in backgrounds of the partners. But in our present-day pluralistic and ecumenical world, marriage is entered into increasingly by

persons with different religious, racial, and ethnic backgrounds. Such differences may enrich family life, or they may lead to conflict, indifference, or even failure.

It is important that those contemplating a mixed marriage explore both the cohesive and the divisive potentialities of their differences, examine their motivations, and realistically assess the durability of the marriage and the probable effect of social pressures on them and their children. Special consideration should be given to the tradition in which their children are to be reared. Pastors and other trusted persons can assist them in exploring the many facets of their lives that will be affected by a mixed marriage.

*Parents and Children.* The nurture of children amidst the complexities of a changing and secular society calls for a high quality of Christian living within the home. Pressures outside the family—the school, neighborhood, peer group, and world—make their imprint on the developing value systems and religious experiences of children at an early age. The variety of interests demanding their attention tend to confuse them as does the conflict they observe between what they are told is right and what they see happening in the world around them.

Parents have a unique and God-given privilege and responsibility for surrounding their children during this formative period of their lives with a quality of love that gives them a sense of worth as children of God. Parents may do this in many ways—by expressing their love in ways that the children understand, by trusting and guiding them in the problems of everyday life, by enabling them to express deep emotion—both love and anger—by allowing them to try things for themselves, by accepting their failures as well as their successes, recognizing both as essential to growth.

In a society increasingly confronted on the one hand with war, poverty, hunger, and vice and on the other with affluence, increased leisure, prolonged education, and pressures toward self-gratification, it is incumbent upon parents to help their children grow into a strong faith upon which to base decisions.

To do this, parents themselves need to grow in faith and wisdom, communicating to their children their reverence for God and their commitment to his way of life as revealed in Jesus Christ. Both parents and children need to remain open to their mutually changing world, utilizing the expanding knowledge in education, psychology, sociology, medicine, and other fields.

To help children grow into their full potential as Christian men and women, parents should strive to keep open the channels of communication within the family. They will

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do their best to be accepting listeners, as well as models who guide and reinforce in the lives of their children the Christian truths which they themselves believe.

Especially during adolescence, as the child struggles to find his own identity, parents are confronted with one of their greatest challenges—to love and let go—seeing the growth process as a part of God's plan for development of his children into Christian adults capable of making responsible decisions for living in the modern world.

Parents and the church can help children and youth accept and honor their God-given sexuality and use their masculinity or femininity in a manner that contributes to their own fulfillment and to the good of society. The development of healthy attitudes toward total sexuality, teaching the facts of human relationships as well as reproduction, is a shared concern of parents and the church. Since this is a difficult area for many parents and children, there is a continuing need for guidance and resource material prepared by the church.

Respect and concern for persons emerge when family members care deeply for one another and extend this caring to the wider community of man. The many acts of Christian love and justice performed within the home are foundations for wider social concerns. When parents practice Christian outreach in all areas of their lives and base their social and political action on their faith, children may learn from them some important meanings of the Christian gospel.

*One-Parent Families.* There is an increasing number of families today in which one parent carries the responsibility for rearing the children. Whether this is the result of divorce, death, desertion, or temporary absence of one parent because of illness, imprisonment, business, or military service, the parent alone may find the role a very difficult and lonely one.

The remaining parent and children are still a *family* and deserve to be so regarded by the church. Parents who are alone need the church in providing an emotionally healthy environment, including father or mother models for their children. They need support and association with two-parent families if their children are to grow up in the Christian understanding of marriage and family life at its best. The church is also concerned for the estranged parent to help him realize a full life of his own and find creative ways of relating to his children.

Local churches, districts, and conferences (sometimes in co-operation with churches of other faiths and community

agencies) are encouraged to develop programs that involve these parents and their children in both the ongoing activities and fellowship of the church as well as in special need-oriented groups.

#### 4. The Church and the Family

The church is seen as a company of persons who have responded to God's call in Christ, and who are bound together with God and with one another in a relationship of love and fellowship. The congregation and the family are united in a common concern, the fulfillment of God's will for persons and society. The congregation is responsible for enabling families to be the church in the world.

Families worshipping together in the home and at church can discover the meaning of the Christian faith within a supportive Christian fellowship. Local churches need to recognize their responsibility for providing inspiration and guidance for worship in the home.

The local church, drawing on its own resources and those of the community, should provide educational opportunities in child development, family relationships, sex education, criteria for choice of occupation, preparation for marriage, guidance for young married couples, teaching religion in the home, and family responsibility in the community and world.

The local congregation, utilizing skills of the pastor and other competent persons, is responsible for providing pastoral care during the life cycle events of families, and for counseling in times of crisis and special need.

Local churches are urged to provide creative ministries to all families of different types and with special needs, such as economically and culturally deprived families, unwed parents, families with handicapped members, families with alienated youth and young adults, and families with older adults.

#### 5. Legislation

We realize that legislation cannot assure Christian family living, but we believe that certain statutory measures can be helpful in raising the level of family living in our society.

(a). We favor a waiting period of several days, following application, before a marriage license is issued, thus allowing time for the couple concerned to utilize appropriate resources for counseling and to review seriously the wisdom of their intent.

(b). We recommend laws requiring a thorough premarital medical examination for both persons and encourage its implementation through appropriate legislation.



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(c). Recognizing that there are certain circumstances under which abortion may be justified from a Christian standpoint, we recommend a study of existing abortion laws.

(d). We recognize a continuing need for family courts and urge further development of this means of assistance to families under stress. We urge close co-operation between churches and family courts.

(e). We favor a minimum interval of six months between the application for and the granting of a divorce. We also favor the strengthening of conciliation services.

(f). We urge legislation providing immediate protection of a child subsequent to instances of mistreatment and provision for treatment of the parents.

(g). We support continued efforts to develop legislation to provide for adequate housing and economic security for the economically deprived family.

**REPORT NO. 38—"SELF STUDY"**

April 29, 1968—111 members, 75 present, 75 for, 0 against, 0 not voting.

*Calendar No. 481, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee voted to receive with appreciation the report of its Self Study from the General Board of Education and refer the appropriate sections for legislative action to the General Conference, and the remainder to the Board of Education.

**REPORT NO. 39**

**"STUDY OF COLLEGES FOR NEGROES"**

Petition Nos. 808, 2579, 2476.

April 29, 1968—111 members, 57 present, 57 for, 0 against, 0 not voting.

*Calendar No. 482, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

We commend the Division of Higher Education for establishing a committee to study the quality of education, financial support, and future of our colleges historically related to education for Negroes.

We urge the expansion of that committee as presently constituted and request that the committee report its findings and recommendations to the General Conference of 1972 through the Board of Education.

#### **REPORT NO. 40**

##### **"DIVISION OF MINISTERIAL EDUCATION"**

Petition No. 1474

April 29, 1968—111 members, 75 present, 74 for, 0 against, 1 not voting.

*Calendar No. 483, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrence since these matters are dealt with elsewhere.

#### **REPORT NO. 41**

##### **"CHANGE SEMINARY DEGREES AND CURRICULUM"**

Petition No. 1489

April 23, 1968—111 members, 82 present, 81 for, 1 against, 0 not voting.

*Calendar No. 484, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrence.

#### **REPORT NO. 42—"TERMINATE 'MOTIVE' "**

Petition Nos. 1495, 1486.

April 23, 1968—111 members, 82 present, 81 for, 1 against, 0 not voting.

*Calendar No. 485, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrence.

#### **REPORT NO. 43**

##### **"DUTIES AND PRIVILEGES OF CONFERENCE COMMITTEE ON CHRISTIAN HIGHER EDUCATION"**

Petition No. 1510

April 23, 1968—111 members, 82 present, 81 for, 1 against, 0 not voting.

*Calendar No. 486, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrence since the matter is dealt with elsewhere.

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**REPORT NO. 44**

**“EDUCATIONAL INSTITUTIONS REFRAIN FROM  
DISCRIMINATION”**

Petition Nos. 2373, 2478.

April 23, 1968—111 members, 82 present, 81 for, 1 against,  
0 not voting.

*Calendar No. 487, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrence since this is  
dealt with elsewhere.

**REPORT NO. 45—“ELIMINATE DESIGNATION OF  
RACE RELATIONS SUNDAY”**

Petition Nos. 1476-77

April 23, 1968—111 members, 82 present, 81 for, 1 against,  
0 not voting.

*Calendar No. 488, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrence.

**REPORT NO. 46—“RACE RELATIONS SUNDAY AND  
RELATED MATTERS”**

Petition No. 1480

April 29, 1968—111 members, 75 present, 71 for, 2 against,  
2 not voting.

*Calendar No. 489, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrence.

**REPORT NO. 47—“RELATE DEACONESS BOARD TO  
COMMITTEE ON CHRISTIAN VOCATIONS”**

Petition No. 1491

May 1, 1968—111 members, 57 present, 57 for, 0 against,  
0 not voting.

*Calendar No. 490, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrence.

**REPORT NO. 48**

**“ELECTION OF EXECUTIVE SECRETARY OF  
ANNUAL CONFERENCE BOARD OF EDUCATION”**

Petition Nos. 1465-66

May 1, 1968—111 members, 57 present, 57 for, 0 against,  
0 not voting.

*Calendar No. 491, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrence.

**REPORT NO. 49**

**“INTERBOARD COMMITTEE ON CAMPUS MINISTRY”**

Petition Nos. 1527-30, 2430-46.

April 29, 1968—111 members, 75 present, 75 for, 0 against,  
0 not voting.

*Calendar No. 492, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrence on the grounds that adequate administrative procedures already exist.

**REPORT NO. 50**

**“RETAIN DISCIPLINARY REQUIREMENTS OF THE  
METHODIST STUDENT MOVEMENT”**

Petition No. 1540

April 29, 1968—111 members, 75 present, 75 for, 0 against,  
0 not voting.

*Calendar No. 493, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrence.

**REPORT NO. 51**

**“BROADEN LIST OF RECOGNIZED SEMINARIES”**

Petition Nos. 1478, 2376.

April 23, 1968—111 members, 82 present, 81 for, 1 against,  
0 not voting.

*Calendar No. 494, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrence.

**REPORT NO. 52**

**“CONTENT OF CHURCH SCHOOL PUBLICATIONS”**

Petition Nos. 1471-73, 2471, 2477, 3003.

April 23, 1968—111 members, 88 present, 86 for, 1 against,  
1 not voting.

*Calendar No. 495, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrence.

**REPORT NO. 53**

**“EMPHASIZE BIBLE IN CHRISTIAN EDUCATION”**

Petition No. 1468

April 23, 1968—111 members, 88 present, 86 for, 1 against,  
1 not voting.

*Calendar No. 496, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrence.

**REPORT NO. 54**

**“ACTION ON SUNDAY SCHOOL ATTENDANCE”**

Petition No. 1475

April 28, 1968—111 members, 81 present, 81 for, 0 against,  
0 not voting.

*Calendar No. 497, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrency.

**REPORT NO. 55**

**“TELEVISION EVALUATION PROJECT”**

Petition No. 1487

April 23, 1968—111 members, 77 present, 75 for, 0 against,  
2 not voting.

*Calendar No. 498, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrency.

**REPORT NO. 56**

**“DUTIES OF COMMISSION ON EDUCATION  
(LOCAL CHURCH)”**

Petition No. 1280

April 28, 1968—111 members, 58 present, 58 for, 0 against,  
0 not voting.

*Calendar No. 499, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrency.

**REPORT NO. 57**

**“COMPOSITION OF COMMISSION ON EDUCATION”**

Petition No. 1332

April 28, 1968—111 members, 58 present, 58 for, 0 against,  
0 not voting.

*Calendar No. 500, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrency.

**REPORT NO. 58**

**“ADULT SCOUTING AWARD”**

Petition No. 1484

April 29, 1968—111 members, 58 present, 56 for, 0 against,  
2 not voting.

*Calendar No. 501, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrency.



**REPORT NO. 59**

**"DIVISION OF CHRISTIAN HOME AND FAMILY"**

Petition No. 1505

April 28, 1968—111 members, 58 present, 56 for, 2 against,  
0 not voting.

*Calendar No. 502, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrency.

**REPORT NO. 60**

**"COMPOSITION OF CURRICULUM COMMITTEE"**

Petition No. 1467

April 28, 1968—111 members, 58 present, 57 for, 0 against,  
1 not voting.

*Calendar No. 503, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrency.

**REPORT NO. 61**

**"PURCHASE OF CHURCH SCHOOL LITERATURE"**

Petition No. 1372

April 28, 1968—111 members, 60 present, 57 for, 1 against,  
2 not voting.

*Calendar No. 504, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrency on the basis  
that these matters are adequately dealt with in other legis-  
lation.

## COMMITTEE NO. 4

### LAY ACTIVITIES AND TEMPORAL ECONOMY

Lawton W. Shroyer, Chairman—Roy J. Grogan, Secretary  
(Committee duties and personnel are listed on page 159.)

#### REPORT NO. 1

##### “SUPPORT OF CREDIT UNIONS”

Petition Nos. 746-49, 2567

April 24, 1968—135 members, 101 present, 99 for, 1 against,  
1 not voting.

*Calendar No. 94, adopted May 2, 1968, Journal page 768.*

The Committee recommends that the General Conference (1) commend the service of conference and institutional credit unions to our pastors and lay workers.

(2) Commend the organization of the Association of United Methodist Credit Unions for its purpose and efforts in organizing new credit unions and strengthening those already in existence.

#### REPORT NO. 2

##### “FISCAL POLICY”

Petition No. 2600

April 25, 1968—135 members, 104 present, 104 for, 0  
against, 0 not voting.

*Calendar No. 95, adopted April 29, 1968, Journal page 598, the General Conference considered committee report regarding Resolution No. 1 of the Letter of Transmittal (“White Book”), and adopted the following substitute:*

That we establish a fiscal year for The United Methodist Church and the annual conferences thereof on the basis of a calendar year beginning January 1, 1969, and that the annual conferences be requested to work out their fiscal years on a percentage basis between now and that date.

The committee recommends adoption of Resolution No. 1, page 156 of the Letters of Transmittal and Report (White Book), noting in Paragraph 4 that “disperse” should be spelled “disburse.”

#### REPORT NO. 3—“EUB COUNCIL OF ADMINISTRATION”

Petition No. 2600

April 25, 1968—135 members, 106 present, 106 for, 0  
against, 0 not voting.

*Calendar No. 96, adopted May 2, 1968, Journal page 766.*

The committee recommends adoption of Resolution No. 2, page 157 of the Letters of Transmittal and Report (White Book).

**REPORT NO. 4—"ASSIGNMENT TO ADMINISTRATIVE POSTS AND EXECUTIVE COMMITTEES"**

Petition No. 2600

April 25, 1968—135 members, 106 present, 106 for, 0 against, 0 not voting.

*Calendar No. 97, adopted May 2, 1968, Journal page 767.*

The committee recommends adoption of Resolution No. 3, page 158 of the Letter of Transmittal and Report (White Book).

**REPORT NO. 5—"CHURCH FOUNDING DATE"**

Petition No. 2600

April 25, 1968—135 members, 106 present, 106 for, 0 against, 0 not voting.

*Calendar No. 98, adopted May 2, 1968, Journal page 767.*

The committee recommends adoption of Resolution No. 5, page 160 of the Letter of Transmittal and Report (White Book).

**REPORT NO. 6—"INTERIM COUNCIL ON WORLD SERVICE AND FINANCE"**

Petition No. 2600

April 25, 1968—135 members, 106 present, 106 for, 0 against, 0 not voting.

*Calendar No. 99, adopted May 2, 1968, Journal page 767.*

The committee recommends adoption of Resolution No. 6, Letter of Transmittal and Report (White Book).

**REPORT NO. 7—"COMMISSION ON CHAPLAINS AND CAMP ACTIVITIES"**

Petition No. 784

April 24, 1968—135 members, 109 present, 106 for, 0 against, 3 not voting.

*Calendar No. 110, adopted May 2, 1968, Journal page 768.*

The Committee votes concurrence and recommends that Revision 25—White Book, page 138, Paragraph 1455, be amended and the following be substituted therefor:

**COUNCIL ON CHAPLAINCY AND  
RELATED MINISTRIES**

1455.1. There shall be a Commission on Chaplains, Camp Activities and Related Ministries which shall represent The United Methodist Church:

a) In the recruitment, endorsement and general oversight of all United Methodist ministers serving as chaplains in the Armed Forces and federal agencies, in industry, in state and local, public and private institutions; **and Directors of Christian Education at military bases.** Chaplains serving in the similar institutions of The United Methodist Church may be included in the program at their request when they have met the qualifications required by the commission. The commission shall render such other services to those chaplains and their constituencies as may be referred to it by the Council of Bishops.

b) In planning and implementing the ministry of the church to its lay people who are in the military service and in institutions. It shall work in cooperation with the General Board of Evangelism with the various agencies of the church in preparing materials, planning programs, and otherwise providing a continuing ministry to these persons. It shall work with the local church in helping it to fulfill its responsibility of keeping in touch with its people who are away from home. It shall continue the responsibilities formerly delegated to the Commission on Camp Activities of The Methodist Church and the Committee on Defense Communities of The Evangelical United Brethren Church.

1455.2. The council shall be composed of six bishops, one from each jurisdiction and **one** at large, five ministers and **five laymen**, elected by the General Conference on nomination of the Council of Bishops. Vacancies shall be filled by the Council of Bishops. The commission shall **elect not more than five representative chaplains as members for a two year term.** A member bishop shall serve as chairman.

1455.3. The council is authorized to receive and distribute such share of the Fellowship of Suffering and Service offering as may be determined by the General Conference and such other funds and special gifts as are or have been specifically given to the Council on Chaplains.

**REPORT NO. 8—"JOINT COMMITTEE ON ARCHITECTURE, PLAN OF UNION PARAGRAPH 1146, PAGE 230"**

Petition No. 801

April 24, 1968—135 members, 101 present, 98 for, 2 against, 1 not voting.

*Calendar No. 111, adopted May 2, 1968, Journal page 768.*

The committee votes concurrence and recommends that plan of union, paragraph 1146, page 230, be amended by adding to the Joint Committee on Architecture one representative elected by the General Commission on Worship.

## REPORT NO. 9

### "BUDGET MONEY FOR ARCHIVAL PROGRAM"

Petition Nos. 715-40, 766, 822, 2548-59, 3000.

April 24, 1968—135 members, 94 present, 94 for, 0 against, 0 not voting.

*Calendar No. 112, on May 2, 1968, Journal page 769, the General Conference referred the report to the Council on World Service and Finance.*

The committee votes concurrence and recommends that the general church budget include \$25,000 annually for implementation of the archival program of The United Methodist Church.

## REPORT NO. 10—"FIDELITY BOND"

Petition Nos. 712-14, 2587.

April 25, 1968—135 members, 106 present, 94 for, 12 against, 0 not voting.

*Calendar No. 113, on May 2, 1968, Journal page 770, the General Conference referred the report to the Council on World Service and Finance.*

The Committee voted concurrence and recommended the adoption of the following resolution:

"WHEREAS Fidelity bond insurance is being purchased for 633 Methodist Churches in the Northern New Jersey and Troy Conferences and,

"WHEREAS experience has shown that not quite 30 percent of these churches were bonding their treasurers and,

"WHEREAS sound judgment would dictate that all persons who handle money "Subject to the *Discipline* of The United Methodist Church" should be bonded and,

"WHEREAS the cost of having each organization purchase its own bond would be considerable,

"WHEREAS one bond could be purchased to cover all money "Subject to the *Discipline* of The United Methodist Church" therefore,

"BE IT RESOLVED that the Council on World Service and Finance be authorized to purchase a Fidelity Bond



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covering all monies "Subject to the *Discipline* of The United Methodist Church," and

"BE IT FURTHER RESOLVED that the Council on World Service and Finance be authorized to finance the purchase of this bond in any manner it deems necessary."

**REPORT NO. 11—"INSTRUCTIONS REGARDING  
MARRIAGE CEREMONY AND FUNERAL SERVICE"**

Petition Nos. 698-99

April 23, 1968—135 members, 124 present, 116 for, 1 against, 7 not voting.

*Calendar No. 117, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 12—"VARIOUS SUBJECTS"**

Petition Nos. 773, 776-77, 785-88.

April 23, 1968—135 members, 116 present, 110 for, 6 against, 0 not voting.

*Calendar No. 118, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 13—"VARIOUS SUBJECTS"**

Petition Nos. 792-93, 795, 2601.

April 25, 1968—135 members, 105 present, 97 for, 5 against, 3 not voting.

*Calendar No. 119, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 14**

**"PROVIDE GARAGE IN ADDITION TO PARSONAGE"**

Petition No. 780

April 25, 1968—135 members, 106 present, 105 for, 1 against, 0 not voting.

*Calendar No. 189, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 15**

**"BOARD OF TRUSTEES LOCAL CHURCH"**

Petition Nos. 761-64

April 25, 1968—135 members, 77 present, 73 for, 4 against, 0 not voting.

*Calendar No. 190, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 16—"PROGRAMMED DISCUSSIONS  
OF CREEDAL STATEMENT"**

Petition No. 752

April 25, 1968—135 members, 77 present, 76 for, 1 against,  
0 not voting.

*Calendar No. 191, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 17  
"APPOINTMENT FOR EPISCOPAL FUND"**

Petition No. 765

April 25, 1968—135 members, 77 present, 76 for, 1 against,  
0 not voting.

*Calendar No. 192, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 18—"CHANGE 'LAYMEN' TO 'LAYPER-  
SONS'. CHANGE 'LAYMEN' TO 'CHURCHMEN' "**

Petition Nos. 831-2590.

April 25, 1968—135 members, 106 present, 101 for, 5  
against, 0 not voting.

*Calendar No. 193, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 19—"COMMISSION TO STUDY AND  
REVISE DOCTRINAL STATEMENTS"**

Petition No. 2577

April 25, 1968—135 members, 77 present, 76 for, 0 against,  
1 not voting.

*Calendar No. 194, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence for the reason that  
this matter has heretofore been cared for by the General  
Conference.

**REPORT NO. 20—"VARIOUS"**

Petition Nos. 790, 810, 815, 817, 820, 828, 2573.

April 25, 1968—135 members, 106 present, 101 for, 5  
against, 0 not voting.

1388     *Journal of the 1968 General Conference*  
*Committee No. 4—Lay Activities and Temporal Economy*  
*Calendar No. 195, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

#### **REPORT NO. 21—"DAD'S APPRECIATION DAY"**

Petition No. 805  
April 28, 1968—135 members, 73 present, 73 for, 0 against,  
0 not voting.

*Calendar No. 291, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

#### **REPORT NO. 22—"INCREASED SUPPORT FOR THEOLOGICAL EDUCATION"**

Petition No. 811  
April 28, 1968—135 members, 73 present, 73 for, 0 against,  
0 not voting.

*Calendar No. 292, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence, for the reason this matter has heretofore been cared for by this General Conference.

#### **REPORT NO. 23—"FINANCIAL SUPPORT OF THEOLOGICAL SCHOOLS"**

Petition No. 835  
April 28, 1968—135 members, 73 present, 73 for, 0 against,  
0 not voting.

*Calendar No. 293, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

#### **REPORT NO. 24—"SALARY OF BISHOPS"**

Petition No. 814  
April 28, 1968—135 members, 73 present, 73 for, 0 against,  
0 not voting.

*Calendar No. 294, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence, as this matter has heretofore been dealt with.

**REPORT NO. 25—"FILMS, RADIO AND TELEVISION"**

Petition No. 830

April 28, 1968—135 members, 73 present, 73 for, 0 against,  
0 not voting.

*Calendar No. 295, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 26**

**"CHURCH BUSINESS ADMINISTRATORS"**

Petition No. 836

April 28, 1968—135 members, 73 present, 73 for, 0 against,  
0 not voting.

*Calendar No. 296, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 27—"CHAPLAINS MEMORIAL FUND"**

Petition No. 2569

April 28, 1968—135 members, 73 present, 73 for, 0 against,  
0 not voting.

*Calendar No. 297, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 28—"MAKE MINUTES OF GENERAL  
AGENCIES AVAILABLE"**

Petition No. 2570

April 28, 1968—135 members, 73 present, 73 for, 0 against,  
0 not voting.

*Calendar No. 298, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 29**

**"FUNDS FOR THE INNER CITY AND GHETTOS"**

Petition No. 2575

April 28, 1968—135 members, 73 present, 73 for, 0 against,  
0 not voting.

*Calendar No. 299, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 30**  
**“FUNDS FOR JOHN STREET CHURCH”**

Petition No. 2591

April 28, 1968—135 members, 73 present, 73 for, 0 against,  
0 not voting.

*Calendar No. 300, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 31—“RIGHT OF JOHN STREET CHURCH  
TO SOLICIT FUNDS”**

Petition No. 2592

April 28, 1968—135 members, 73 present, 73 for, 0 against,  
0 not voting.

*Calendar No. 301, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 32—“UTILIZE ‘METHODIST STORY’ FOR  
PROMOTIONAL MATERIALS”**

Petition No. 2595

April 28, 1968—135 members, 73 present, 73 for, 0 against,  
0 not voting.

*Calendar No. 302, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 33—“BOARD OF THE LAITY AND  
CHRISTIAN STEWARDSHIP”**

Petition No. 2599

April 28, 1968—135 members, 73 present, 66 for, 6 against,  
1 not voting.

*Calendar No. 303, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence for the reason the  
matter has already been cared for by this committee.

**REPORT NO. 34—“STEWARDSHIP IN THE UNITED  
METHODIST CHURCH”**

Petition No. 791

April 25, 1968—135 members, 115 present, 106 for, 9  
against, 0 not voting.



*Calendar No. 335, adopted May 2, 1968, Journal page 772.*

The committee voted concurrence as to references to the Structure Study Commission.

**REPORT NO. 35—"COMMITTEE ON LAY SPEAKING  
(WHITE BOOK), PAR. 1320, PAGE 130"**

Petition No. 2603

April 25, 1968—135 members, 102 present, 102 for, 0 against, 0 not voting.

*Calendar No. 336, adopted May 2, 1968, Journal page 772.*

The Committee voted concurrence and recommends that Paragraph 1320.2 be deleted and 1320.3 renumbered 1320.2.

The former 1320.2 would then be relocated at the end of 1328.5, top page 133. This paragraph 1328.5 would then read:

1328.5. Commissions and Committees.—the district board may function through two commissions, the Commission on Lay Life and Work and the Commission on Stewardship and Finance. A Committee on United Methodist Men may be formed as a part of the Commission on Lay Life and Work with the district director of United Methodist Men as chairman. Other committees may be formed as the district board deems it advisable. The scope of work shall be related to that described for the General Divisions and Conference Commissions of Lay Life and Work and Stewardship and Finance. A Committee on Lay Speaking may be organized for the purpose of screening and certifying lay speakers by local churches. The committee, when organized, shall be composed of the district director of lay speaking, the district superintendent, and such other persons as needed.

**REPORT NO. 36—"EPISCOPAL ADDRESS"**

Petition No. 3028

April 25, 1968—135 members, 100 present, 100 for, 0 against, 0 not voting.

*Calendar No. 337, adopted May 2, 1968, Journal page 772.*

The committee considered the Episcopal Address which speaks of the close cooperation needed between the clergy and the laity in order to carry forward the work of the church in the world and share the Good News. Laymen and lay women, working in "the trenches of daily life" and in "the market places of want" have continual opportunities to witness by word, deed, and attitude and sharing together the "King's way of life."

*Committee No. 4—Lay Activities and Temporal Economy*

We commend these suggestions to all the laity of The United Methodist Church, and urge that individuals and groups study the new Foundation Statement for Stewardship, to the end that this attitude of commitment of all of life to the purposes of God may more and more come to be the dominant goal of our people.

**REPORT NO. 37—"REVISION 13, WHITE BOOK, PAGE 69  
—GENERAL NOMENCLATURE"**

Petition No. 2600

April 26, 1968—135 members, 96 present, 96 for, 0 against,  
0 not voting.

*Calendar No. 338, adopted May 2, 1968, Journal page 773.*

The committee voted concurrence with Revision No. 13 of the White Book, and recommends the noted changes in the Plan of Union.

**REPORT NO. 38—"REVISION 15, WHITE BOOK, PAGE 71  
—ADMINISTRATION ORDER"**

Petition No. 2600

April 26, 1968—135 members, 96 present, 96 for, 0 against,  
0 not voting.

*Calendar No. 339, adopted May 2, 1968, Journal page 774.*

The committee voted concurrence and recommends that Paragraph 714, Plan of Union, page 135, be amended by re-numbering the present paragraph to become Paragraph 714.1 and adding a new Paragraph 714.2 as follows:

2. Elected staff personnel of a general agency shall be retired at the first regular meeting of the agency within the quadrennium in which the person shall become seventy-two years of age. All other staff personnel shall be retired not later than their seventieth birthday. An agency may retire its personnel at an earlier but not a later age than specified above provided that no general treasurers of the former EUB Church or the former Methodist Church be retired before January 1, 1969 in order to close their books.

**REPORT NO. 39—"REVISION 18, WHITE BOOK, PAGE 88  
—COUNCIL ON WORLD SERVICE AND FINANCE"**

Petition No. 2600

April 26, 1968—135 members, 96 present, 95 for, 1 against,  
0 not voting.

*Calendar No. 340, adopted May 2, 1968, Journal page 774.*

The committee votes concurrence and recommends that Paragraph 777.1 of the Plan of Union be amended by adding: "provided, however, that such approval shall be given only to projects or programs administered as provided in (2), (3) and (4) below." so that the paragraph would then read:

1. Proposed conference advance specials shall be approved and promoted by the Conference Board of Missions, provided, however, that such approval shall be given only to projects or programs administered as provided in (2), (3) and (4) below.

**REPORT NO. 40—"REVISION 27, WHITE BOOK, PAGE 142—COMMISSION ON ARCHIVES AND HISTORY"**

Petition No. 2600

April 28, 1968—135 members, 71 present, 71 for, 0 against, 0 not voting.

*Calendar No. 341, adopted May 2, 1968, Journal page 774.*

The committee recommends that the Plan of Union be amended as provided in Revision No. 27, page 142, of the White Book, with the further amendment that in line 1, the word "*shall*" be changed to "*may*."

**REPORT NO. 41  
"PUBLIC ORCHESTRATION OF HYMNAL"**

Petition No. 2596

April 28, 1968—135 members, 72 present, 64 for, 4 against, 4 not voting.

*Calendar No. 380, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 42  
"USE OF MONIES FOR TRAVELING EXPENSES"**

Petition No. 381

April 28, 1968—135 members, 68 present, 68 for, 0 against, 0 not voting.

*Calendar No. 381, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 43—"EXCLUDE CERTAIN CHURCHES  
FROM CONFERENCE APPORTIONMENTS"**

Petition No. 794

April 28, 1968—135 members, 68 present, 68 for, 0 against,  
0 not voting.

*Calendar No. 382, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 44**

**"RE-ALLOCATION OF WORLD SERVICE FUNDS"**

Petitions Nos. 812, 2581.

April 28, 1968—135 members, 68 present, 65 for, 2 against,  
1 not voting.

*Calendar No. 383, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 45—"RESTRICTION ON MEMBERS OF  
DISTRICT BOARDS OF CHURCH LOCATION"**

Petition No. 818

April 28, 1968—135 members, 68 present, 67 for, 1 against,  
0 not voting.

*Calendar No. 384, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 46—"BASE BENEVOLENCE APPORTION-  
MENTS ON 'ACTIVE MEMBERS' "**

Petition No. 819

April 28, 1968—135 members, 68 present, 68 for, 0 against,  
0 not voting.

*Calendar No. 385, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 47—"APPROVAL OF BISHOP FOR  
FINANCIAL APPROPRIATIONS"**

Petition No. 823

April 28, 1968—135 members, 68 present, 68 for, 0 against,  
0 not voting.

*Calendar No. 386, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 48—"FUNDS TO IMPROVE EMPLOYMENT  
AND HOUSING CONDITIONS"**

Petition No. 825

April 28, 1968—135 members, 68 present, 67 for, 0 against,  
1 not voting.

*Calendar No. 387, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 49—"RE-ALLOCATE FUNDS FOR CITIES"**

Petition No. 2572

April 28, 1968—135 members, 68 present, 67 for, 0 against,  
1 not voting.

*Calendar No. 388, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 50—"MEMBERSHIP OF CONFERENCE  
BOARD OF THE LAITY" (WHITE BOOK—PARAGRAPH  
1315, PAGE 130)**

Petition No. 2574

April 28, 1968—135 members, 72 present, 72 for, 0 against,  
0 not voting.

*Calendar No. 432, adopted May 2, 1968, Journal page 774.*

The committee recommends that paragraph 1315 be amended by inserting the words "associate District Lay Leaders" after the word "Lay Leaders" on line 3.

**REPORT NO. 51—"LAYMAN'S DAY OFFERING, PAR.  
1268, PAGE 123 (WHITE BOOK)"**

Petition Nos. 2560-61

April 28, 1968—135 members, 72 present, 70 for, 1 against,  
1 not voting.

*Calendar No. 433, adopted May 2, 1968, Journal page 775.*

The committee voted concurrence as amended.

In the fifth line of the paragraph—delete the sentence beginning "The Board of the Laity shall promote, etc." and all following to the end of paragraph.

The following sentence shall be substituted therefor: "A conference Board of the Laity may promote and receive an offering on Laymen's Day for such benevolent purpose or project as it shall deem worthy."



*Committee No. 4—Lay Activities and Temporal Economy*

**REPORT NO. 52—"RE-WRITE 'LAY ACTIVITIES'  
SECTION OF DISCIPLINE"**

Petition No. 799

April 28, 1968—135 members, 72 present, 71 for, 1 against,  
0 not voting.

*Calendar No. 434, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 53**

**"COMPOSITION—GENERAL BOARD OF THE LAITY"**

Petition No. 2602

April 28, 1968—135 members, 72 present, 72 for, 0 against,  
0 not voting.

*Calendar No. 435, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 54—"DEVELOP METHODIST EMBLEM"**

Petition Nos. 832, 2594.

April 28, 1968—135 members, 75 present, 75 for, 0 against,  
0 not voting.

*Calendar No. 436, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 55**

**"TENURE ON STAFF OF GENERAL AGENCY"**

Petition No. 2564

April 28, 1968—135 members, 74 present, 73 for, 0 against,  
1 not voting.

*Calendar No. 437, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 56—"EXPENSES OF DELEGATES TO  
OFFICIAL MEETINGS OF WORLD COUNCIL OF  
CHURCHES AND NATIONAL COUNCIL OF CHURCHES"**

Petition No. 829

April 28, 1968—135 members, 68 present, 64 for, 4 against,  
0 not voting.

*Calendar No. 438, adopted May 2, 1968, Journal page 776.*

The committee recommends that Par. 796—Blue Book, Page 159—be amended by adding to the first sentence, at the end thereof, the following: “and shall recommend the sum to be provided for the expenses of delegates of the United Methodist Church to official meetings of the National Council of Churches and the World Council of Churches except when such expenses are paid by a board or agency of the United Methodist Church.”

**REPORT NO. 57**

**“LAY MEMBERS OF ANNUAL CONFERENCE”**

Petition No. 2568

April 28, 1968—135 members, 74 present, 74 for, 0 against, 0 not voting.

*Calendar No. 439, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 58—“FINANCIAL ASSISTANCE TO  
FACILITATE MERGER OF CENTRAL JURISDICTION  
INTO GEOGRAPHICAL JURISDICTIONS”**

Petition No. 781

April 28, 1968—135 members, 74 present, 69 for, 2 against, 3 not voting.

*Calendar No. 440, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence for the reason this matter has already been cared for.

**REPORT NO. 59—“PROPORTIONAL REPRESENTATION  
OF MINORITY GROUPS”**

Petition No. 789

April 28, 1968—135 members, 74 present, 71 for, 0 against, 3 not voting.

*Calendar No. 441, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 60**

**“ENDORSE TAXATION OF CHURCHES”**

Petition No. 2984

April 28, 1968—135 members, 74 present, 74 for, 0 against, 0 not voting.

*Calendar No. 442, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 61—"TITLE TO LOCAL PROPERTY"**

Petition No. 826

April 28, 1968—135 members, 72 present, 72 for, 0 against,  
0 not voting.

*Calendar No. 443, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 62—"BUILDING COMMITTEE MEMBERS'  
TERM OF OFFICE"**

Petition No. 1305

April 28, 1968—135 members, 72 present, 72 for, 0 against,  
0 not voting.

*Calendar No. 444, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 63  
"ROTATION OF ELECTIVE TRUSTEES"**

Petition No. 1312

April 28, 1968—135 members, 72 present, 72 for, 0 against,  
0 not voting.

*Calendar No. 445, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 64—"ABOLISH BOARD OF TRUSTEES"**

Petition No. 2585

April 28, 1968—135 members, 76 present, 75 for, 0 against,  
1 not voting.

*Calendar No. 446, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO 65—"SEPARATE PROGRAM JOURNAL ON  
SOCIAL ISSUES"**

Petition Nos. 2606-07

April 28, 1968—135 members, 72 present, 63 for, 6 against,  
3 not voting.

*Calendar No. 447, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 66—"RE-CLASSIFY MINISTERS  
UNDER SOCIAL SECURITY"**

Petition Nos. 796, 816, 2562, 2586.

April 28, 1968—135 members, 68 present, 45 for, 20 against,  
3 not voting.

*Calendar No. 448, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 67—"DISPLAY OF FLAG IN CHURCH"**

Petition No. 833

April 28, 1968—135 members, 74 present, 74 for, 0 against,  
0 not voting.

*Calendar No. 449, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 68**

**"REQUEST APOCRYPHA BE INCLUDED IN BIBLE"**

Petition No. 2565

April 28, 1968—135 members, 74 present, 74 for, 0 against,  
0 not voting.

*Calendar No. 450, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 69—"AUTHORIZE COUNCIL OF BISHOPS  
TO SPEAK FOR THE CHURCH"**

Petition No. 804

April 28, 1968—135 members, 74 present, 72 for, 1 against,  
1 not voting.

*Calendar No. 451, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 70—"SUPPORT OF ORGANIZATIONS NOT  
IN HARMONY WITH PURPOSE OF METHODIST  
CHURCH"**

Petition No. 827

April 28, 1968—135 members, 74 present, 74 for, 0 against,  
0 not voting.

*Calendar No. 452, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

*Committee No. 4—Lay Activities and Temporal Economy*

**REPORT NO. 71—"PLAN OF TERM LIFE INSURANCE"**

Petition No. 3001

April 28, 1968—135 members, 74 present, 73 for, 1 against,  
0 not voting.

*Calendar No. 453, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 72—"EXECUTIVE COMMITTEE OF CON-  
FERENCE BOARD OF LAITY, WHITE BOOK—  
PARAGRAPH 1320.1, PAGE 130"**

Petition Nos. 800, 806.

April 28, 1968—135 members, 71 present, 71 for, 0 against,  
0 not voting.

*Calendar No. 454, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The Committee recommends the petition be adopted as amended so that the present 1320.1 be deleted in its entirety and the following substituted therefore.

1. There shall be an executive committee consisting of the conference lay leader, who shall be chairman, associate conference lay leaders, secretary, treasurer, the conference director or president of United Methodist Men, the conference president of W.S.C.S., the conference directors of special program activities elected by the board, a district superintendent selected by the cabinet and one or more district lay leaders as selected by the board.

**REPORT NO. 73—"LAY SPEAKERS"**

Petition Nos. 800, 2604.

April 28, 1968—135 members, 71 present, 69 for, 1 against,  
1 not voting.

*Calendar No. 455, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*



The Committee recommends that new paragraphs numbered 1330, 1331, 1332, 1333 be added to Sec. XIII Board of the Laity—as the same appears in the White Book—Revision No. 22—as follows:

**Paragraph 1330.**—A lay speaker is a member of a local church certified by his Charge Conference as qualified to perform the following duties, subject to the consent and direction of the pastor:

1. To serve the church in any way in which the witness of the spoken word inspires the laity to better churchmanship; to give assistance and support to the program emphases of the church; and to assist in giving better leadership to the work of the church.

2. To conduct services of worship and hold meetings for prayer and exhortation when requested by the pastor or district superintendent.

**Paragraph 1331.**—A candidate recommended for lay speaker shall be a person of evident Christian character, conduct, and concern; he shall have potential natural gifts and grace, a willingness to seek to improve himself in knowledge and understanding of the Bible, and a desire to grow in Christian grace.

**Paragraph 1332.**—To become a lay speaker the candidate shall:

1. Be recommended by the Official Board of his church.

2. Be recommended by the District Committee on Lay Speaking, preferably on completion of the training course for lay speakers recommended by the General Board of the Laity.

3. Be certified by his Charge Conference, the certificate to be signed by the president thereof. It is recommended that a consecration service be held in the district on an appropriate occasion.

**Paragraph 1333.**—A lay speaker shall report to the Charge Conference and be subject to an annual examination by it of his character, gifts, labors, and usefulness, and a renewal of certificate, to be signed by the president thereof.

## REPORT NO. 74—"ENLARGE ROLE OF THE LAITY"

Petition No. 809

April 28, 1968—135 members, 72 present, 58 for, 10 against, 4 not voting.

*Calendar No. 456, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

*Committee No. 4—Lay Activities and Temporal Economy*

The committee concurs with this petition requiring this Uniting Conference to enlarge the role of the laity in the total ministry of the church by requiring larger lay membership on the General Conference boards of The United Methodist Church, and by formulating procedures for the election of laymen to such positions as opposed to the appointment practices now employed.

**REPORT NO. 75**

**“THEOLOGICAL STATEMENT ABOUT LAITY”**

Petition No. 2605

April 28, 1968—135 members, 72 present, 72 for, 0 against, 0 not voting.

*Calendar No. 472, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee votes concurrence and reference to the Creedal Study Commission.

**REPORT NO. 76—“WITHHOLD FUNDS FROM AGENCIES PRACTICING DISCRIMINATION”**

Petition Nos. 741-45, 2563, 2580, 2794.

April 28, 1968—135 members, 73 present, 48 for, 23 against, 2 not voting.

*Calendar No. 473, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee concurs with the principle set forth in these petitions and recommends that the General Conference enact appropriate legislation which would deny allocation of monies raised by local churches, Annual Conferences or the General Conference to agencies or institutions, Methodist related or non-Methodist which practice discrimination on the basis of race or color, in admittance, treatment or employment practices.

**REPORT NO. 77—"DESIGNATION OF COKESBURY  
SCHOOL A METHODIST SHRINE AND REQUEST FOR  
FUNDS"**

Petition Nos. 778, 824.

April 28, 1968—135 members, 73 present, 73 for, 0 against,  
0 not voting.

*Calendar No. 474, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee recommends these petitions be referred to the Commission on Archives and History for further study.

**REPORT NO. 78—"LEASES OF REAL ESTATE BY  
GENERAL BOARD AND AGENCIES—WHITE BOOK  
SUBPARAGRAPH 14—PAGE 77"**

Petition No. 2571

April 28, 1968—135 members, 73 present, 73 for, 0 against,  
0 not voting.

*Calendar No. 475, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The Committee recommends that the following language be deleted from Subparagraph 14—page 77 White Book "*for a term of more than five years (or with an option to extend or renew beyond such period or to purchase the property).*"

The paragraph would then read:

14. To consider the plans of any general agency proposing to acquire real estate or erect a building or enter into a lease to house its administrative activities or related operations in the United States, *provided* that this shall not apply to operational requirements of the Board of Publication. If the Program Council disapproves, the agency shall delay the project until it can be considered by the next General Conference.

*Committee No. 4—Lay Activities and Temporal Economy*

**REPORT NO. 79—"NOMINEES FOR TRUSTEES OF  
JOHN STREET CHURCH"**

Petition No. 2593

April 28, 1968—135 members, 73 present, 73 for, 0 against,  
0 not voting.

*Calendar No. 476, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee concurs with this petition as amended and recommends the following persons to serve as Trustees of John Street Methodist Church, N. Y., N. Y., for the next quadrennium:

Wm. O. Elzay, John T. Kimball, Chas. C. Parlin, J. Henry Smith, Ralph W. Sockman, Wilson P. Tanner, Robert Preusch, Margaret Forsythe, Bishop Lloyd C. Wicke.

**REPORT NO. 80—"COMMISSION ON CHURCH AND  
COMMUNITY LIFE INTERBOARD COMMISSION ON  
THE SMALL CONGREGATION"**

Petition Nos. 2583, 2598.

April 28, 1968—135 members, 75 present, 75 for, 0 against,  
0 not voting.

*Calendar No. 477, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee recommends these matters be referred to the Board of Missions for further study.

**REPORT NO. 81  
"ACTION TO REDUCE BUREAUCRACY"**

Petition No. 799

April 28, 1968—135 members, 75 present, 75 for, 0 against,  
0 not voting.

*Calendar No. 478, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee unanimously adopts this petition as amended and recommends that the policy of The United Methodist Church be:

(1) To utilize, to the fullest possible extent, *laymen* and *lay women* in the leadership and professional positions of the boards, commissions and agencies at all levels of the church, General, Jurisdictional, and Annual Conferences, and in district and metropolitan areas where ordained ministers are not required.

(2) To develop lay resource inventories and to recruit, train and develop lay personnel—both as a career service and as second career for the middle aged and retired—so as to have available a nationwide pool to give meaning and effect to this policy; and

(3) To obviate the need and tendency to transfer or to draw ordained ministers from pastorates, superintendencies or similar appointments for which they are particularly trained.

Further, we commend this resolution to the new Program Council, to the new Board of Laity, and to the proposed Structure Study Commission for implementation.

## REPORT NO. 82 “BOARD OF THE LAITY LEGISLATION— WHITE BOOK, PAGE 119”

Petition No. 2600

May 1, 1968—135 members, 70 present, 70 for, 0 against, 0 not voting.

*Calendar No. 517, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

That Revision No. 22 in the “White Book,” dealing with Paragraphs 1251-1329 (Section XIII, Board of the Laity) be approved with the following revisions:

Paragraph 1255.2, line 4—change “on” to “in,” so that the last phrase reads, “and to be in mission in the world.”



*Committee No. 4—Lay Activities and Temporal Economy*

Paragraph 1255.6, line 1—Insert “good” just before “steward,” line 2—Delete “*talent and material*” and substitute therefor “abilities and possessions.”

Paragraph 1255.7—Delete the entire subparagraph and substitute therefor the following: “The recruitment training, and development of lay leadership at all levels of church life; the interpretation of the leadership functions of Christians in the world and in the church; and the support of congregations, districts, and conferences as they call and educate persons for designated leadership responsibilities.”

Paragraph 1255.9, line 2—Delete “*the motivation of*” and substitute “motivate.” Line 2-3: Delete “*the assistance of*” and substitute “assist.”

Paragraph 1256, line 6—change the *semicolon* after “minister” and the *semicolon* after “work,” each to a *comma*.

Paragraph 1256, line 14—Insert after “essential” the following: “to achieve ethnic representation.”

Paragraph 1258, line 3—Just before the word “one” insert the following: “one of the bishops and one of the members-at-large;” Line 10—change “associated” to “associate.”

Paragraph 1261, line 2—After “secretary” insert the word “and,” delete all of the remainder of the sentence after the word “chairmen.”

Paragraph 1266.1, line 3—Delete “*treasurer*” and substitute “business manager.”

Paragraph 1266.4, line 1—Change “*Treasurer*” to “Business Manager” both times it occurs. Line 4—After the word “budget” insert a new sentence, as follows: “He shall be responsible for purchasing, for the management of non-professional personnel, and for the operation of the production, shipping and order departments.”

Paragraph 1267.1, line 3—After the word “missions” insert the following sentence: “Each Jurisdiction shall be represented on this committee, and should any Jurisdiction not have representation, a representative from that Jurisdiction shall be added by and from the General Board.”

Paragraph 1267.2, line 3—Change “*treasurer*” to “business manager.”

Paragraph 1267.5, line 7—After “to” insert “solicit and.”

Paragraph 1272.6, line 1—Place a period after “church” and delete the rest of the sentence.

Paragraph 1281.1, line 2—Insert after “District Conferences” the words “, and in Central Conferences.”

Paragraph 1281.1 a), line 2—Add at the end of this sentence “for recruitment, training, and development of lay leadership.”

Paragraph 1281.1 b), line 1—Insert after Jurisdictional **“Central,”**.

Paragraph 1281.2 c), line 2—Insert after **“Committees,”** the words **“Official Boards and,”** and in line 3, change **“Conference”** to **“Conferences.”**

Paragraph 1287, line 12—Insert after **“levels”** the words **“and in Central Conferences;”**.

Paragraph 1287, line 17—At the end of this paragraph add a tenth item as follows: **“(10) to engage in related phases of men’s work as the Board or the Division may authorize.”**

Paragraph 1294.1—Delete this subparagraph and substitute the following: **“1. Interpretation of the biblical and theological bases for stewardship as consistent with the Doctrine of the United Methodist Church, and informing the church of the same through educational channels and study materials.”**

Paragraph 1294.3, line 2—Insert after **“and”** the words **“Committees on.”** Also in line 3, delete the words **“visitation and enlistment”** and substitute therefor **“commitment.”**

Paragraph 1294.4, line 1—Insert after **“Jurisdictional”** the word **“, Central,”**.

Paragraph 1294.5, line 3—Delete **“Legacies, and”** and substitute therefor the words **“and Special.”** In line 5 delete **“Bequests, and”** and substitute therefor the words **“and Special.”**

Paragraph 1302, line 2—Delete the remainder of the sentence after **“with”** and substitute therefor: **“the following functions and such others as may be assigned to it by the Division:”**.

Paragraph 1307, line 2—Delete lines 2 and 3 entirely and substitute therefor: **“the following functions and such others as may be assigned to it by the Division:”**.

Paragraph 1307.1—Delete the entire subparagraph and substitute therefor the following: **“1. To provide materials and give leadership in training Jurisdictional, Central, Annual, and District Commissions on Stewardship and Finance, and local church Commissions on Stewardship, and Committees on Finance.”**

Paragraph 1307.2—Delete the entire subparagraph and substitute therefor the following: **“2. To provide materials and give leadership in training Jurisdictional, Central, Annual, District, and Local Church Committees on Wills and Special Gifts.”**

Paragraph 1307.4, line 2—Delete the words **“to aid in,”** and substitute therefor: **“, including the Every Member Commitment program,”**.

*Committee No. 4—Lay Activities and Temporal Economy*

Paragraph 1307—Add a subparagraph 6, as follows: “6. To provide counsel and advice to the United Methodist Association of Church Business Administrators.”

Paragraph 1313—Add a second sentence at the end of the first, as follows: “It shall cooperate with the Conference Council.”

Paragraph 1314. In the parentheses at the end of this paragraph insert after “1255” the number “1268.”

Paragraph 1315, line 5—Delete the *comma* after the word “activities.” In line 7, add after “director” the words “or president.” In line 8, delete “and” and add at the end of the sentence: “, and such other persons as the Conference Board of the Laity may authorize.”

Paragraph 1316, line 5—Insert after “treasurer” the words: “and such other officers as the Conference Board may authorize.”

Paragraph 1324, line 4—Place a period after “commissions” and delete the rest of the sentence.

Paragraph 1325.3, line 1—Change “*shall*” to “may.” In line 3, after the word “on” insert “United.” In line 4, delete “*members of.*” In line 7, after “director” insert “or president.”

Paragraph 1326. Insert a new subparagraph numbered 3, as follows:

**“3. Conference Director of Stewardship and Finance.**

Each Conference Board of the Laity shall name annually a Conference Director of Stewardship who shall serve as the executive officer of the Commission of Stewardship and Finance under the direction of the Associate Conference Lay Leader of Stewardship and Finance. In Conferences where this responsibility is divided among additional persons, each shall be considered a Co-director. The Director(s) may be unpaid or may be employed part-time or full-time by the Conference and may be either laity or clergy. He (They) shall be nominated by the Commission and elected by the Conference Board of the Laity.

In case this Director is employed by or amenable to any other board or agency of the annual conference, the scope of the stewardship program shall originate with the Conference Board of the Laity, its planning shall be in consultation with this board, and its implementation shall involve and utilize the existing lay activities structure at annual conference and district levels to the maximum practicable extent.”

Renumber subparagraphs 3, 4 and 5 as 4, 5 and 6 respectively.

Paragraph 1328.2, line 4—After the word “men” insert “and other directors as authorized by the Conference Board.”.

### REPORT NO. 83—“STRUCTURE OF GENERAL BOARDS AND AGENCIES”

Petition No. 783

April 28, 1968—135 members, 74 present, 74 for, 0 against, 0 not voting.

*Calendar No. 518, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee unanimously adopts this petition which calls attention to the unrealistic bureaucracy of the general church, and “wheels spinning within wheels.” Specifically, the overlapping duplication in program of several general boards and agencies and proliferation of organization requires immediate study and remedial action. We recommend concurrence and reference to the Structure Study Commission.

### REPORT NO. 84—“EDITING THE DISCIPLINE”

Petition No. 2597

April 28, 1968—135 members, 74 present, 74 for, 0 against, 0 not voting.

*Calendar No. 519, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The Committee votes concurrence and recommends this the following:

RESOLVED, That the Book Editor, the Secretary of the General Conference and the Publisher of The United Methodist Church shall be charged with editing the *Discipline*. The editors in the exercise of their judgment shall have authority to make such changes in phraseology as may be necessary to harmonize legislation without changing its substance.

*Committee No. 4—Lay Activities and Temporal Economy*

BE IT FURTHER RESOLVED, That in the preparation of this first Book of Discipline for The United Methodist Church the editors and publishers be guided by the principle that the content be confined to matters of law, constitutional structure, and essential historical records, plus the Appendix.

**REPORT NO. 85—"CHURCH WIDE PROPERTY  
INSURANCE PROGRAM"**

Petition No. 834

April 28, 1968—135 members, 74 present, 68 for, 5 against,  
1 not voting.

*Calendar No. 520, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee voted concurrence with reference to the Council on World Service and Finance for Study.

**REPORT NO. 86—"COORDINATING COUNCIL REPORT"**

Petition No. 3020

April 29, 1968—135 members, 70 present, 70 for, 0 against,  
0 not voting.

*Calendar No. 521, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee considered and approved the report of the Coordinating Council having to do with real estate matters considered by the Coordinating Council during the last quadrennium.

**REPORT NO. 87—"VARIOUS"**

Petition Nos. 2511, 2600, 3009, 3021.

April 29, 1968—135 members, 70 present, 70 for, 0 against,  
0 not voting.



*Committee No. 4—Lay Activities and Temporal Economy*

*Calendar No. 522, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee votes concurrence with the understanding that these matters have heretofore been dealt with by this committee, other legislative committees and the General Conference.

**REPORT NO. 88****“STATEMENT OF SUPPORT FOR AMERICAN ARMED FORCES AND ALLIES IN VIETNAM”**

Petition No. 782

April 28, 1968—135 members, 69 present, 43 for, 23 against, 3 not voting.

*Calendar No. 523, tabled May 3, 1968, Journal page 869.*

The committee votes concurrence and recommends the General Conference declare its “full, earnest and active support, and our prayers for the members of the American Armed Forces and their allies serving in South Viet Nam.” In so doing, the Conference proclaim its “unequivocal support for those in command, believing policy and decision can only be made by those who possess the full and complete facts regarding the situation in Vietnam.” Further, “that statements or action to the contrary impair and endanger the lives of members of the armed forces, give aid and comfort to the enemy and only serve to prolong the hostilities.”

**REPORT NO. 89****“INCORPORATION OF A LOCAL CHURCH”**

Petition No. 2584

April 28, 1968—135 members, 74 present, 48 for, 24 against, 2 not voting.

*Calendar No. 524, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

*Committee No. 4—Lay Activities and Temporal Economy*

The committee votes concurrence and recommends that the matter of incorporating local churches be given study by an appropriate board or agency during the ensuing quadrennium with a report back to the General Conference of 1972.

**REPORT NO. 90—"LIMITATION ON AGE OF TRUSTEES"**

Petition No. 1274

April 28, 1968—135 members, 72 present, 59 for, 8 against, 5 not voting.

*Calendar No. 525, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee votes concurrence and recommends that Paragraphs 1628 and 1631, Plan of Union be amended by adding the following sentence to each paragraph:

**"By action of the Charge Conference, the local church may limit the age of trustees to a maximum of seventy-two years of age."**

**REPORT NO. 91**

**"ESTABLISH PROPERTY USE COMMITTEE"**

Petition No. 807

April 28, 1968—135 members, 72 present, 44 for, 19 against, 9 not voting.

*Calendar No. 526, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The Committee votes concurrence and recommends that paragraph 1650—Plan of Union—be amended by adding a new subparagraph to be numbered 1650.5 as follows:

**Majority Report**

Section 5. The resident Bishop and Cabinet, upon recommendation of the superintendent of the district involved, may authorize the appointment of an Annual Conference

Property Use Committee for study of any real property of any charge. This Property Use Committee shall consider present and possible use for such real property, keeping in mind the strategy and need of the Annual Conference. After due deliberation and study, the Committee shall submit its findings to the Bishop and Cabinet and to the charge Conference (or Conferences) involved. These findings shall include recommendations and a suggested program of action. The charge Conference (or Conferences) shall, within sixty (60) days, in called session, take action concerning the proposed recommendations and program of action. After receiving the action of the charge Conference (or Conferences) the Bishop and Cabinet shall, by vote, indicate their decision. The Bishop shall report the entire matter to the next session of the Annual Conference with his recommendation. The action of the Annual Conference shall be final and determinative. In the event the charge Conference (or Conferences) shall not (or be unable) to comply, the action of the Annual Conference shall be considered the same as a process of abandonment with the exception that the process voted shall be the procedure to determine use of property. The Conference trustees shall act as agents only on specific direction of the Bishop and/or the Annual Conference.

Membership of the Property Use Committee shall be appointed by the Bishop and shall include at least one (1) representative each of: the Conference Board of Missions, the Conference trustees, the District Society of trustees (if both exist, one (1) from each) and three (3) representatives from each charge or charges involved. The District Superintendent of the district involved and the resident Bishop shall be *ex-officio*. Chairman of the committee shall be a layman and be elected by the committee.

### Minority Report

We the undersigned feel that placing this proposed legislation in our Discipline is unwise and unwarranted.

The proposal is predicated on the specific need of a single conference, which was admittedly subject to handling under our present legislation, but which would be made easier by the proposed legislation. The proposal sets the interest of the Annual Conference over and above that of a congregation which still exists and meets. It would set up the machinery whereby church property under the trusteeship of a meeting congregation could be taken and used for other purposes if the Annual Conference, by due process, should determine that was in the best interest of the conference.

*Committee No. 4—Lay Activities and Temporal Economy*

It is this principle that, if placed in the Discipline, and even though it might be expedient in a specific case now at hand, could be dynamite in other and later situations. It places the will of the Conference over the congregation. The limitations on the use of this power are non-existent. Application could be for many reasons.

We hold that the trust clause was never intended to take the property of a Methodist congregation that exists and meets.

We hold that present Disciplinary provisions, although strict, do protect and safeguard all concerned.

## COMMITTEE NO. 5

### MEMBERSHIP AND EVANGELISM

S. M. Riley, Jr., Chairman—Truman W. Potter, Secretary  
(Committee duties and personnel are listed on page 162.)

#### REPORT NO. 1

##### “THE AIM OF EVANGELISM” AND “EVANGELISM DEFINED”

Petition No. 2546

April 24, 1968—103 members, 62 present, 62 for, 0 against,  
0 not voting.

*Calendar No. 74, adopted May 2, 1968, Journal page 739.*

The committee recommends that Paragraphs 1201 and 1202 in the White Book (Page 113) be substituted for Paragraphs 1201 and 1202 in the Blue Book (Page 242), without any change.

#### REPORT NO. 2

##### “NAME AND OBJECTIVES OF GENERAL BOARD OF EVANGELISM”

Petition No. 2546

April 24, 1968—103 members, 62 present, 62 for, 0 against,  
0 not voting.

*Calendar No. 75, adopted May 2, 1968, Journal page 739.*

The committee recommends that Paragraph 1204 in the White Book (Page 113) be substituted for Paragraph 1204 in the Blue Book (Pages 242, 243), without any change.

#### REPORT NO. 3

##### “MEMBERSHIP OF GENERAL BOARD OF EVANGELISM”

Petition No. 2546

April 24, 1968—103 members, 59 present, 53 for, 6 against,  
0 not voting.

*Calendar No. 76, adopted May 2, 1968, Journal page 739.*

The committee recommends that Paragraph 1206 in the White Book (Pages 113-114) as further amended in the *Daily Christian Advocate* (Page 31, Column 2) be substituted for Paragraph No. 1206 in the Blue Book (Page 243) and be numbered 1206.1. This paragraph shall be further



*Committee No. 5—Membership and Evangelism*

amended by deleting in the third sentence the words "*one is to be a woman*" and substituting "**two are to be women**" and further deleting in lines four, five, and six on Page 114, "*a member of the council on the National Conference of the United Methodist Youth Fellowship, nominated by the Youth Fellowship and,*" and substituting "**a youth representative nominated by the national youth organization and.**"

The paragraph shall then read:

"1206.1, Article 3. Membership.—The membership of the board shall be composed of one bishop from each jurisdiction, elected by the Council of Bishops; four lay persons (of whom at least **two are to be women**), and four ministers from each jurisdiction, elected by the Jurisdictional Conferences; a representative of the Women's Division of the Board of Missions, nominated by the Women's Division and elected by the board; a representative of the Board of Laity, nominated by the Board of Laity and elected by the board; **a youth representative nominated by the national youth organization** and elected by the board; a student representative nominated by the Department of Campus Ministry in consultation with United Methodist student leaders in the University Christian Movement and elected by the board; a seminary professor from among those teaching in a United Methodist seminary, elected by the board; and five lay persons and five ministers from the church at large, elected by the board."

**REPORT NO. 4—"TENURE OF OFFICE OF GENERAL  
BOARD OF EVANGELISM"**

Petition No. 2546

April 24, 1968—103 members, 62 present, 62 for, 0 against,  
0 not voting.

*Calendar No. 77, adopted May 2, 1968, Journal page 740.*

The committee recommends a new paragraph, numbered 1206.2 to read as printed in the *Daily Christian Advocate* (Page 31, second column) as follows:

"Paragraph 1206.2 Tenure of Office—The members of the board and the officers elected by the board shall serve for the quadrennium, or until such time as their successors shall be elected."

**REPORT NO. 5**

**“OFFICERS OF GENERAL BOARD OF EVANGELISM”**

Petition No. 2546

April 24, 1968—103 members, 62 present, 62 for, 0 against,  
0 not voting.

*Calendar No. 78, adopted May 2, 1968, Journal page 740.*

The committee recommends that Paragraph 1207 in the Blue Book (page 243) and the first sentence of Paragraph 1208 to “recording secretary” be deleted, and that Paragraph 1207 in the White Book (page 114) be substituted without any change. The new paragraph to be numbered 1207.

The committee recommends that the remainder of Paragraph 1208 in the Blue Book (pages 243, 244) be deleted and rewritten to become a part of a new paragraph 1213 (see Report No. 11 below).

**REPORT NO. 6—“GENERAL SECRETARY OF GENERAL BOARD OF EVANGELISM”**

Petition No. 2546

April 24, 1968—103 members, 62 present, 62 for, 0 against,  
0 not voting.

*Calendar No. 79, adopted May 2, 1968, Journal page 740.*

The committee recommends that the entire Paragraph 1209 in the Blue Book (Page 244) be deleted and that Paragraph 1208 in the White Book (Page 114) be substituted for it without any change. This new paragraph is to become Paragraph 1208.

**REPORT NO. 7—“OTHER EXECUTIVE STAFF OF THE GENERAL BOARD OF EVANGELISM”**

Petition No. 2546

April 24, 1968—103 members, 62 present, 62 for, 0 against,  
0 not voting.

*Calendar No. 80, adopted May 2, 1968, Journal page 740.*

The committee recommends that Paragraph 1211 in the Blue Book (Page 244) be deleted, and that Paragraph 1209 in the White Book (Page 114) be substituted without any change therefor. This new paragraph is to be numbered 1209.

**REPORT NO. 8—"TREASURERS OF GENERAL BOARD  
OF EVANGELISM"**

Petition No. 2546

April 24, 1968—103 members, 62 present, 62 for, 0 against,  
0 not voting.

*Calendar No. 81, adopted May 2, 1968, Journal page 740.*

The committee recommends that Paragraph 1210 in the Blue Book (Page 244) be deleted and that Paragraph 1210 in the White Book (Pages 114, 115) be substituted for it.

**REPORT NO. 9**

**"MEETING OF GENERAL BOARD OF EVANGELISM"**

Petition No. 2546

April 24, 1968—103 members, 62 present, 62 for, 0 against,  
0 not voting.

*Calendar No. 82, adopted May 2, 1968, Journal page 740.*

The committee recommends that Paragraph 1212 in the Blue Book (Page 244) be deleted and that Paragraph 1211 in the White Book (Page 115) be substituted for it, with the following revisions to the copy in the White Book:

Delete the sentence on lines nine and ten which reads: "*The executive staff shall be advisory members.*" Insert in its place the following sentence: "**The committee shall consult with the executive staff.**"

Instead of Section 3 as printed in the White Book, use Paragraph 1211.3 as printed in the **Daily Christian Advocate** (Page 31, middle of second column) which reads as follows:

"Par. 1211.3 The temporary nominating committee shall prepare the following nominations for the organizational meeting of the board; the ten members at large, and a seminary professor from among those teaching in a United Methodist seminary, *provided* that other nominations may be made by the board. After the ten members at large and the seminary professor have been elected and seated, the temporary nominating committee shall nominate: the officers of the board; the chairman of the divisions of the board; and the executive committee; *provided* that other nominations may be made by the board. When the election of the above nominees is completed, the temporary nominating committee shall be discharged."

Then add to the above, at its conclusion, a new sentence:

**The Executive Committee shall then become the nominating committee of the board to serve for the remainder of the quadrennium.**

Section 4 in the White Book is to be retained.

Revision 41 (D.C.A. 4-23-68, page 31) is approved.

#### **REPORT NO. 10**

##### **“DUTIES OF GENERAL BOARD OF EVANGELISM”**

Petition No. 2546

April 24, 1968—103 members, 62 present, 62 for, 0 against,  
0 not voting.

*Calendar No. 83, adopted May 2, 1968, Journal page 741.*

The committee recommends that Paragraph 1213 in the Blue Book be renumbered as Paragraph 1212, and that the words “endeavor to” be inserted in line 1 of the first sentence after the word “shall”.

The first sentence will then read: The board shall **endeavor to** create an intelligent conception of, an interest in, and a passion for evangelism among ministers and lay persons.

#### **REPORT NO. 11—“EXECUTIVE COMMITTEE OF GENERAL BOARD OF EVANGELISM”**

Petition No. 2546

April 24, 1968—103 members, 62 present, 62 for, 0 against,  
0 not voting.

*Calendar No. 84, adopted May 2, 1968, Journal page 741.*

The committee recommends that Paragraph 1213 in the White Book (Page 115) be adopted. It is a revision of Paragraph 1208 in the Blue Book (Pages 243, 244) which is deleted. (This is to be numbered 1213, as in the White Book).

#### **REPORT NO. 12—“COOPERATION OF BOARD OF EVANGELISM WITH OTHER AGENCIES**

Petition No. 2546

April 24, 1968—103 members, 62 present, 62 for, 0 against,  
0 not voting.

*Calendar No. 85, adopted May 2, 1968, Journal page 741.*

The committee recommends that Paragraph 1214 in the White Book (Page 114) be substituted for the Paragraph 1214 in the Blue Book (Page 244) without any change.

**REPORT NO. 13—"EVANGELISTS"**

Petition No. 2546

April 24, 1968—103 members, 62 present, 62 for, 0 against,  
0 not voting.

*Calendar No. 86, adopted May 2, 1968, Journal page 741.*

The committee recommends that Paragraph 1216 in the Blue Book (Page 245) be changed as follows:

In line two, delete "*A minister*" and substitute "**An elder.**"  
In the last sentence, delete "*men*" and substitute "**elders.**"

**REPORT NO. 14**

**"BYLAWS OF GENERAL BOARD OF EVANGELISM"**

Petition No. 2546

April 24, 1968—103 members, 62 present, 62 for, 0 against,  
0 not voting.

*Calendar No. 87, adopted May 2, 1968, Journal page 741.*

The committee recommends that Paragraph 1219 in the Blue Book (Page 245) be amended by deleting at its end: "*provided written notice of such amendment has previously been given to the members.*" and by substituting therefor the following words: "**Provided written notice to such amendment has been given to the members and the vote thereon shall be delayed at least one day.**"

**REPORT NO. 15**

**"CONFERENCE BOARD OF EVANGELISM"**

Petition No. 2546

April 26, 1968—103 members, 59 present, 59 for, 0 against,  
0 not voting.

*Calendar No. 150, adopted May 2, 1968, Journal page 742.*

The committee recommends that Paragraph 1222 in the White Book (p. 116) be amended and then substituted for Paragraph 1222 in the Blue Book (pages 244-245). Amend Paragraph 1222 (White Book, page 116) as follows: In line 4, between "shall" and "create" insert the words "**endeavor to.**" In line 5, delete the word "*all*" and insert in its place "**various.**" This paragraph, when amended, becomes Paragraph 1222 in the *Discipline*.

**REPORT NO. 16**

**"CONFERENCE BOARD OF EVANGELISM"**

Petition No. 2546

April 27, 1968—103 members, 55 present, 55 for, 0 against,  
0 not voting.



*Calendar No. 151, adopted May 2, 1968, Journal page 742.*

The committee recommends a new paragraph 1223 for paragraph 1223 in the White Book (pages 116-117), as follows:

1223 Article 2. Membership—The board shall include in its membership at least one district superintendent, the conference secretary or director of evangelism, the district secretaries of evangelism, one pastor and one layman from each district, nominated by the conference nominating committee, such members of the general and jurisdictional boards as reside within the bounds of the conference, a lay woman nominated by the conference Women's Society of Christian Service, a lay man, nominated by the Conference Board of the Laity, and a representative of the Conference United Methodist Youth Fellowship, nominated by the Conference United Methodist Youth Fellowship, and such other representatives of conference organizations as determined by the conference; nominated by the organization. The conference board when organized may elect to the board not more than ten additional members at large whose special knowledge or experience would increase the competence of the board. The board shall meet annually at such time and place as it may designate. Special meetings may be held at the call of the president and the conference secretary or director of evangelism.

#### REPORT NO. 17

##### "CONFERENCE SECRETARY OF EVANGELISM"

Petition No. 2546

April 26, 1968—103 members, 64 present, 64 for, 0 against, 0 not voting.

*Calendar No. 152, adopted May 2, 1968, Journal page 742.*

The committee recommends that Paragraph 1226 in the White Book (page 117) be substituted for Paragraph 1226 in the Blue Book (pages 246, 247).

#### REPORT NO. 18—"STANDING COMMITTEE OF CONFERENCE BOARD OF EVANGELISM"

Petition No. 2546

April 26, 1968—103 members, 64 present, 64 for, 0 against, 0 not voting.

*Calendar No. 153, adopted May 2, 1968, Journal page 742.*

The committee recommends that Paragraph 1227 in the White Book (page 117) be substituted for Paragraph 1227 in the Blue Book (page 247).

**REPORT NO. 19—"CONFERENCE EVANGELISTS"**

Petition No. 2546

April 26, 1968—103 members, 64 present, 64 for, 0 against,  
0 not voting.

*Calendar No. 154, adopted May 2, 1968, Journal page 742.*

The committee recommends that Paragraph 1228.2 in the White Book (page 117) be substituted for Paragraph 1228.2 in the Blue Book (page 247).

**REPORT NO. 20**

**"DISTRICT COMMITTEE ON EVANGELISM"**

Petition No. 2546

April 27, 1968—103 members, 55 present, 55 for, 0 against,  
0 not voting.

*Calendar No. 155, adopted May 2, 1968, Journal page 742.*

Substitute Paragraph 1232.1 in the White Book (page 117) for Paragraph 1232.1 in the Blue Book (page 248), and revise it by deleting *shall* in line 2 and inserting in its place *may*.

Delete Paragraph 1232.2 and substitute the following:

**The Conference Board of Evangelism shall determine the membership of the District Committees of Evangelism when such committees are desired. These committees shall include the District Superintendent and the District Secretary of Evangelism along with any other persons desired, including laity.**

Substitute Paragraph 1232.3 in the White Book (page 118) as amended in *Daily Christian Advocate* (page 31, col. 2, Item 7) for Paragraph 1232.3 in the Blue Book (page 248).

**REPORT NO. 21—"SUBCOMMITTEES OF THE DISTRICT COMMITTEE ON EVANGELISM"**

Petition No. 2546

April 26, 1968—103 members, 64 present, 64 for, 0 against,  
0 not voting.

*Calendar No. 156, adopted May 2, 1968, Journal page 743.*

The committee recommends that Paragraph 1233 in the White Book (Page 118) be substituted for Paragraph 1233 in the Blue Book (Page 248).

**REPORT NO. 22**

**"DISTRICT SECRETARY OF EVANGELISM"**

Petition No. 2546

April 26, 1968—103 members, 55 present, 55 for, 0 against,  
0 not voting.

*Calendar No. 157, adopted May 2, 1968, Journal page 743.*

The committee recommends that Paragraph 1234 in the Blue Book (Page 248) be amended, as follows:

Place a period after "bishop" at end of line 2.

Delete the remainder of the paragraph and add the following: **The district secretary of evangelism shall be a member of the Conference Board of Evangelism.**

**REPORT NO. 23**

**"LOCAL CHURCH COMMISSION ON EVANGELISM"**

Petition No. 2546

April 26, 1968—103 members, 64 present, 64 for, 0 against,  
0 not voting.

*Calendar No. 158, adopted May 2, 1968, Journal page 743.*

The committee recommends that Paragraph 1235 in the White Book (Page 118) be substituted for Paragraph 1235 in the Blue Book (Page 248).

**REPORT NO. 24—"EPISCOPAL ADDRESS"**

Petition 3030

April 27, 1968—103 members, 55 present, 55 for, 0 against,  
0 not voting.

*Calendar No. 159, adopted May 2, 1968, Journal page 743.*

The committee has heard and has reviewed the Episcopal Address with appreciation. It has no legislation to propose, as a result of it, but would emphasize its statements:

"We know no such thing as personal religion to the exclusion of social concern and redemption."

"The vocation of the church is the releasing of that renewing power of his spirit which is altogether holy, as we, in faith, commit our lives to him who has committed himself to us."

"With Dag Hammarskjöld we would agree, 'in our era the road to Holiness passes through the world of action.'"

**REPORT NO. 25—"MISSION IN THE 1970'S (REPORT OF  
COORDINATING COUNCIL, P. 14)"**

Petition No. 3019

April 27, 1968—103 members, 55 present, 55 for, 0 against,  
0 not voting.

*Calendar No. 160, adopted May 2, 1968, Journal page 743.*

The committee endorses the report of the Coordinating Council on the ecumenical thrust of mission in the 1970's.

**REPORT NO. 26—"QUADRENNIAL REPORT OF  
GENERAL BOARD OF EVANGELISM"**

Petition No. 3008

April 27, 1968—103 members, 55 present, 55 for, 0 against,  
0 not voting.

*Calendar No. 161, adopted May 2, 1968, Journal page 748.*

The committee expressed its approval and appreciation of the work and dedication of the General Board of Evangelism as reported in The Quadrennial Reports, Pages 301-337.

**REPORT NO. 27  
"COMMITTEE ON CONFIRMATION RESOURCES"**

Petition No.

April 27, 1968—103 members, 55 present, 55 for, 0 against,  
0 not voting.

*Calendar No. 162, adopted May 2, 1968, Journal page 744.*

The committee recommends that Paragraph 1145 in the Blue Book (Page 230) be deleted and that Paragraphs 1145.1 and 1145.2 in the *Daily Christian Advocate* (Page 33, column 1, April 23) be substituted therefor; with one addition, as follows:

In 1145.2 (Daily Advocate) after the word "Ministry;" in line 11, insert between lines 11 and 12 the words, "**one representative from the Commission on Worship.**"

**REPORT NO. 28—"MISSION TO UNITED METHODIST  
CHURCHES IN NORTH AMERICA"**

Petition Nos. 1542-55.

April 23, 1968—103 members, 60 present, 60 for, 0 against,  
0 not voting.

*Calendar No. 163, adopted May 2, 1968, Journal page 744.*

The committee recommends that the General Conference adopt the following:

WHEREAS, both The Methodist Church and The Evangelical United Brethren Church through their properly authorized Boards and agencies have implemented Missions to America during prior quadrennia, bringing to the United States and Canada outstanding Christian preachers and leaders, both lay and clergy, with excellent results;

WHEREAS, rich values accrue from such Missions in world brotherhood, international Christian fellowship, and appreciative understanding;

WHEREAS, such Missions evidence the endowment of Christian churches in Europe, Asia, Africa, Latin America, Australasia, and Oceania with invaluable power to aid in evangelization of North America;

WHEREAS, our needs in North America are known to other great churches around the world who from their Christian experience have a message for the churches in North America;

THEREFORE, BE IT PETITIONED: that the World Division of the Board of Missions, the General Board of Evangelism, and the General Board of Laity be authorized to request several Christian churches abroad to engage in a Mission to The United Methodist Churches in North America during the quadrennium ending December 31, 1971.

## REPORT NO. 29

Withdrawn.

## REPORT NO. 30—"YEAR OF PRAYER FOR PEACE"

Petition No. 1592

April 25, 1968—103 members, 84 present, 82 for, 1 against, 1 not voting.

*Calendar No. 165, adopted May 2, 1968, Journal page 745.*

The committee recommends that the General Conference adopt the following resolution: Be It Resolved: That the General Conference of The United Methodist Church designate 1969 as a year of united prayer for world peace, and that, under the guidance of the General Board of Evangelism, all agencies of the Church help sponsor this world-wide prayer for peace.

(In his presentation on the floor, the chairman recommended referral of the whole petition No. 1592 to the Board of Evangelism and to the Program Council.)



**REPORT NO. 31**

**“ESTABLISH DARING PROGRAM OF EVANGELISM”**

Petition No. 1603

April 24, 1968—103 members, 78 present, 78 for, 0 against,  
0 not voting.

*Calendar No. 166, adopted May 2, 1968, Journal page 745.*

The committee recommends that the General Conference pass the following resolution, which then is to be referred to the General Board of Evangelism and the Program Council for implementation:

WHEREAS: The people of The Methodist Church and the people of The Evangelical United Brethren Church through their representatives have voted to unite into one great United Methodist Church; and

WHEREAS: Both churches have a heritage of evangelistic zeal and share a commitment to bring the gospel and its saving grace to all mankind; and

WHEREAS: Both churches bring to the union great strengths in the various methods and skills of evangelism and the process of confronting man with the claims of Christ and in obedience to our Lord whom we serve; Therefore, Be it

RESOLVED, That we call upon the uniting United Methodist Church to make in truth the often-repeated statement that Evangelism is the first business of the Church; and

RESOLVE FURTHER, That we call upon the Uniting Conference of The United Methodist Church to establish a great bold and daring program of contemporary evangelism inviting people to accept Christ as Lord and Savior, become faithful members of His church, and to be obedient disciples in His world, expressing their Christian discipleship in every area of human life that the kingdom of God may be realized.

**REPORT NO. 32**

**“MATERIALS FOR MEMBERSHIP TRAINING”**

Petition Nos. 1619, 1621, 1626-27.

April 27, 1968—103 members, 74 present, 74 for, 0 against,  
0 not voting.

*Calendar No. 310, adopted May 2, 1968, Journal page 745.*

The committee recommends concurrence with the recommendation that they be referred to the Committee on Materials for Training for Church Membership.

**REPORT NO. 33**

**“CHANGE IN NOTICE OF ENROLLMENT”**

Petition No. 2539

April 24, 1968—103 members, 78 present, 78 for, 0 against,  
0 not voting.

*Calendar No. 311, adopted May 2, 1968, Journal page 745.*

The committee recommends concurrence with the recommendation that it be referred to the Council on World Service and Finance, for its Committee on Legal Forms and Records.

**REPORT NO. 34—“VARIOUS SUBJECTS”**

Petition Nos. 1605, 1616-17, 1623-24.

April 25, 1968—103 members, 84 present, 84 for, 0 against,  
0 not voting.

*Calendar No. 312, adopted May 2, 1968, Journal page 745.*

The committee recommends concurrence with the recommendation that they be referred to the Board of Evangelism.

**REPORT NO. 35—“VARIOUS SUBJECTS”**

Petition Nos. 1589, 1593-94, 1596, 1598-1601, 1604, 1606-07,  
1610-14, 1618, 1620, 1625, 1630, 1633.

April 25, 1968—103 members, 77 present, 77 for, 0 against,  
0 not voting.

*Calendar No. 313, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrence.

**REPORT NO. 36—“VARIOUS SUBJECTS”**

Petition Nos. 671, 2513, 2525, 2536-38, 2540-45, 2547.

April 24, 1968—103 members, 78 present, 78 for, 0 against,  
0 not voting.

*Calendar No. 314, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrence.

**REPORT NO. 37—“TRANSFER OF MEMBERS”**

Petition Nos. 1556-88, 2514-24, 2526-35, 2639.

April 27, 1968—103 members, 55 present, 55 for, 0 against,  
0 not voting.

*Calendar No. 315, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 38—"HOW TO CONSERVE MEMBERSHIP"**

Petition No. 1608

April 24, 1968—103 members, 79 present, 79 for, 0 against,  
0 not voting.

*Calendar No. 329, adopted May 2, 1968, Journal page 746.*

The South Central Jurisdictional Council petitioned that the General Conference request the General Board of Evangelism to make a study during the quadrennium 1968-1972 on ways to conserve membership, and to formulate a plan to be presented to the General Conference in 1972. We recommend this, and refer the suggestions in the petition to the General Board of Evangelism.

**REPORT NO. 39—"MINISTRY TO THE ARMED FORCES"**

Petition No.

April 30, 1968—103 members, 58 present, 58 for, 0 against,  
0 not voting.

*Calendar No. 346, on May 2, 1968, Journal page 747. The General Conference recommended that this report be referred to the Council on World Service and Finance.*

The committee recommends the adoption of the following:

WHEREAS, there are more than one million United Methodists who are members of the Armed Forces personnel and their families;

WHEREAS, each local church and its pastor have responsibility to mature and care for their youth and other members, including those in the Armed Forces;

WHEREAS, the chaplains serve persons in the military service and thus are an arm of the local church; and

WHEREAS, the General Board of Evangelism is a depository for the General Military Membership Roll (Paragraph 113) and serves those persons received by the chaplains into membership of The United Methodist Church, who do not have a local church, and can stimulate and assist the local church Council of Ministers in following its youth and constituency in the Armed Services;

BE IT RESOLVED, THEREFORE,

1. That the General Conference, meeting in Dallas, Texas, April 21-May 4, 1968, alert the church to the urgency and necessity of ministering to our members in the Armed Forces;

2. That in each local church the Council of Ministries establish a task force for this purpose;

3. That there be created a joint committee of the General Board of Evangelism and the Commission of Chaplains and Related Ministries for correlation and cooperation in fulfilling this ministry to the members of the church and their families in the Armed Services.

4. That a Joint Committee of the General Board of Evangelism and the Commission of Chaplains and Related Ministries give guidance and stimulation to the local churches and their Councils on Ministries in following and nurturing their members and constituents in the Armed Forces.

5. That additional funding, not to exceed \$35,000 annually, be requested of the Council on World Service and Finance, to be used by the General Board of Evangelism for this purpose; and

6. That the General Board of Evangelism continue to serve members of The United Methodist Church on the General Military Membership roll, and that serious endeavor be made to relate these persons while they are in military service to a local United Methodist Church wherever possible.

## COMMITTEE NO. 6—MINISTRY

Don W. Holter, Chairman—John H. Graham, Secretary  
(Committee duties and personnel are listed on page 164.)

### REPORT NO. 1—"PLAN OF UNION, PART IV, CHAPTER II, PARAGRAPHS 301-349"

Petition No. 2964

April 28, 1968—112 members, 94 present, 94 for, 0 against,  
0 not voting.

*Calendar No. 196, adopted May 3, 1968, Journal page 825.*

That ¶¶301-382 be deleted and the following ¶¶301-349 be  
inserted as a substitute:

#### Section I. The Nature of Ministry.

¶301. Ministry in the Christian church is derived from the ministry of Christ, the ministry of the Father through the Incarnate Son by the Holy Spirit. It is a ministry bestowed upon and required of the entire church. All Christians are called to ministry and theirs is a ministry of the people of God within the community of faith and in the world. Members of The United Methodist Church receive this gift of ministry in company with all Christians and sincerely hope to continue and extend it in the world for which Christ lived, died, and lives again. The United Methodist Church believes that Baptism, confirmation, and responsible membership in the church are visible signs of acceptance of this ministry.

#### Section II. The Ordained Ministry.

¶302. There are persons, within the ministry of the baptized, who are called of God and set apart by the church for the specialized ministry of Word, Sacrament, and Order. (See ¶309.)

¶303. It is the conviction of The United Methodist Church that God calls persons to this ministry and bestows upon them the gifts, graces, and fruits necessary to fulfill this calling.

¶304. The ordained ministry of The United Methodist Church cherishes its origins in the Christian tradition and in the Wesleyan tradition from which it has come. It seeks obedience to the Holy Spirit through cooperative efforts to perfect a ministry for the whole church. It faces the future eager to share new understandings and forms of the ministry which may be revealed.



¶305. In order that The United Methodist Church may be assured that those persons who present themselves as candidates for her ministry are truly called of God to this office, let those who consider recommending such persons for license as ministers in The United Methodist Church prayerfully and earnestly ask themselves these questions:

1. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? Are they holy in all manner of conversation?

2. Have they gifts, as well as grace, for the work? Have they a clear, sound understanding; a right judgment in the things of God; a just conception of salvation by faith? Do they speak justly, readily, clearly?

3. Have they fruit? Have any been truly convinced of sin and converted to God, and are believers edified by their preaching?

As long as these marks concur in anyone, we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Spirit.<sup>1</sup>

¶306. The United Methodist Church seeks assurance in these matters, for only persons of genuine Christian experience and character, whose conduct before men is above reproach, and who are free from harmful practices that would mar their influence or compromise their witness, can receive the approval of The United Methodist Church as ministers of the Word, Sacrament, and Order.

### Section III. Classifications.

¶307. The ordained ministry of The United Methodist Church consists of **elders** and **deacons**. Where there is need, qualified laymen may be authorized to exercise certain pastoral functions, and shall be known as **lay pastors**. These designations are not to be applied so as to deprive any person of any right or privilege permanently granted by either The Methodist Church or The Evangelical United Brethren Church.

1. Elders are ministers who have completed their formal preparation for the ministry of Word, Sacrament, and Order, have been elected itinerant members in full connection with an Annual Conference, and have been ordained elders in accordance with the order and Discipline of The United Methodist Church. (See ¶313.)

2. Deacons are ministers who have progressed sufficiently in their preparation for the ministry to be received by an Annual Conference as either probationary members or as-

<sup>1</sup> These questions were first asked by John Wesley at the third conference of Methodist preachers in 1746. They have been retained ever since, in substantially the same words, as the standards by which prospective Methodist Preachers are to be judged.

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sociate members, and have been ordained deacons in accordance with the order and Discipline of The United Methodist Church. (See ¶311.)

3. Lay pastors are laymen, duly licensed to preach, who, upon recommendation of the Board of the Ministry, are approved each year by the Annual Conference for appointment as pastors of charges.<sup>2</sup> (See ¶388.)

**Section IV. General Provisions.**

¶308. 1. Members of The United Methodist Church, authorized to preach, shall possess a valid license to preach. (See ¶319.)

2. Both men and women are included in all provisions of the *Discipline* which refer to the ministry.

3. The itinerant system is the accepted method of The United Methodist Church by which ministers are appointed by the bishop to fields of labor. (See ¶¶388, 575.) All ministers shall accept and abide by these appointments.

4. A ministerial student in The United Methodist Church, for the purpose of classification, is a person who has formally declared his purpose to enter the Christian Ministry and has been officially recognized as such by the Annual Conference and is in the process of pursuing collegiate, or theological education, but is not yet a probationary member of the Annual Conference. A person so committed and classified shall immediately seek, with the assistance of his pastor, the guidance of the Board of the Ministry with reference to subsequent procedures and his continuing educational program.

5. The provisions of Chapter II, "The Ministry" shall be administered in such way that until July 1, 1971, any candidate shall be granted the right to proceed to complete the requirements for qualifications under the provisions applying at the time of union. The Department of the Ministry shall be authorized to adjudicate any conflicts which may arise.

**Section V. Ordination and Orders.**

¶309. God in Christ, by the Holy Spirit, has called and still calls his whole church to minister in his name and under his authority and grace. In exercising this ministry the church is required to perform certain ministries which the whole church can perform only through ordained ministers. Ordination is a rite of the church, by which some are

<sup>2</sup> Lay pastor is the term used here to designate the person who was known in The Methodist Church as approved supply pastor.

entrusted with the authority to be ministers of Word, Sacrament, and Order:

1. To be ordained to the ministry of Word is to be authorized to preach and teach the Word of God.

2. To be ordained to the ministry of Sacrament is to be authorized to administer the Sacraments of Baptism and the Lord's Supper.

3. To be ordained to the ministry of Order is to be authorized to equip the laity for ministry, to exercise pastoral oversight, and to administer the Discipline of the church.

¶310. The act of ordination, by which persons are publicly recognized and authorized as ministers, includes prayers and the laying on of hands. The prayers call upon God to supply the minister with the continuing gifts and grace needful to his responsibility. The laying on of hands symbolizes general authorization from the ordained ministry of the Annual Conference and through them the ordained ministry of the whole church.

1. A deacon shall be ordained by a bishop employing the Order of Service for the Ordination of Deacons.

2. An elder shall be ordained by a bishop employing the Order of Service for the Ordination of Elders. The bishop shall be assisted by other elders in the laying on of hands.

¶311. *The Order of Deacon*—A deacon is a minister who has been received by an Annual Conference either as a probationary member or as an associate member and has been ordained deacon. The deacon has authority to conduct divine worship, to preach the Word, to perform the marriage ceremony where the laws of the state or province permit, and to bury the dead. When invited to do so by an elder, he may assist in the administration of the Sacraments. When serving as a regularly appointed pastor of a charge, he shall be granted authority to administer the Sacraments on the charge to which he is appointed.

¶312. Persons of the following classes are eligible for the order of deacon:

1. Lay pastors who have been received into associate membership after having met the requirements of ¶323.

2. Theological students who have been received into probationary membership after having met the requirements of ¶327 or ¶328.1.

¶313. *The Order of Elder*—An elder is a minister who has met the requirements and therefore has full authority for the ministry of Word, Sacrament, and Order, who has been received as a minister in full connection with an Annual Conference and has been ordained elder. (See ¶¶331-32.)

¶314. Ministers of the following classes are eligible for the order of elder:

1. Deacons who have been probationary members of an Annual Conference, are graduates of theological schools accredited or approved by the University Senate, and have been elected to membership in full connection with an Annual Conference after having met the requirements of ¶333.

2. Deacons who have been probationary members of an Annual Conference for at least two years since being received from associate membership and have been elected to membership in full connection with an Annual Conference after having met the requirements of ¶335.

## **Section VI. Relationship to the Annual Conference.**

¶315. The Annual Conference is the basic body of The United Methodist Church. The ministerial membership of an Annual Conference shall consist of members in full connection (¶331), probationary members (¶325), and associate members (¶322). Every minister is amenable to the Annual Conference in the performance of his duties in the position to which he is appointed.

¶316. Every ministerial member who is in good standing in an Annual Conference shall receive an annual appointment by the bishop unless he is granted a sabbatical leave or a disability leave or is in the supernumerary or supernuminate relation.

¶317. In addition to the ministerial members, persons who have been granted the license to preach, and those who have been approved by vote of the Annual Conference as lay pastors, may be appointed as pastors in charge under certain conditions which are hereinafter specified.

¶318. *License to Preach*—Every candidate for the ministry of The United Methodist Church, upon hearing and heeding the call to preach, shall take the first formal step toward the ministry by qualifying for a license to preach. A license to preach may be issued by the District Committee on the Ministry or the Board of the Ministry after the candidate has met the following conditions. He shall have: (1) been a member in good standing of The United Methodist Church for one year immediately preceding application for license; (2) been graduated from an accredited high school, or its equivalent; (3) secured the recommendation of his Charge Conference in the following way: A meeting for the purpose of recommending a candidate for the ministry must be preceded by at least two public announcements and be held in the presence of the bishop, district



superintendent, or an authorized elder who shall counsel with those present regarding the ability and qualifications of the applicant, and make plain the importance of such recommendation to the ministry. To be valid such a recommendation must be voted by written ballot by two thirds of the members of the Charge Conference present at this meeting; (4) applied to the district superintendent in writing; (5) appeared before the District Committee on the Ministry or the Board of the Ministry where no District Committee exists, made himself available for any psychological and aptitude tests it may require and provide, and supplied such other information as it may require for determining his gifts, graces, and fruits; (6) completed one fourth of the work required for the bachelor of divinity or equivalent first professional degree in a school of theology accredited or approved by the University Senate, or passed the course of study prescribed for license to preach (§1114.1), including Parts I, II, III, and IV of the *Discipline*. This course shall be taken under the direction of the Department of Ministerial Education; (7) agreed for the sake of the mission of Jesus Christ in the world and the most effective witness to the Christian gospel and in consideration of his influence as a minister to make a complete dedication of himself to the highest ideals of the Christian life as set forth in Paragraphs 93 (General Rules of The Methodist Church), 94 (the Methodist Social Creed), and 95 (Basic Beliefs Regarding Social Issues and Moral Standards of The Evangelical United Brethren Church), *Discipline of The United Methodist Church*; and to this end, agreed to exercise responsible self control by personal habits, conducive to bodily health, mental and emotional maturity, social responsibility, and growth in grace and the knowledge and love of God.

[Accompanying Resolution of Interpretation.]

In adopting the statements in Par. 318.7 and 326.3e on the moral and social responsibility of ministers, the General Conference seeks to elevate the standards by calling for a more thorough-going moral commitment by the candidate and for a more careful and thorough examination of candidates by district committees and Boards of Ministry.

The legislation in no way implies that the use of tobacco is a morally indifferent question. In the light of the developing evidence against the use of tobacco, the burden of proof would be upon any user to show that his use of it is consistent with the highest ideals of the Christian life. Similarly, regarding beverage alcohol, the burden of proof would be upon any user to show that his action is consistent with



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the ideals of excellence of mind, purity of body, and responsible social behavior.

Therefore, the changes here do not relax the traditional view concerning the use of tobacco and beverage alcohol by ministers in The United Methodist Church. Rather they call for higher standards of self-discipline and habit formation in all personal and social relationships. They call for dimensions of moral commitment that go far beyond any specific practices which might be listed.]

(8) prepared a written statement dealing with his age, health, Christian experience with emphasis upon his experience in the church, call to the ministry, purpose in seeking a license to preach, educational record and plans, which together with the certificate of his recommendation from his Charge Conference shall be presented to the District Committee on the Ministry or the Board of the Ministry; (9) been examined as indicated in ¶319.

¶319. *Examination for License to Preach.*—The candidate for a license to preach shall be examined by the District Committee on the Ministry or the Board of the Ministry. He shall be asked the following questions:

1. Do you believe yourself to be divinely called to preach the gospel?

2. Have you obtained the pardon of your sins and found peace with God through faith in Jesus Christ; and is the Spirit of God bearing witness with your spirit that you are a child of God?

3. Is it your sincere purpose to seek first the Kingdom of God and his righteousness?

4. Do you understand the doctrines and the *Discipline* of The United Methodist Church, and will you follow and defend them?

¶320. *Renewal of License to Preach.*—A license to preach shall be valid for one year. It may be renewed by the District Committee on the Ministry or the Board of the Ministry on recommendation of the candidate's Charge Conference, and on evidence that his gifts, graces and fruits continue to be satisfactory and that he is making satisfactory progress in the required studies.

1. A person licensed to preach, and preparing to become a deacon, who is enrolled as a pre-theological or theological student in a school, college, university, or school of theology accredited or approved by the University Senate, or by a regional or state accrediting agency, shall present annually to the District Committee on the Ministry or the Board of the Ministry a statement of his academic progress from the

school he is attending. This statement shall take the place of any formal examination, providing his academic progress and character are satisfactory.

2. A person licensed to preach who is not a student as defined in ¶320.1 shall pursue the introductory studies and the four-year course of study under the Department of Ministerial Education. This course must be completed within eight years after the issuance of the first license to preach, except as provided in ¶348.2.

3. When a license to preach has lapsed, it may be reinstated only at the discretion of the District Committee on the Ministry or the Board of the Ministry, when the candidate has completed satisfactorily the current studies for the license to preach.

¶321. A person licensed to preach shall have authority to preach and to conduct divine worship only in the charge in which his membership is held under the supervision of the pastor in charge, or to perform pastoral duties in a charge to which he may be temporarily appointed under the supervision of the district superintendent and the guidance of a duly authorized counseling elder. (See ¶¶350, 353, 354.)

¶322. *Associate Member.*—An **associate member** of an Annual Conference is in the itinerant ministry of the church, available on a continuing basis for appointment by the bishop. He offers himself without reserve to be appointed and to serve as his superiors in office shall direct. He shall be amenable to the Annual Conference in the performance of his ministry and shall be granted the same security of appointment as probationary members and members in full connection.

1. An associate member is eligible for ordination as a deacon, but may not be ordained elder, unless he qualifies through probationary membership for membership in full connection in the Annual Conference. (See ¶314.2.)

2. An associate member shall have the right to vote in the Annual Conference on all matters except the following: (a) constitutional amendments; (b) election of delegates to the General and Jurisdictional or Central Conferences; (c) all matters of ordination, character, and conference relations of ministers.

3. An associate member may serve on any board, commission, or committee of an Annual Conference, except the Board of the Ministry. He shall not be eligible for election as a delegate to the General or Jurisdictional Conferences.

4. An associate member shall be subject to the provisions governing sabbatical leave, supernumerary relations, location, retirement, minimum salary and pension.

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¶323. A candidate may be elected to associate membership by vote of the ministerial members in full connection, upon recommendation of the Board of the Ministry, when he has met the following conditions. He shall have: (1) served four years as a full-time lay pastor; (2) completed the four-year ministerial course of study in addition to the license to preach and introductory studies; no more than one year of which may be taken by correspondence; (3) completed a minimum of 60 semester hours toward the Bachelor of Arts or an equivalent degree in an accredited college or university or one approved by the University Senate, or in an equivalent curriculum (1114.1) prescribed by the Department of Ministerial Education as a supplement to the approved course of study school, provided further that until July 1, 1971, the Annual Conference, upon recommendation of the Board of the Ministry, and by a three-fourths vote may waive the requirement. (4) been recommended by the District Committee on the Ministry and the Board of the Ministry; (5) declared his willingness to accept continuing full-time appointment; and (6) furnished a certificate of good health on the prescribed form from a physician approved by the board. The Annual Conference may require psychological tests to provide additional information on the candidate's fitness for the ministry.

¶324. An associate member who exhibits exceptional promise for the ministry may qualify for probationary membership in the Annual Conference under special conditions as set forth hereinafter upon receiving a three-fourths majority vote of the ministerial members of the conference in full connection, present and voting. He shall have: (1) reached thirty-five years of age; (2) served as an associate member for a minimum of two full years under full-time appointment; (3) completed a bachelor of arts or equivalent degree in a college or university accredited or approved by the University Senate; (4) completed two years of advanced study prescribed by the Department of Ministerial Education, beyond the four-year ministerial courses of study required for admission to associate membership in cooperation with the United Methodist Theological Schools; (5) been recommended by a three-fourths vote of the Cabinet and a three-fourths vote of the Board of the Ministry, written statements of such recommendations having been read to the conference before the vote is taken, setting forth the particular ways his ministry is exceptional and the special reasons he should be received into probationary membership.

¶325. *Probationary Member.*—A probationary member is on trial in preparation for a membership in full connection with his Annual Conference. He is on probation as to his character, preaching, and effectiveness as a pastor. The Annual Conference has jurisdiction over a probationary member. Annually the Board of the Ministry shall review and evaluate his relationship and make recommendation to the Annual Conference regarding his continuance. His continuance as a probationary member shall be equivalent to the renewal of his license to preach. A probationary member may request discontinuance of this relationship, or may be discontinued by the Annual Conference, upon recommendation of the Board of the Ministry, without reflection upon his character.

1. A probationary member is eligible for ordination as a deacon, but may not be ordained elder until he qualifies for membership in full connection in the Annual Conference.

2. A probationary member shall have the right to vote in the Annual Conference on all matters except the following: (a) constitutional amendments; (b) election of delegates to the General and Jurisdictional or Central Conferences; (c) all matters of ordination, character, and conference relations of ministers.

3. A probationary member may serve on any board, commission, or committee of the Annual Conference, except the Board of Ministry. He shall not be eligible for election as a delegate to the General or Jurisdictional Conferences.

¶326. A candidate may be elected to probationary membership by vote of the ministerial members in full connection on recommendation of its Board of the Ministry after meeting the following conditions:

1. He must have a currently valid license to preach.

2. He must have met the educational requirements (¶¶327-29).

3. He must have been examined and approved by the Board of the Ministry with respect to the following questions:

a) Are you convinced that you should enter the ministry of the church?

b) Are you willing to face any sacrifices that may be involved?

c) Are you in debt so as to interfere with your work, or have you obligations to others which will make it difficult for you to live on the salary you are to receive?

d) If you are married, is your wife or husband in sympathy with your ministerial calling and willing to share in the sacrifices of your vocation?

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e) For the sake of the mission of Jesus Christ in the world and the most effective witness to the Christian gospel, and in consideration of your influence as a minister, are you willing to make a complete dedication of yourself to the highest ideals of the Christian life as set forth in Paragraphs 93, 94, and 95, *Discipline of The United Methodist Church*; and to this end, will you agree to exercise responsible self control by personal habits conducive to bodily health, mental and emotional maturity, social responsibility and growth in grace and the knowledge and love of God?

f) Are you willing to relate yourself in ministry to all persons without regard to color or national origin, including receiving them into the membership and fellowship of the church?

g) Will you keep before you as the one great objective of your life the advancement of God's kingdom?

4. He must have been recommended in writing on the basis of a three-fourths majority vote of the District Committee on the Ministry.

5. He must present a satisfactory certificate of good health, on the prescribed form, from a physician approved by the board. The conference may require psychological tests to provide additional information on the candidate's fitness for the ministry.

6. He must file with the board, in duplicate, on the prescribed form, satisfactory written answers to such questions as the board may ask concerning his age, health, family, Christian experience, call to the ministry, educational record, and plans for service in the church.

7. He must present a written theological statement covering his basic beliefs and at least one written sermon on a specified Biblical passage.

¶327. A candidate for probationary membership must (1) have been graduated with a bachelor of arts in liberal education, or equivalent degree in a college or university accredited or approved by the University Senate, and (2) have completed at least one fourth of the work required for a bachelor of divinity or equivalent first professional degree in a school of theology accredited or approved by the University Senate, except under the special conditions of ¶328.

¶328. Under special conditions an Annual Conference may, by a three-fourths majority vote of the ministerial members in full connection, present and voting, admit to probationary membership a candidate who exhibits exceptional promise for the ministry in the following cases:



1. If he is a graduate with a bachelor of arts in liberal education, or equivalent degree, from a college not accredited by the University Senate who has completed one fourth of the work required for the bachelor of divinity or equivalent first professional degree in a school of theology accredited or approved by the University Senate.

2. If he (*a*) has reached thirty-five years of age, (*b*) has served as an associate member for a minimum of two years under full-time appointment, (*c*) has completed a bachelor of arts or its equivalent degree in a college or university accredited or approved by the University Senate, (*d*) has completed two years of advanced study prescribed by the Department of Ministerial Education, beyond the four-year ministerial courses of study required for admission to associate membership, in cooperation with the United Methodist Theological Schools, and (*e*) been recommended by a three-fourths vote of the Cabinet and a three-fourths vote of the Board of the Ministry, written statements of such recommendations having been read to the conference before the vote is taken, setting forth the particular ways his ministry is exceptional and the special reasons he should be received into probationary membership.

¶329. To be continued as a probationary member, the candidate shall make regular progress in his ministerial studies. In case of failure or delay, the Board of the Ministry shall investigate the circumstances and judge whether to extend the time, within the following limits: (*a*) for completing the theological course for the bachelor of divinity or equivalent first professional degree, a total of eight years; (*b*) for completing the advanced studies in the ministerial course of study, a total of four years. In a case clearly recognized as exceptional the board, by a three-fourths vote, may recommend an extension beyond these limits, which may be approved by a three-fourths vote of the ministerial members in full connection, present and voting; *provided*, however, that no candidate shall be continued on probation beyond the eighth regular conference session following his admission to probationary membership.

¶330. General Provisions.—1. An Annual Conference may designate a bachelor of divinity or equivalent first professional degree from a school of theology accredited or approved by the University Senate as the minimum educational requirement for probationary membership.

2. The Board of the Ministry shall require a transcript of credits from each applicant before recognizing any of his educational claims. In case of doubt, the board may submit a transcript to the Department of Ministerial Education for evaluation.

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3. When a probationary member finds it necessary to discontinue his theological education, the Board of the Ministry shall review his relation to the Annual Conference. If he desires to continue in the ministry, he shall receive credit in the course of study for his theological work as the Department of Ministerial Education shall determine.

4. A probationary member who is regularly appointed to a pastoral charge is subject to the provisions of the *Discipline* in the performance of his pastoral duties.

5. A probationary member in a special appointment shall relate himself to the district superintendent in the area where his work is done. The district superintendent shall give him supervision and report annually to his Board of the Ministry.

6. A probationary member, received under the provisions of ¶328.2, who is pursuing advanced studies in the course of study, shall do so in a school for courses of study; provided, however, that in a case of emergency or unusual circumstances, on approval by the Board of the Ministry, he may be authorized to pursue the course for the current year by correspondence, no more than one year of which may be taken by correspondence.

7. The educational standards and other requirements for admission and ordination shall be set by the Jurisdictional Conferences for the bilingual Annual and Provisional Annual Conferences, and Indian Mission, within their territories, by the Central and Provisional Central Conferences for the Annual and Provisional Annual Conferences within their territories, and outside such territories by the Annual or Provisional Annual Conference itself.

¶331. *Member in Full Connection.*—A minister in full connection with an Annual Conference by virtue of his election and ordination is bound in special covenant with all the ordained ministers of his Annual Conference. In the keeping of this covenant he performs the ministerial duties and maintains the ministerial standards established by those in the covenant. He offers himself without reserve to be appointed and to serve as his superiors in office may direct. He lives with his fellow ministers in mutual trust and concern and seeks with them the sanctification of the fellowship. Only those shall be elected to full membership who are of unquestionable moral character and genuine piety, sound in the fundamental doctrines of Christianity and faithful in the discharge of their duties.

¶332. Ministers in full connection shall have the right to vote on all matters in the Annual Conference, except in the

election of lay delegates to the General and Jurisdictional Conferences (§501.3 and 514.3), and shall have sole responsibility for all matters of ordination, character, and conference relations of ministers. They shall be eligible to hold office in the Annual Conference and to be elected delegates to the General and Jurisdictional Conferences under the provisions of the constitution, (Par. 39, art. IV). Every effective member in full connection who is in good standing in an Annual Conference shall receive an annual appointment by the bishop.

¶333. A candidate who has been a probationary member for at least two years may be admitted into membership in full connection in an Annual Conference by vote of the ministerial members in full connection on recommendation of the Board of the Ministry, after he has qualified as follows: (1) served full-time under episcopal appointment under the supervision of a district superintendent satisfactorily to the Board of the Ministry in one of the positions specified in ¶391.1-6 for one year following the completion of the educational requirements specified below No. 3; (2) been previously ordained deacon; (provided that until July 1, 1971, sections (1) and (2) above shall not apply to seminary students who have completed one-fourth of the work required for the Bachelor of Divinity or the equivalent first professional degree by July 1, 1968.); (3) must have met educational requirements in either of the following ways: (a) graduation with a bachelor of divinity or equivalent degree from a school of theology, approved by the University Senate, or (b) graduation with a bachelor of arts or equivalent degree from a college or university approved by the University Senate, and completion of two years of advanced study beyond the requirements for probationary membership (¶328.2.d) under the supervision of the Department of the Ministry; (4) satisfied the board regarding his physical, mental and emotional health; (5) given satisfactory answers in a written doctrinal examination administered by the Board of Ministry and prepared at least one written sermon on a specified Biblical passage.

a) What are your reasons for believing in one God, the Father Almighty, Maker and Sustainer of all things visible and invisible?

b) What reasons have you for your belief that the Holy Bible reveals the Word of God so far as it is necessary for salvation?

c) What evidence do you give that man is in need of divine salvation? How do your own experiences verify such need?

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d) What do you believe concerning the person of Jesus Christ and the divine atonement through him?

e) What is your conception of the office and work of the Holy Spirit?

f) What is your conception of (1) repentance; (2) faith; (3) justification; (4) regeneration; (5) sanctification?

g) What is the nature and the function of the church?

h) What is the significance of the two Sacraments, Baptism and the Lord's Supper?

i) What is your conception of man's immortality and future state?

j) What do you understand by "evangelism"?

k) What do you believe to be the place of Christian social action in the program of the kingdom of God?

l) What is your dominant motive as a Christian minister?

¶334. *Examination for Admission into Full Connection.*

The bishop as chief pastor shall engage those seeking to be admitted in serious self-searching and prayer to prepare them for their examination before the conference. At the time of the examination he shall also explain to the conference the historic nature of these questions and seek to interpret their spirit and intent. The questions are these and any others which may be thought necessary.

1. Have you faith in Christ?

2. Are you going on to perfection?

3. Do you expect to be made perfect in love in this life?

4. Are you earnestly striving after it?

5. Are you resolved to devote yourself wholly to God and his work?

6. Do you know the General Rules of our church?

7. Will you keep them?

8. Have you studied the doctrines of The United Methodist Church?

9. After full examination do you believe that our doctrines are in harmony with the Holy Scriptures?

10. Will you preach and maintain them?

11. Have you studied our form of church discipline and polity?

12. Do you approve our church government and policy?

13. Will you support and maintain them?

14. Will you diligently instruct the children in every place?

15. Will you visit from house to house?

16. Will you recommend fasting or abstinence, both by precept and example?

17. Are you determined to employ all your time in the work of God?

18. Are you in debt so as to embarrass you in your work?

19. Will you observe the following directions?

a) Be diligent. Never be unemployed. Never be triflingly employed. Never trifle away time; neither spend any more time at any one place than is strictly necessary.

b) Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them; not for wrath, but for conscience' sake.<sup>3</sup>

¶335. Under conditions regarded as exceptional a candidate who was admitted to probationary membership by a three-fourths vote (¶328), upon recommendation by the Board of the Ministry when he has completed advanced studies specified by and under the direction of the Department of Ministerial Education, and met all the other requirements, may be received into full membership by a three-fourths vote of the ministerial members in full connection, present and voting.

¶336. A full member of an Annual Conference shall be eligible for ordination as elder by a bishop and such other elders as the ordaining bishop may determine.

¶337. The bishop and the secretary of the Annual Conference shall provide credentials to each member in full connection certifying his ministerial standing and his ordination as elder.

¶338. *Lay Pastor*.—A lay pastor is a layman, duly licensed to preach, who upon recommendation of the Board of the Ministry, has been approved by the ministerial members in full connection as eligible for appointment as pastor of a charge. He shall have authority, within the bounds of the charge to which he is appointed, to perform the duties of a pastor as specified in ¶¶349 and 350.

¶339. A lay pastor may qualify for probationary membership and follow the specified procedure into full ministerial membership in an Annual Conference. A lay pastor may qualify for associate membership.

¶340. A lay pastor, upon completing each year the educational and other qualifications, and upon recommendation of the Board of the Ministry, shall be approved each year by the Annual Conference for appointment.

¶341. A lay pastor, not serving a pastoral charge, may assist his pastor in the charge where he resides, as requested by the pastor and under the pastor's supervision, subject to the laws of the church. He shall be a member of and amen-

<sup>3</sup> These are the questions which every Methodist preacher from the beginning has been required to answer upon becoming a full member of an Annual Conference. These questions were formulated by John Wesley and have been little changed throughout the years.



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able to the charge conference where he resides. When he changes his residence, in order to retain his status, he shall procure from his pastor or district superintendent a letter of his official standing and dismissal and shall present it to the pastor of the charge to which he has moved.

¶342. A lay pastor, other than a student as defined in ¶343, who is appointed to serve under a district superintendent shall procure from his pastor or district superintendent a letter of his dismissal, and shall present it to the Charge Conference of the charge to which he is appointed at its next session. His church membership shall be in the charge to which he is appointed and he shall be a member of of the Charge Conference subject to the authorization of the Annual Conference.

¶343. A lay pastor who is serving as student pastor, while attending a college or school of theology accredited or approved by the University Senate, may retain his membership in his home church and Charge Conference, but in the discharge of his ministerial functions he shall be amenable to the district superintendent under whom he serves.

¶344. Whenever a lay pastor severs his relation with The United Methodist Church, he shall surrender his license and credentials to the district superintendent, who shall file them with the secretary of the Annual Conference.

¶345. A lay pastor, not serving a pastoral charge, shall make to the Charge Conference and the District Committee on the Ministry a report of his labors, as follows: (1) number of sermons preached; (2) number of funerals conducted, with the names of the deceased; (3) evangelistic, educational, and missionary work done in cooperation with and under the direction of his pastor; (4) progress made in academic work or in the prescribed course of study; (5) other activities as requested.

¶346. 1. A person licensed to preach, desiring to become, or to continue as a lay pastor, must have his character, fitness, training, and effectiveness approved annually by a three-fourths vote of the District Committee on Ministry, and by the ministerial members in full connection, after reference to and recommendation by its Board of the Ministry.

2. Between conference sessions a person licensed to preach, not on the approved list, or a minister of another church, may be appointed as pastor of a charge. If he fails to be approved at the following conference session, he cannot thereafter serve as a lay pastor, either in the same or another appointment until he is approved.

¶347. On recommendation of the Board of the Ministry, the ministerial members in full connection may approve annually students of other denominations enrolled in a school of theology accredited or approved by the University Senate to serve as lay pastors for the ensuing year under the direction of a district superintendent; *provided* that they shall agree in writing to support and maintain the doctrine and polity of The United Methodist Church while under appointment.

¶348. In recommending to the Annual Conference those who have met the requirements to serve as lay pastors for the ensuing year, the Board of the Ministry shall classify them in three categories with educational requirements as hereinafter specified. Every lay pastor shall meet the educational requirements of his category. Any person who fails to meet these requirements shall not be appointed by a district superintendent. The categories shall be as follows:

1. Those eligible to be appointed as full-time lay pastors. A full-time lay pastor is a layman (*a*) who meets the provisions of ¶338; (*b*) who, unless he has completed the course of study, has met the educational requirements by completing in the preceding year a full year's work in the ministerial course of study under the Department of Ministerial Education in a school for courses of study; *provided*, however, that in a case of emergency or unusual circumstances, on approval by the board, he may be authorized to pursue the course for the current year by correspondence, and further provided that for candidates beginning the course after the Uniting Conference not more than one year may be taken by correspondence, (*c*) who devotes his entire time to the church in the charge to which he is appointed; and (*d*) whose cash support per annum from all church sources is a sum equivalent to not less than the minimum salary established by the Annual Conference for full-time lay pastors.

2. Those eligible to be appointed as part-time lay pastors. A part-time lay pastor is a layman (*a*) who meets the provisions of ¶338; (*b*) who completes a minimum of one-half of a year's work in the course of study, provided that the entire introductory studies and four-year course shall be completed in a maximum of ten years from the time of first enrollment; (*c*) who does not devote his entire time to the charge to which he is appointed (*d*) who does not receive in cash support per annum from all church sources a sum equivalent to the minimum salary established by the Annual Conference for full-time lay pastors. A person who has met the qualifications for approval as a lay pastor may request to be classified as eligible to be appointed as a part-time lay pastor for the ensuing year.

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3. Those eligible to be appointed as student lay pastors. These shall be enrolled as pre-theological or theological students, under the definitions and requirements of the *Discipline*.

¶349. 1. A lay pastor, while serving under appointment as pastor of a charge shall be responsible to perform all the duties of a pastor (¶350) except that he shall not be authorized to administer the Sacraments. In the performance of his pastoral duties he shall be under the supervision of the district superintendent and the guidance of a duly assigned counseling elder.

2. A lay pastor who is in charge of a pastoral appointment shall attend the sessions of the Annual Conference.

3. The lay pastor shall be amenable to the Annual Conference in the performance of his pastoral duties. Continuance in this relation shall be equivalent to renewal of his license to preach. If at any time the conference declines to renew its approval of a lay pastor, the District Committee on Ministry may renew his license to preach for one year; further renewal shall be subject to the provisions of the *Discipline*.

4. A lay pastor, not under appointment, shall be required to make progress in the course of studies under the provisions of ¶320.2.

5. On recommendation of the Board of the Ministry and by vote of the Annual Conference, a lay pastor who has served not less than four years as a lay pastor (formerly approved supply pastor) and has attained age sixty-five may be recognized as a retired lay pastor and be so listed in answer to the Disciplinary question: "Who are recognized as retired Lay Pastors?"

**REPORT NO. 2—"PLAN OF UNION,  
PART IV, PARAGRAPHS 350-399"**

Petition No. 2964

April 29, 1968—112 members, 94 present, 94 for, 0 against,  
0 not voting.

*Calendar No. 379, adopted May 3, 1968, Journal page 829.*

**Section VII. Pastor.**

¶350. *Duties of a Pastor.* A pastor is responsible for ministering to the needs of the whole community, to the needs of the people of his charge, equipping them to fulfill their ministry to each other and to the world to which they are sent

as servants under the Lordship of Christ. Among his duties are the following:

1. To read and teach the Holy Scriptures and preach the gospel.

2. To administer the Sacraments of Baptism and the Lord's Supper if he be qualified, or to arrange for these sacramental services.

3. To hold or appoint prayer meetings, love feasts, and watch-night meetings, wherever possible.

4. To administer the provisions of the *Discipline* and to supervise the work and program of the local church.

a) He shall give an account of his pastoral ministry to the Charge and Annual Conferences, according to the prescribed form. The area of all church records and local church financial obligations shall be included.

b) He shall participate in denominational and conference programs and training opportunities.

c) He shall encourage the distribution and use of United Methodist literature and promotional materials in each local church.

5. To perform the marriage ceremony after due counsel with the parties involved. The decision to perform a ceremony shall be the right and responsibility of the pastor. Qualification for performing marriages shall be in accordance with the laws of the state and The United Methodist Church.

a) He shall have premarital conferences using the official manual of the church. These conferences shall be held as early as possible before the date of the wedding.

b) In view of the seriousness with which the Scriptures and the church regard divorce, he may solemnize the marriage of a divorced person only when he has satisfied himself by careful counseling that (1) the divorced person is sufficiently aware of the factors leading to the failure of the previous marriage (2) the divorced person is sincerely preparing to make the proposed marriage truly Christian, and (3) sufficient time has elapsed between the divorce and the contemplated marriage for adequate preparation and counseling.

c) He shall counsel those under the threat of marriage breakdown in order to explore every possibility for reconciliation.

6. To counsel bereaved families and conduct appropriate memorial services for the dead.

7. To visit in the homes of the parish and community, especially among the sick, aged, and others in need.

8. To instruct candidates for membership and to receive them into the church.

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9. To preside over the Charge Conference at the request of the district superintendent.

10. To search out from among his membership and constituency young people for the ministry, to help them interpret the meaning of the call of God, to challenge them with the opportunities of the Christian ministry, to advise and assist them when they commit themselves thereto, to counsel with them and over them as their pastor through the course of their preparation, and to keep a careful record of all such decisions, reporting to the Annual Conference the number of such students enrolled in schools of theology.

11. To participate in the life and work of the community and in ecumenical affairs and to lead the congregation to become so involved.

¶351. *Special Provisions.*—1. A pastor shall first obtain the written consent of his district superintendent before engaging for an evangelist any person who is not a conference evangelist, a regular member of an Annual Conference, a lay pastor, or a certified lay speaker in good standing in The United Methodist Church.

2. No pastor shall discontinue services in a local church between sessions of the Annual Conference without the consent of the Charge Conference and the district superintendent.

3. No pastor shall arbitrarily organize a pastoral charge. (See ¶148 for *The Method of Organizing a Local Church.*)

**Section VIII. Special Appointments**

¶352. A conference member may be appointed by his bishop, after consultations with the district superintendents, to a position in a school, college, university, seminary, hospital, home, or agency, to the military or institutional chaplaincy or similar specialized ministry, under the following conditions:

1. The institution or agency desiring to employ a conference member shall first, through its appropriate official, consult the member's bishop and secure his approval before completing any agreement to employ the member. If the institution or agency is located in another area, the bishop of that area shall also be consulted.

2. When a bishop appoints a conference member to an institution or agency in another area, he shall notify the resident bishop of the area in which the special appointment is located and shall include any pertinent information about the minister and his work.



3. The bishop in whose area a minister under special appointment resides shall become the minister's pastor and superior to represent him, when necessary to the bishop who appointed him.

4. A conference member under special appointment is amenable to the Annual Conference of which he is a member and, in so far as possible, should maintain close working relationships with an effective participation in the work of his Annual Conference, assuming whatever responsibilities he is qualified and requested to assume.

5. A conference member serving under special appointment shall be available and on call to administer the Sacraments of Baptism and the Lord's Supper as requested by the district superintendent of the district in which the special appointment is held.

6. A conference member, on recommendation of the Conference Board of Evangelism, confirmed by a two-thirds vote of the Annual Conference, may be appointed a conference evangelist; *provided* that the appointee shall meet the standards set by the General and Conference Boards of Evangelism for conference evangelists.

7. A conference member or member on trial may, if he so desires, receive a special appointment to attend any school, college, or theological seminary accredited or approved by the University Senate.

8. All conference secretaries shall submit to the editors of the *General Minutes* a list of the special appointments made in their Annual Conferences, and there shall be published in the *General Minutes* a representative list showing the number of ministers in the church serving in the major categories under special appointment.

## Section IX. Counseling Elder

¶353. A counseling elder is a member in full connection in an Annual Conference, recommended by the Board of the Ministry, and assigned by the Cabinet to provide counsel for a lay pastor fulfilling the requirements of the course of study, in the development of his spiritual life and growth, in the administration of the Sacraments, and in all other matters pertaining to the fulfillment of his preaching and pastoral service. He shall work under the direction of and in consultation with the district superintendent and shall make regular reports of his activities to the district superintendent and to the Board of the Ministry. (See ¶349.1)

## Section X. District Superintendents

¶354. *Duties of a District Superintendent.* District Superintendents are to be chosen and appointed by the bishop.

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They shall minister to the needs of the pastors and churches in their district by meeting and counseling with pastors and officials. Among the duties of the district superintendent are the following:

1. To travel through his district in order to preach and oversee the spiritual and temporal affairs of the church.

2. To schedule and preside, or authorize an elder to preside, in each Charge Conference, and in the Annual Church Conference.

3. To administer the program of the Church within the bounds of his district, in cooperation with the pastors and the Charge Conferences, to encourage adequate salaries for pastors, to promote a concern for continuing education for ministers, and urge financial support of all Conference and denominational causes.

4. To supervise the work of pastors in his district and counsel with them concerning their pastoral responsibilities, continuing education, and other matters affecting their ministry and personal life. He shall be available for counsel with the pastor's family.

5. To appraise the needs and opportunities of churches within his district; to evaluate fields of labor; and, within an ecumenically responsible perspective, to initiate new forms of ministry, mergers, yoked fields, long-range planning, and the establishment and closing of churches.

6. To counsel with pastors and committees on Pastor-Parish Relations concerning assignments, and consult with the Bishop regarding the appointment of persons approved by the Board of the Ministry.

7. To emphasize ministerial recruitment and education; to advise and encourage candidates for the ministry.

8. To issue and renew licenses to preach in accordance with the action of the District Committee on the Ministry or the Board of the Ministry.

9. To cooperate with the District Committee on Church Buildings and Locations and local church Boards of Trustees or Building Committees in arranging acquisitions, sales, transfers and mortgages of property and insuring that all charters, deeds, and other legal documents conform to the *Discipline* and to the laws, usages, and forms of the county, state, territory, or country within which such property is situated.

10. To participate with the other District Superintendents in submitting a report to the Annual Conference reflecting the state of the Conference and setting forth recommendations, along with other information pertinent to the operation of the Annual Conference.

11. To see that the provisions of the *Discipline* are observed and to interpret to and decide all questions of church law and *Discipline* raised by the churches in his district, subject to an appeal to the president of the next Annual Conference.

12. To prepare and deliver to his successor: (a) a list of all abandoned church properties and cemeteries within the bounds of his district; (b) a list of all church properties being permissively used by other religious organizations with the names of the local trustees thereof; (c) a list of all endowments, annuities, trust funds, investments, and unpaid legacies of which he has knowledge belonging to any pastoral charge or organization connected therewith in his district.

### Section XI. Continuing Education

¶355. The minister shall be encouraged to continue his education throughout his career, including a carefully developed personal program of study augmented periodically by involvement in organized educational activities. In most cases the minister's continuing education program should allow for leaves of absence for study at least one week each year and at least one month during one year of each quadrennium. Such leaves shall not be considered as part of the minister's vacation and shall be planned in consultation with his charge or other agency to which he is appointed, as well as his bishop, district superintendent, and Annual Conference continuing education committee.

### Section XII. Sabbatical Leave

¶356. Any minister who has been in the effective relation in any Annual Conference or Conferences for ten consecutive years from the time of his admission on trial may be granted a sabbatical leave by a bishop for one year without losing his relationship as an effective minister. This sabbatical leave is to be allowed for travel, study, rest, or for other justifiable reasons. Sabbatical leave granted by the bishop holding the conference must be upon the vote of the Annual Conference to which the minister belongs, after said minister has given notice to his district superintendent, and after the district superintendent has given notice to the bishop of his intention to request such sabbatical leave. A sabbatical leave shall not be granted to the same man more frequently than one year in seven.

### Section XIII. Disability Leave

¶357. 1. When a minister, who is an associate member, a probationary member, or a member in full connection in

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an Annual Conference, is forced to give up his ministerial work because of his physical or mental disability, upon joint recommendation of the Board of the Ministry and the Conference Board of Pensions and by a majority vote of the ministerial members of the Annual Conference in full connection who are present and voting, he may be granted annual disability leave without losing his relationship to the Annual Conference; *provided*, however, that such leave may be granted or renewed only after a thorough investigation of the case and examination of medical evidence in accordance with §3 or §4 of this paragraph, up to but not beyond his attainment of the age of voluntary retirement. Each disability leave granted by the Annual Conference shall be recorded in the conference minutes.

2. When a minister is forced to give up his ministerial work between sessions of the Annual Conference on account of his physical or mental disability, with the approval of a majority of the district superintendents, after consultation with the officers of the Board of the Ministry and the Executive Committee of the Conference Board of Pensions, a disability leave may be granted by the bishop for the remainder of the conference year; *provided*, however, that such leave may be granted only after examination of medical evidence in accordance with §3 or §4 of this paragraph. Any such leave granted between sessions of the Annual Conference, with the effective date of such leave, shall be entered in the minutes of the next regular session of the conference.

3. A minister who is a currently participating member of the Ministers' Reserve Pension Fund at the time his disability occurs may be granted a disability leave only after medical evidence shall have been secured and reviewed by the General Board of Pensions, in accordance with the regulations of the Ministers' Reserve Pension Fund pertaining to disability benefits.

4. A minister who is not a currently participating member of the Ministers' Reserve Pension Fund at the time his disability occurs may be granted a disability leave only after a medical report shall have been submitted to the Joint Committee on Disability (§565.25) by a medical doctor who has been approved by the joint committee. Such report shall be made on a form approved by the General Board of Pensions.

5. When a minister on disability leave recovers sufficiently to resume ministerial work, with his consent he may receive an appointment from a bishop between sessions of the Annual Conference, thereby terminating the disability

leave. Such appointment shall be reported immediately by the Cabinet to the Conference Board of Pensions and to the General Board of Pensions. Such termination of leave, together with the effective date, shall also be recorded in the minutes of the Annual Conference at its next regular session.

#### **Section XIV. Supernumerary Ministers**

¶358. A **supernumerary minister** is one who, because of impaired health, or other equally sufficient reason, is temporarily unable to perform full work. This relation shall not be granted for more than five years in succession except by a two-thirds vote of the conference, upon recommendation of the Board of Ministry, and a statement of the reason for such recommendation. He may receive an appointment, or be left without one, according to the judgment of the Annual Conference of which he is a member; and he shall be subject to all limitations of the Discipline in respect to reappointment and continuance in the same charge that apply to effective ministers. He shall report to his Charge Conference, and to the pastor, all marriages performed and all baptisms administered. Should he reside outside the bounds of his Annual Conference, he shall forward to it annually a certificate similar to that required of a retired minister, and in case of failure to do so the Annual Conference may locate him without his consent. He shall have no claim on the conference funds except by vote of the conference.

#### **Section XV. Superannuated Ministers**

¶359. A **superannuated minister** is one who at his own request, or by action of the ministerial members in full connection, on recommendation of the Board of the Ministry, has been placed in the retired relation. (See ¶1551-55.)

¶360. The Annual Conference may place any ministerial member thereof in the retired relation, with or without his consent and irrespective of his age, if such relation is recommended by the Board of the Ministry.

¶361. Every ministerial member of an Annual Conference whose seventy-second birthday precedes the first day of the regular session of his Annual Conference shall automatically be retired from the active ministry at said conference session.

¶362.1. At his own request and by vote of the Annual Conference, any ministerial member, who has attained age sixty-five or has completed forty years of full-time approved service prior to the date of the opening session of the conference, may be placed in the retired relation with the privilege of making an annuity claim.



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2. Any member of the Annual Conference who has completed 20 years or more of full-time approved service prior to the opening date of the session of the conference may request the Annual Conference to place him in the retired relation with the privilege of receiving his annuity claims for the number of effective years served at the Annual Conference following his 65th birthday provided he shall have had his character passed annually since retirement.

¶363. If retirement of a minister takes place prior to his attainment of age sixty-five or the completion of forty years of full-time approved service, the right to make an annuity claim from the time of retirement until the minister attains the age of voluntary retirement may be granted only when approved annually by three fourths of those present and voting in the Annual Conference, on joint recommendation of the Board of the Ministry and the Conference Board of Pensions.

¶364. Every retired minister who is not appointed as pastor of a charge shall have a seat in the Charge Conference, and all the privileges of membership in the church where he elects to hold such membership, except as set forth in the Discipline. He shall report to the Charge Conference and to the pastor all marriages performed and baptisms administered. If he resides outside the bounds of the conference, he shall forward annually to his conference a certificate of his Christian and his ministerial conduct, together with an account of the number and circumstances of his family, signed by the district superintendent or the pastor of the charge within the bounds of which he resides. Without this certificate the conference, after having given thirty days notice, may locate him without his consent.

## **Section XVI. Termination of Annual Conference Membership**

¶365. Termination of Annual Conference membership, either associate or member in full connection, may be accomplished in the ways indicated in ¶¶368-73 upon recommendation of the Board of the Ministry.

¶366. *Voluntary Location.*—An Annual Conference may grant a member a certificate of location at his own request; *provided* that it shall first have examined his character at the conference session when the request is made and found him in good standing; and *provided*, further, that this relation shall be granted only to one who avowedly intends to discontinue regular ministerial or evangelistic work. Voluntary location shall be certified by the presiding bishop. The

minister shall be permitted to exercise ministerial functions, under supervision of the pastor in charge, only within the bounds of that charge, or of the charge to which he may be appointed temporarily. He shall report to the Charge Conference and the pastor all marriages performed, baptisms administered, and funerals conducted; and shall be held amenable for his conduct and the continuance of his ordination rights to the Annual Conference within which the Charge Conference membership is held.

¶367. A minister who has been located may be readmitted by the Annual Conference from which he was located, at its discretion, upon presentation of his certificate of location and the recommendation of his District Committee on the Ministry and the Board of the Ministry.

¶368. *Involuntary Location.*—Whenever it is determined by the Board of Ministry that, in their judgment, a member of the Annual Conference is unacceptable, inefficient, or indifferent in the work of the ministry, or that his conduct is such as to impair seriously his usefulness as a minister, or that his engagement in secular business, except as required by the ill health of himself or of his family, disqualifies him for pastoral work, they shall notify him in writing, and ask him to request location at the next session of the Annual Conference. If he refuses or neglects to locate as requested, the conference may, by count vote, on recommendation of the Board of the Ministry, locate him without his consent. In the case of involuntary location the authority to exercise the ministerial office shall be suspended, and the district superintendent shall require from him his credentials to be deposited with the secretary of the conference.

¶369. Whenever it is unanimously determined by the district superintendents that a member of the Annual Conference should be located for any of the reasons cited in ¶368, they shall notify him in writing of their judgment at least three months before the next session of the Annual Conference, and ask him to request location at such session under the provisions of ¶365. If he refuses or neglects to locate as requested, the district superintendent shall certify the fact to the Board of the Ministry, which committee shall proceed to recommend his immediate location without his consent. Upon such action his right to exercise the functions of the ministry shall be suspended, and the district superintendent shall require from him his credentials to be deposited with the secretary of the conference.

¶370. If a located person remains a member in good standing of The United Methodist Church until the age of mandatory retirement fixed by the General Conference, he shall thereby retain the right to make an annuity claim,

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based upon his years of approved service; *provided*, however, that he shall have been readmitted by a two-thirds vote of the Annual Conference which granted him location; if it be nonexistent, then he shall apply for admission to the Annual Conference within the boundaries of which the major part of his service was rendered or its legal successor.

¶371. *Surrender of the Ministerial Office.*—Any member of an Annual Conference in good standing who desires to surrender his ministerial office and withdraw from the conference may be allowed to do so by the conference at its session, in which case his credentials shall be filed with the official records of the Annual Conference of which he was a member, and his membership in the church shall be recorded in the society where he resides at the time of such surrender.

¶372. *Withdrawal.*—When a minister in good standing withdraws to unite with another church, his credentials should be surrendered to the conference, and if he shall desire it, they may be returned to him with the following inscription written plainly across their face, namely:

*A. B. has this day been honorably dismissed by the \_\_\_\_\_  
\_\_\_\_\_ Annual Conference from the ministry of The  
United Methodist Church.  
Dated\_\_\_\_\_*

\_\_\_\_\_, *President*  
\_\_\_\_\_, *Secretary*

¶373. When in the interval between sessions of an Annual Conference a member thereof shall deposit with a bishop or with his district superintendent a letter of withdrawal from our ministry, or his credentials, or both, the same shall be presented to the Annual Conference at its next session for its action thereon.

**Section XVII. Mission Elders**

¶374. A mission deacon or elder is one who is a member of a Mission without being a member of an Annual Conference. In the election of mission deacons and elders the Mission shall require of all applicants the conditions and qualifications demanded of deacons and elders by an Annual Conference. The duties, responsibilities, rights, and privileges of mission traveling deacons and elders shall be the same as those of traveling deacons and elders who are members of an Annual Conference; and such a minister may be transferred to an Annual Conference when he meets the qualifications for membership in the Annual Conference to which he desires to transfer.

**Section XVIII. Ministers from Other Churches**

¶375. Ministers coming from other Christian churches, provided they present suitable testimonials of good standing through the Board of the Ministry, and give assurance of their faith, Christian experience, and other qualifications, and give evidence of their agreement with us in doctrine and discipline, and present a satisfactory certificate of good health of the prescribed form from a physician approved by the Board of the Ministry, and meet the educational requirements, may be received into our ministry in the following manner:

1. The District Conference or District Committee on the Ministry may receive them as lay pastors not entitled to administer the Sacraments, pending the recognition of their orders by the Annual Conference.

2. On recommendation of the Board of the Ministry, the Annual Conference may recognize their orders and admit them into the membership of the conference, provided their qualifications meet the educational and other requirements of the Discipline, including the requirements in United Methodist history, polity, and doctrine.

3. Ministers from other churches who can meet the educational standards required of United Methodist ministers may apply through the Board of the Ministry to the Annual Conference, which may recognize their credentials and receive them into probationary membership, associate membership, or membership in full connection in the conference.

4. The Annual Conference, on recommendation of the Board of the Ministry, may also receive in equal standing preachers who are on probation in the ministry of another Methodist Church, using, however, special care that before they are admitted to membership in full connection, they shall meet all the educational and other requirements.

5. On recommendation of the Board of the Ministry the ministerial members in full connection may approve annually ministers in good standing in other Christian denominations to serve as pastors in charge while retaining their denomination affiliation; *provided* that they shall agree in writing to support and maintain the doctrine and polity of The United Methodist Church while under appointment. Their ordination credentials shall be examined by the Board of the Ministry and upon their recommendation may be recognized as valid in The United Methodist Church while they are under appointment.

¶376. The Board of the Ministry of an Annual Conference is required to ascertain from a minister seeking admission into its membership on credentials from another denomination whether or not membership in the effective relation was

¶377. A minister seeking admission into an Annual Conference on credentials from another denomination, who has previously withdrawn from membership in the effective relation in an Annual Conference of The United Methodist Church, or one of its legal predecessors, shall not be admitted or readmitted without the consent of the Annual Conference from which he withdrew, or its legal successor, or the Annual Conference of which the major portion of his former conference is a part.

¶379. When the orders of a minister of another church shall have been duly recognized, his certificate of ordination by said church shall be returned to him with the following inscription written plainly across its face:

, President  
, Secretary

## Section XIX. Episcopacy

¶382. The Jurisdictional and Central Conferences are authorized to fix the percentage of votes necessary to elect a bishop. It is recommended that at least three fifths of those present and voting be necessary to elect.

¶383. The bishop or bishops elected by a Jurisdictional or Central Conference shall be consecrated at the session of the conference at which the election or elections take place, or at an adjourned session thereof, or at a time and place



designated by the conference. At the consecration service the other Jurisdictional and Central Conferences and the church at large may be represented by one or more bishops appointed by the president of the Council of Bishops.

¶384. In the case of an emergency in a Central Conference through the death or expiration of term of service or any other disability of a bishop, the Council of Bishops may assign one of its members to furnish the necessary episcopal supervision for that field.

¶385. The Council of Bishops may, with the consent of the bishop and with the concurrence of the standing Committee on Episcopacy of the jurisdiction involved, assign one of its members to some specific church-wide responsibility, deemed of sufficient importance to the welfare of the total church, for a period of a year. In this event he shall be released from the presidential responsibilities within his episcopal area for that term, and another bishop or bishops, active or retired, and not necessarily from the same jurisdiction, shall be designated by the Council of Bishops, on recommendation of the College of Bishops of the jurisdiction involved, to assume his presidential responsibilities during the interim. This assignment may be renewed for a second year by a two-thirds action of the Council of Bishops, a majority of the Committee on Episcopacy, and consent of the bishop and the College of Bishops involved. He shall continue to receive his regular stipend.

¶386. A bishop who has served for not less than two quadrenniums may be granted a sabbatical leave for not more than one year for a justifiable reason other than health if he so requests and if the College of Bishops of which he is a member, the Committee on Episcopacy of that jurisdiction, and the Council of Bishops or its executive committee approve. In this event he shall, for the period for which the leave is granted, be released from the presidential responsibilities within his episcopal area, and another bishop or bishops, active or retired and not necessarily from the same jurisdiction, shall be designated by the Council of Bishops, on recommendation of the College of Bishops of the jurisdiction involved, to assume his presidential duties during the interim. He shall continue to receive his housing allowance and one half salary for the period of the leave.

¶387. The Council of Bishops shall promote the evangelistic activities of the church and shall furnish such inspirational leadership as the need and opportunity may demand.

¶388. The Council of Bishops, with the cooperation of the Department of Ministerial Education, may plan for annual regional seminars for the orientation and instruction of ministers newly appointed to the district superintendency.

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¶389. There shall be a **Conference of United Methodist Bishops**, composed of all the bishops elected by the General, Jurisdictional, and Central Conferences, and bishops of affiliated autonomous Methodist Churches, which shall meet in each quadrennium immediately prior to the General Conference, on call of the Council of Bishops. In case of an emergency a special meeting of the conference may be called by the Council of Bishops at any time during the quadrennium. The expense shall be charged to the Episcopal Fund. The travel expense of bishops from affiliated autonomous Methodist Churches shall be paid on the same basis as that of the bishops of The United Methodist Church.

¶390. *Duties, Powers, and Limitations of Bishops.*—The duties of a bishop are:

1. To oversee the spiritual and temporal affairs of the church.

2. To preside in the General, Jurisdictional, Central, and Annual Conferences.

3. To form the districts according to his judgment, after consultation with the district superintendents, and after the number of the same has been determined by vote of the Annual Conference.

4. To fix the appointments of the preachers in the Annual Conferences, Provisional Annual Conferences, and Missions, as the *Discipline* may direct. He may appoint an associate pastor for a charge when in his judgment such an appointment is necessary.

5. To read the appointments of deaconesses.

6. To fix, either within their own conference or within the conference where they attend school, the Charge Conference membership of all ministers who are appointed to attend school.

7. To transfer, with the consent of the bishop of the receiving Annual Conference, a ministerial member of one Annual Conference to another, provided the ministerial member agrees to said transfer; and to send immediately to the secretaries of both conferences involved, to the registrar of the conference Board of Ministry in which the member is being received if he is on trial, and to the clearinghouse of the General Board of Pensions, written notices of the transfer of the member, and of his standing in the course of study if he is an undergraduate.

8. To organize such Missions as shall have been authorized by the General Conference.

9. To consecrate bishops, to ordain elders and deacons and to consecrate deaconesses, and to see that the names

of the persons ordained and consecrated by him be entered on the journals of the conference, and that proper credentials be furnished to these persons.

10. To travel through the connection at large.

¶391. The following provisions and limitations shall be observed by the bishop when fixing the appointments:

1. He shall appoint preachers to pastoral charges annually after consultation with the district superintendents; *provided* that, before the official declaration of the assignments of the preachers, he shall announce openly to the Cabinet his appointments; and *provided*, further, that before any announcement of appointments is made the district superintendents shall consult with the pastors concerning their specific appointments except when the pastors involved have left the seat of the Annual Conference without the permission of the Annual Conference. Bearing in mind the stated goals of an inclusive church, he shall seek the cooperation of the cabinet and congregations in the appointment of pastors without regard to race or color.

2. He may make or change the appointments of preachers in the interval between sessions of the Annual Conference as necessity may require, after consultation with the district superintendents.

3. He shall choose and appoint the district superintendents annually; but within the Jurisdictional Conferences of the United States he shall not appoint any minister a district superintendent for more than six years in any consecutive nine years.

4. The years served by a district superintendent in a Methodist Conference or by a conference superintendent in an Evangelical United Brethren Annual Conference immediately prior to union shall in the first appointment under The United Methodist Church be counted as part of the six-year maximum, except that in the case of a conference superintendent of The Evangelical United Brethren Church no more than a maximum of three years' service prior to his coming to membership in an Annual Conference employing the appointive system shall be counted.

5. On the request in each case of an appropriate United Methodist official, agency, or institution, and after consultation with the district superintendents, he may make appointments annually to positions in or through United Methodist and United Methodist-related agencies.

6. On the request in each case of an appropriate official, agency, or institution, and on the recommendation of the district superintendent, confirmed by a two-thirds vote of the Annual Conference, he may make appointments annually to positions in non-United Methodist agencies; *provided*

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that in no such case shall The United Methodist Church incur any financial responsibility.

7. On the recommendation of the Conference Board of Evangelism, confirmed by a two-thirds vote of the Annual Conference, he may appoint an effective member of the conference as conference evangelist; *provided* that the appointee shall meet the standards set up by the General and Conference Boards of Evangelism for conference evangelists.

8. He may appoint a member of an Annual Conference who desires to attend school to any college or school of theology accredited or approved by the University Senate.

9. He shall not appoint any preacher who has been rejected as an applicant, or who has been discontinued or located, except at his own request, unless the conference, at the time of such rejection, discontinuance, or location, shall give such liberty; and he shall not appoint as a supply any preacher who has previously been expelled from the ministry or has surrendered his credentials to an Annual Conference unless the conference to which he surrendered his credentials, or from which he was expelled, restores his credentials or recommends it.

10. Every traveling preacher, unless retired, supernumerary, on sabbatical leave, on disability leave, or under arrest of character, must receive an appointment.

¶392. When a bishop judges it necessary, he may divide a circuit, station, or mission into two or more charges and appoint the pastors thereto; and he may unite two or more circuits or stations and appoint one pastor for the united congregations.

¶393. Bishops shall discharge such other duties as the *Discipline* may direct.

¶394. *Retired Bishops.*—1. If a bishop cease from traveling at large among the people without the consent of the Jurisdictional Conference, he shall not thereafter exercise in any degree the episcopal office in The United Methodist Church.

2. A bishop may voluntarily resign from the episcopacy at any session of his Jurisdictional Conference. A bishop so resigning shall surrender to the secretary of his Jurisdictional Conference his consecration papers, and he shall be furnished with a certificate to his resignation which shall entitle him to membership as a traveling elder in the Annual Conference of which he was last a member, or its successor. When he or his surviving widow and dependent children become conference claimants, the Episcopal Fund shall pay a pension on account of his service as a bishop, and his An-

nual Conference or Conferences on account of his approved service therein.

3. A bishop who by reason of impaired health is temporarily unable to perform full work may be released by the Jurisdictional Conference from the obligation to travel through the connection at large. He may choose the place of his residence, and the Council of Bishops shall be at liberty to assign him to such work as he may be able to perform. He shall receive his support as provided in the *Discipline*.

4. An elder who has served as a bishop up to the time of his retirement shall have the status of a retired bishop.

¶395.1. A bishop shall be released from the obligation to travel through the connection at large and from residential supervision at the close of the regular session of his Jurisdictional Conference the first day of which next precedes his seventy-second birthday; *provided*, however, that a bishop retired from residential and presidential responsibilities in accordance with this rule shall receive full episcopal salary and house allowance, in lieu of retirement benefits, until he attains the mandatory retirement age for all ministers (¶ 361) if, during such period, he holds himself available for assignment by the Council of Bishops to some distinctive responsibility without further compensation. He shall be assigned to work with an agency of the church only on specific invitation of that agency.<sup>2</sup>

2. A bishop, at any age and for any reason deemed sufficient by his Jurisdictional Conference, may be released by that body from the obligation to travel through the connection at large, and from residential supervision.

3. A bishop who has reached the age of sixty-five years, and who for any reason deems it wise that he retire, shall notify in writing the president (or secretary, in case he is the president) of the College of Bishops and the secretary of the standing Committee on Episcopacy of his jurisdiction. The college and committee shall convene in a joint meeting on the call of the president (or secretary) of the college within two months after receipt of the request to retire. If both, acting separately, approve the retirement by majority vote of those present and voting, the bishop shall be accorded the retired relation as soon as possible, but not later than two months from that date. The secretary of the Council of Bishops and the treasurer of the Episcopal Fund shall be notified. The college, in cooperation with the Council of Bishops when required by the *Discipline*, shall make pro-

<sup>2</sup> Nothing in this paragraph or any other paragraph of the *Discipline* shall require the bishops elected by The Evangelical United Brethren Church, and coming to the church as active bishops at time of union, to retire prior to the close of their respective Jurisdictional Conferences of 1968.



vision for the supervision of the vacated area for the remainder of the quadrennium.

4. If one third or more of the members of the College of Bishops or of the standing Committee on Episcopacy of a jurisdiction have reason to believe that, because of health impairment, a bishop in the jurisdiction is no longer able to perform full work or render effective service, and the bishop does not wish to retire, the college and committee shall convene jointly to consider the matter. If both, acting separately, by majority vote of those present and voting, decide that it is in the best interests of the church that the bishop retire, he shall be so informed by the president (or secretary) of the college. If the bishop objects to this recommendation, he may request an examination by a panel of three doctors, not including his own physician, selected by the president (or secretary) of the college and the chairman of the committee. If he declines to take an examination, or if the doctors after such an examination recommend his retirement, he shall be retired. The bishop involved shall not be eligible to vote on any of the above items. The secretary of the Council of Bishops and the treasurer of the Episcopal Fund shall be notified of the action. The college, in cooperation with the Council of Bishops when required by the *Discipline*, shall arrange for the presidential supervision of the Annual Conferences of the vacated area for the remainder of the quadrennium.

5. A bishop who has been retired under §§ 1, 2, 3 may, on vote of the Council of Bishops, be appointed to take charge of an episcopal area, or parts of an area, in case of the death, resignation, or disability of the resident bishop or because of judicial procedure (*provided* the request is made by a majority of the bishops in the jurisdiction of the proposed change). This appointment shall not continue beyond the next session of his Jurisdictional Conference.

¶396. 1. A bishop who has been released from the obligation to travel through the connection at large in accordance with any of the foregoing provisions shall not preside thereafter over any Annual Conference, Provisional Annual Conference, or Mission, or make appointments, or preside at the Jurisdictional or Central Conference, but may take the chair temporarily in any conference if requested to do so by the bishop presiding. He may participate in the Council of Bishops, but without vote. In case, however, a retired bishop shall be appointed by the Council of Bishops to take charge of a vacant episcopal area, or parts of an area, under the provisions of ¶ 395.5, he may preside over sessions of an

Annual Conference, Provisional Annual Conference, or Mission, make appointments, and participate and vote in the meetings of the bishops.

2. Each Central Conference shall determine the rules for retirement of its bishops; *provided* that the age of retirement shall not exceed that fixed for bishops in the jurisdictions. In the event of retirement allowances being paid from the Episcopal Fund, these rules shall be subject to the approval of the General Conference.

¶397. *Bishops in Jurisdictions.*—1. Each jurisdiction having 500,000 church members or less shall be entitled to six bishops, and for each additional 500,000 church members or major fraction thereof shall be entitled to one additional bishop; *provided*, however, that in those jurisdictions where this requirement would result in there being an average of more than 70,000 square miles per episcopal area, such jurisdiction shall be entitled to six bishops for the first 400,000 church members or less, and for each additional 400,000 church members or two thirds thereof shall be entitled to one additional bishop; and *provided*, further, that the General Conference may authorize any Jurisdictional Conference to elect one or more bishops beyond the quota herein specified in order to provide episcopal supervision for mission fields outside the territory of a Jurisdictional Conference.

2. In the event a bishop is transferred to a regional jurisdiction on the request of the Jurisdictional Conference, that conference may nevertheless elect bishops up to the limit of its regular quota whether or not the transfer becomes effective before the completion of such election.

3. Each Jurisdictional Conference may fix the episcopal residences within its jurisdiction and assign the bishops to the same. The bishops of the jurisdiction shall fix the boundaries of the episcopal area. It is recommended that in arranging the plan of episcopal supervision the bishops not assign to a newly elected bishop the Annual Conference of which he was a member at the time of election.

¶398. *Bishops in Central Conferences.*—The Central Conferences shall elect bishops in the number determined by the General Conference, whose episcopal supervision shall be within the territory included in the Central Conference by which they have been elected, subject to such other conditions as the General Conference shall prescribe; *provided*, however, that a bishop elected by one Central Conference may exercise episcopal supervision in another Central Conference when so requested by such other Central Conference.

1. A bishop elected by a Central Conference shall be con-

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stituted by election in a Central Conference and consecrated by the laying on of hands of three bishops, or at least one bishop and two elders.

2. A bishop elected by a Central Conference shall have, within the bounds of the Central Conference by which he is elected or within which he is administering, authority similar to that exercised by bishops elected by or administering in a Jurisdictional Conference.

3. A bishop elected by a Central Conference shall have the status, rights, and duties within his territory of a bishop elected by or functioning in a Jurisdictional Conference. A bishop elected by a Central Conference shall have membership in the Council of Bishops and shall have the privilege of full participation with vote. Attendance at the annual meetings of the Council of Bishops by bishops elected by Central Conferences shall be left to the option of the bishops in each Central Conference.

4. In a Central Conference where term episcopacy prevails, a bishop whose term of office expires prior to the time of compulsory retirement because of age, and who is not re-elected by the Central Conference, shall be returned to membership as a traveling elder in the Annual Conference (or its successor) of which he ceased to be a member when elected bishop. His term of office shall expire at the close of the Central Conference at which his successor is elected, and he shall therefore be entitled to participate as a bishop in the consecration of his successor. The credentials of his office as bishop shall be submitted to the secretary of the Central Conference, who shall make thereon the notation that he has honorably completed the term of service for which he was elected and has ceased to be a bishop of The United Methodist Church.

¶399. *Missionary Bishops.*—1. A *missionary bishop* is a bishop who has been elected for a specified foreign mission field with full episcopal powers, but with episcopal jurisdiction limited to the foreign mission field for which he was elected.

2. Missionary bishops shall be included in all other provisions for the episcopacy, including relation to Jurisdictional Conferences, amenability, and provisions for support and retirement.

3. Notwithstanding the above definitions, in an emergency the Council of Bishops may assign a missionary bishop for specified service in any foreign field in consultation with the authorities, where such exist, of the Central Conference or the Provisional Central Conference concerned.

*Recommendations*

1. The Committee on the Ministry recommends that the United Methodist shall develop a strategy and a program to allow a Bishop to appoint a minister to a specialized ministry where his talents and dedication would indicate he might have an effective ministry.

2. The committee recommends that The United Methodist Church through the action of the Uniting Conference, authorize and provide for the study and possible revision of the items set forth in this document with special references to paragraphs 305, 319, 333, and 334 by the Commission on Creedal Statement.

3. We recommend that the church be made aware of the need for structured programs of recruitment, administered by the Department of the Ministry of the General Board of Education to assume continuity in what is done to recruit, counsel, educate and examine candidates for the ministry.

4. We recommend that the Bishop's Conference on the Ministry be held at least once during the quadrennium with special counseling sessions for college and high school students.

5. We recommend that conferences make use of interns from selected college and seminary candidates for the ministry.

6. We recommend the adoption of the following resolution:

WHEREAS the Evangelical United Brethren Church has observed Seminary Day on the third Sunday in September for interpreting the task of theological education in local churches, and

WHEREAS The Methodist Church has observed Ministry Sunday on the Sunday of or preceding May 24 for interpreting the calling of the ordained minister, and

WHEREAS these two emphases are crucial to the church's life and should be unified in a single observance; therefore,

BE IT RESOLVED, that The United Methodist Church observe Ministry Sunday in local churches on the third Sunday in September or some other appropriate Sunday designated by the Official Board for the purpose of focusing upon the ordained ministry—its calling and work, its nurture and education, and its institutions engaged in preparing persons for professional leadership in the church.

**REPORT NO. 3—"CONFERENCE AGENCIES"**

Petition No. 2756, Paragraph 565.5a (Blue Book)

April 29, 1968—112 members, 78 present, 78 for, 0 against, 0 not voting.

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*Calendar No. 460, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The Committee on the Ministry recommends that Paragraph 565.5a be amended on the third line by deleting the words after "six" *nor more than twenty-five ministers*. The paragraph when amended would read:

"Each Annual Conference at the first session following the General Conference shall elect for a term of four years a Board of Ministry, consisting of not fewer than six ministers in full connection in the conference, nominated by the presiding Bishop after consultation with the chairman of the board of the previous quadrennium or with a committee of the boards, and with the Cabinet. It is recommended that the Conference Board of Education have due representation and that at least two-thirds of the members be graduates of colleges and schools of theology accredited or approved by the University Senate. Vacancies shall be filled by the bishop after consultation with the chairman of the board."

**REPORT NO. 4—"NONCONCURRENCE PETITIONS"**

Petition Nos. 1-494; 495-711; 1793-1831; 2738; 2924; 2944-2973.

April 29, 1968—112 members, 78 present, 78 for, 0 against, 0 not voting.

*Calendar No. 461, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrence.

**REPORT NO. 5**

**"EPISCOPAL ADDRESS AND QUADRENNIAL REPORTS"**

Petition No. 3031

May 2, 1968—112 members, 60 present, 60 for, 0 against, 0 not voting.

*Calendar No. 527, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*



The committee expresses its appreciation to the bishops for the Episcopal Address and the statements relative to the ministry. We recommend that these suggestions should be considered in any study regarding the ministry.

The committee is also grateful for the expressions found in the Quadrennial Reports.

## COMMITTEE NO. 7—MISSIONS

Edward L. Tullis, Chairman—Harold H. Hughes, Secretary  
(Committee duties and personnel are listed on page 167.)

### REPORT NO. 1

#### “ABOLISH DISCRIMINATION IN WORK WITH INDIAN AMERICANS”

Petition 1396

April 23, 1968—118 members, 108 present, 105 for, 0  
against, 3 not voting.

*Calendar No. 18, adopted April 29, 1968, Journal page 552.*

The committee recommends that the following resolution be referred to the National Division of the Board of Missions for study:

“Therefore be it resolved that the Uniting Conference takes steps to abolish any discrimination that may still exist in the relationship of the church to its brethren of American Indian background.

“Let this begin by the elimination of the unfortunate practice of keeping our work among the Indian peoples on a mission basis and raise them to a status in keeping with their proud heritage, independence.”

### REPORT NO. 2—“STRATEGY FOR DEVELOPING NEW CONGREGATIONS”

Petition No. 1399

April 23, 1968—118 members, 105 present, 105 for, 0  
against, 0 not voting.

*Calendar No. 19, adopted April 29, 1968, Journal page 552.*

The committee recommends that petition: “to instruct the National Division to include regional conferences on strategy for the development of new congregations during the next quadrennium” be referred to the National Division of the Board of Missions for study.

### REPORT NO. 3—“MISSION TO THE JEWS”

Petition No. 1403

April 23, 1968—118 members, 105 present, 101 for, 3  
against, 1 not voting.

*Calendar No. 20, on April 29, 1968, the General Conference reversed the recommendation of the committee and voted nonconcurrence, Journal page 553.*

The committee recommends that the following petition be referred to the Board of Missions: "Therefore be it resolved that The United Methodist Church study the feasibility of a mission to the Jewish people; and implement such work as will carry the Gospel of Jesus Christ to the Jew, as directed by the Holy Spirit."

#### **REPORT NO. 4—"REVISE MISSION TO JEWS"**

Petition No. 1404

April 23, 1968—118 members, 106 present, 100 for, 5 against, 1 not voting.

*Calendar No. 21, on April 29, 1968, the General Conference reversed the action of the committee, and voted nonconcurrency, Journal page 553.*

The committee recommends that the following petition be referred to the Board of Missions: "That the General Conference of 1968 revive our Mission to the Jews, God's chosen people, from whom our Lord descended on his human side."

#### **REPORT NO. 5**

##### **"RECOGNIZE OSTEOPATHIC PHYSICIANS"**

Petition No. 1405

April 23, 1968—118 members, 109 present, 107 for, 2 against, 0 not voting.

*Calendar No. 22, adopted April 29, 1968, Journal page 553.*

The committee recommends that petition: "To reappraise the church's policy and attitude toward the osteopathic physicians and surgeons and the osteopathic profession as a whole, in order that the General Board of Missions might accept and/or be directed by the Uniting Conference to accept and declare eligible osteopathic physicians and surgeons for medical service in the foreign mission fields of The Methodist Church on an equal basis with all allopathic (M.D.) physicians and surgeons," be referred to the Board of Missions for study.

#### **REPORT NO. 6**

##### **"ACCEPT OSTEOPATHIC PHYSICIANS FOR SERVICE"**

Petition No. 2995

April 23, 1968—118 members, 100 present, 98 for, 2 against, 0 not voting.

*Calendar No. 23, adopted April 29, 1968, Journal page 553.*

*Committee No. 7—Missions*

The committee recommends that the following petition be referred to the Board of Missions for study: "that The United Methodist Church accept for service, both at home and abroad, osteopathic physicians on exactly the same basis as it accepts allopathic physicians and surgeons."

**REPORT NO. 7—"SUPPORT BOARD OF MISSIONS IN  
REMOVING INVESTMENT PORTFOLIO"**

Petition No. 1406

April 23, 1968—118 members, 103 present, 95 for, 4 against,  
4 not voting.

*Calendar No. 24, adopted April 29, 1968, Journal page 557.*

The committee recommends concurrence on the following petition: "That the General Conference of The United Methodist Church support the Board of Missions in its vote to remove an investment portfolio totaling \$10,000,000 of the National Division from the First National City Bank in New York when that bank participated in a renewed line of credit to the government of South Africa, as a protest to the practice of apartheid by that government.

**REPORT NO. 8**

**"MISSION TO THE UNITED METHODIST CHURCHES  
IN NORTH AMERICA"**

Petition No. 1407

April 23, 1968—118 members, 108 present, 106 for, 1  
against, 1 not voting.

*Calendar No. 25, adopted April 29, 1968, Journal page 557.*

The committee recommends concurrence on the following petition: "That the World Division of the Board of Missions, the General Board of Evangelism, and the General Board of Laity be authorized to request several Christian churches abroad to engage in a Mission to the United Methodist Churches in North America during the quadrennium ending December 31, 1972."

**REPORT NO. 9—"ENDORSE BOARD OF MISSIONS  
RESOLUTION ON WORLD DEVELOPMENT"**

Petition No. 2992

April 24, 1968—119 members, 90 present, 90 for, 0 against,  
0 not voting.

*Calendar No. 120, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee recommends that the following petition be referred to the Board of Missions with approval: Support is urged for "a new and larger world development program by the United States government following the principles set forth in the resolution of the Board of Missions on world development adopted in January, 1967, which includes that military support and military assistance in United States' foreign aid program, and that foreign aid funds should be channeled through multinational agencies designed primarily to meet human need."

#### **REPORT NO. 10—"YOUTH MEMBERSHIP ON THE BOARD OF MISSIONS"**

Petition No. 1398

April 25, 1968—119 members, 74 present, 69 for, 3 against, 2 not voting.

*Calendar No. 121, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee recommends concurrence noting that the intent of this petition will be handled in report of the Committee on Missions on legislation related to Paragraph 955.5.

#### **REPORT NO. 11**

##### **"FUNDS FOR SPECIFIC MISSIONARY PROJECTS"**

Petition No. 2996

April 26, 1968—119 members, 89 present, 87 for, 1 against, 1 not voting.

*Calendar No. 122, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee recommends referral to the Board of Missions for study.



**REPORT NO. 12**

**"COMMISSION ON URBAN LIFE AND MISSION"**

Petition No. 2893

April 26, 1968—119 members, 72 present, 71 for, 1 against, 0 not voting.

*Calendar No. 123, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee recommends referral to the National Division of the Board of Missions.

**REPORT NO. 13—"SOLVE PROBLEMS OF CITIES"**

Petition No. 1147

April 26, 1968—119 members, 81 present, 78 for, 1 against, 2 not voting.

*Calendar No. 124, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee recommends concurrence in petition.

"that the General Conference call upon the national government to inaugurate massive 'Marshall-Plan-like' programs of construction, rehabilitation, education, and services to solve the overwhelming and disastrous problems of our great cities."

**REPORT NO. 14—"THE URBAN CRISIS (HELP FOR URBAN GHETTOS, PROBLEMS AND AID FOR CITIES, RESOURCES TO ESTABLISH SOCIAL JUSTICE)"**

Petition Nos. 1145-46, 1148, 1193, 1230, 2892, 2916.

April 26, 1968—119 members, 81 present, 80 for, 0 against, 1 not voting.

*Calendar No. 125, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee recommends referral to the Board of Missions and approval of the following resolution:

"The United Methodist Church is aware of the spiritual, economic and social crisis in the nation, emphasized by our Council of Bishops in their Episcopal Address and in Parts I and II of the Quadrennial Program, and declares its intent and its readiness to answer with a massive response the challenge of the urban and rural crisis through the expenditure of funds, the services of trained leadership, and the implementation of the fourteen basic program areas to which we are already committed, and such additional programs that may be required to develop an immediate, dramatic, and far-reaching program in depth to fulfill the mission of the Church of Jesus to the cities and the rural areas of America."

#### REPORT NO. 15

##### "APPOINTMENT AND ROLE OF DEACONESSSES"

Petition Nos. 668, 1814.

April 28, 1968—119 members, 66 present, 66 for, 0 against, 0 not voting.

*Calendar No. 283, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee recommends concurrence in these petitions which call for a more flexible structure in the deaconess relationship, entitling a deaconess to serve in the United Methodist Church through any of its agencies, in any of its agencies, in any capacity not requiring full clergy rights.

#### REPORT NO. 16—"DEACONESS A VOTING MEMBER OF CHARGE CONFERENCE"

Petition No. 2952

April 28, 1968—119 members, 66 present, 66 for, 0 against, 0 not voting.

*Calendar No. 284, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

*Committee No. 7—Missions*

The committee recommends concurrence calling for legislative change relating to amendments listed in White Book p. 105 (Paragraph 997.4 c) as follows:

Add the word "voting" in line 2 of the first sentence, just before the word 'member' at the end of the line, so that it shall read, "The deaconess shall hold her church membership in a local church within the conference where her appointment is located and she shall be a voting member of the charge conferences of the church." Delete the following sentence, "*In the charge Conference she shall have the privilege of the floor without vote, unless she is a duly elected member.*"

**REPORT NO. 17—"DONATIONS TO LOCAL CHURCHES"**

Petition No. 1395

April 28, 1968—119 members, 68 present, 68 for, 0 against, 0 not voting.

*Calendar No. 285, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee recommends concurrence (Ref. to ¶995.1-d).

Amendment to ¶995.1-d waives provisions on donations in cases involving donations of \$5,000 or less, so that the paragraph will then read:

"In granting donations to churches and parsonages, it shall require from the trustees of each aided local church an obligation which shall be a lien on the property involved for the return of the amount donated in the event that the work cease or the property be alienated from The United Methodist Church; provided that these provisions may be waived in cases involving donations of \$5,000 or less."

**REPORT NO. 18—"CLARIFICATION OF RELATIONSHIPS OF CITY AND DISTRICT MISSIONARY SOCIETIES"**

Petition Nos. 1401-02, 1409, 2837, 2991.

April 28, 1968—119 members, 66 present, 64 for, 2 against, 0 not voting.

*Calendar No. 286, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee recommends concurrence noting that legislation clarifies these relationships in making the missionary societies amenable to the Annual Conference Board of Missions.

### REPORT NO. 19—"EPISCOPAL ADDRESS"

Petition No. 3032

April 28, 1968—119 members, 67 present, 67 for, 0 against, 0 not voting.

*Calendar No. 287, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee recommends concurrence and calls for response by local church members, the church as a whole and the government to the rebuilding of human lives in devastated and war-torn areas.

### REPORT NO. 20—"QUADRENNIAL REPORTS PAGES 64-154, 516-520, 600-601, 613-614"

Petition Nos. 3006, 3016.

April 28, 1968—119 members, 67 present, 67 for, 0 against, 0 not voting.

*Calendar No. 288, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee recommends concurrence and commends the clarity of the reports and expresses appreciation for the commendable presentations therein.

# **REPORT NO. 21—"CONSIDERATION OF PLAN OF UNION AND REPORTS"**

Petition No. 2839

April 28, 1968—119 members, 67 present, 67 for, 0 against,  
0 not voting.

*Calendar No. 289, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee recommends concurrence on all legislation in Part IV, Section IX, Board of Missions, in the Plan of Union (Blue Book), paragraphs 951 through 1065 as amended by deletion, substitution, addition and correction as follows:

*Revision No. 20, Letter of Transmittal and Report from the Joint Commissions on Church Union (White Book), pages 98 through 112.*

*Revision No. 39, Report No. 4 of the Joint Commissions on Church Union, Daily Christian Advocate, pages 30-31.*

*Revision 46, Daily Christian Advocate, page 31.*

*Revisions 52 and 53, Daily Christian Advocate, page 32.*

*Changes and Corrections in the Blue and White Books, Daily Christian Advocate, pages 34-35, as they pertain to the Board of Missions.*

*Except as amended as follows:*

*Plan of Union (Blue Book)*

The Committee recommends concurrence in the following additional legislative changes in the Blue Book:

¶954. Incorporation.—1. Change the corporate names so that the paragraph shall read:

The board shall be incorporated. Within the board there shall be three divisions,—namely, the World Division, the National Division and the Woman's Division of the Board of Missions of The United Methodist Church—which shall each also be incorporated, and which shall be the corporate successors, respectively, of the World Division, the National Division and the Woman's Division of the Board of Missions of The Methodist Church and the corporate successors of the Board of Missions of The Methodist Church and of the Board of Missions of The Evangelical United Brethren Church.

¶955.5 Substitute the following text in Blue Book (and for amendment in White Book), so that it shall read:



Six young people divided equally according to sex, three of whom shall be of high school age and nominated to the board by the national United Methodist Youth organization, and three nominated to the board on recommendation of the office of Campus Ministry in consultation with the United Methodist student leaders in the University Christian Movement.

¶980.i) Add phrase in line 2 following the word "Christians" so that the sentence will read:

To give visible evidence of our oneness in Christ by uniting in fellowship and service with other Christians including the *World Federation of Methodist Women, Church Women United and other similar groups, thereby strengthening the ecumenical witness and program of the church.*

¶981.1.f) Delete the words *World Service Day* in line 1.

¶984. Substitute *Liaison Committee* for *Committee on Coordination* in line 3.

¶933.1 Substitute *Service Unit* for *Group* in lines 1 and 4.

¶995.5 (renumbered 955.1-d)—In line 6, substitute five thousand dollars so that the phrase shall read:

"provided that these provisions may be waived in cases involving donations of five thousand dollars or less."

¶1003. City or District Societies. Add a second sentence reading as follows:

These societies shall be amenable to the Annual Conference Board of Missions.

¶1004.1. In line 1 delete the words *and control*.

¶1037. Composition and Purpose (Annual Conference Boards)

Add a 2) which shall read: Every effort shall be exercised to make the membership of the Boards and of the Committees of the Board broadly inclusive.

Section X. Committee for Overseas Relief, paragraphs 1061-1065 to be deleted.

The Committee recommends concurrence in the following additional changes submitted to *Revision No. 20*, White Book (pages 98-112):

Pars. 964.A, 965.A, 976.A, 982.A) Insert as title in each paragraph: **United Methodist Committee for Overseas Relief.**

¶965-2 Delete cross reference (*see* ¶1018)

Substitute the following for the addition noted at the end of the paragraph —

Funds for the fulfillment of the responsibilities of the Women's Division shall be derived from annual voluntary pledges, offerings, gifts, devises, bequests, annuities or

money received through special emphasis and from meetings held in the interest of the division.

¶1985.g) *Note*: Substitute paragraph in White Book has the same wording as appears in the Blue Book.

¶1993. Introductory paragraph on Sections, Service Units and Departments: Change *may* to *shall* in first line.

¶1994.1-a) *Note*: The words “and city societies” should not be deleted from lines 6 and 7.

¶1995.1. The Department of Church Expansion. In first line substitute *shall* for *may*.

In line 3 change *congregation* to *congregational*.

¶1995.2. The following is a substitute for this paragraph (formerly numbered 996) :

The Department of Finance and Field Service.—**There shall be a Department of Finance and Field Service, the function of which shall be :**

a) Raising funds for church, parsonage, and Christian educational buildings and equipment, for renovating, remodeling, and repair projects, and for other institutions and causes, such as conference pensions, schools of theology, Wesley Foundations, colleges, hospitals, homes and community centers.

b) Raising funds for the retirement of church and other institution obligations.

c) A nominal charge shall be made for fund-raising services.

d) Assisting and guiding churches in developing effective budgets and other financial plans.

e) Providing for consultation with district, conference, and missionary fund-raising personnel.

f) A fund may be set up by the division to be secured from gifts and legacies, the income of which shall be used for the support of the above functions.

¶1995.3 The Department of New Church Development. In line 1 substitute *shall* for *may*.

¶1997 Insert 1 after the Para. number.

¶1997.1-a) In line 2 substitute *in dialogue with* for the word *from*.

¶1997.4-c) Add the words *voting before* “member” in line 2.

¶1001 Add this paragraph which should not have been deleted as noted in the White Book: (Substitute for p. 1001 in Blue Book)

¶1001 Jurisdiction Association for Deaconesses and Home Missionaries.

1. In each geographical jurisdiction there shall be a Jurisdiction Association for Deaconesses and Home Missionaries.

2. Membership of the Jurisdiction Association shall include:

a) All active deaconesses and home missionaries working within the bounds of the Jurisdiction.

b) The president of the jurisdiction women's society-guild; the president of each Conference Women's Society of Christian Service and the ministerial representative to the Committee on Deaconess Service and members of the Committee living within the bounds of the Jurisdiction.

c) All deaconesses and home missionaries with the retired relationship who are living within the bounds of the Jurisdiction shall be honorary members without vote.

3. The function of the Association shall be:

a) To promote the deaconess and home missionary relationship as authorized by the National Division through the Committee on Deaconess Service and the Joint Committee on Missionary Personnel.

b) To provide opportunities for fellowship among deaconesses and home missionaries and other workers in the geographical jurisdiction and annual conferences, and to fulfill other duties in harmony with the constitution, as may be set forth in the By-Laws.

4. The Association shall elect its officers quadrennially: a president who shall be a deaconess, a vice-president, a secretary and a treasurer.

5. There shall be a meeting of the Association held annually or biennially.

6. There shall be an executive committee and other committees as are necessary for carrying out the duties of the Association.

¶1002.1 In line 4 after the word "Vocations" add to which one deaconess shall be assigned in conferences where one or more deaconesses are working.

Change *Deaconesses* to *Deaconess Service* in line 5.

¶1002.2 In line 1 change *Deaconesses* to *Deaconess Service*.

¶1011 In line 7 eliminate the word "and" after "churches" and add *and others* after the word "agencies" in the same line.

¶1049. *Urban and Town and Country Work.*

Substitute the following for ¶1049.1

1. *Committee on Urban Work*

a) The Board may appoint, in consultation with the Cabinet a Committee on Urban Work to function as a sub-committee of the Board of Missions. The Committee shall be composed of clergy and laity experienced in the field of city

*Committee No. 7—Missions*

church work, urban planning and renewal, health, welfare, recreation, education, industry, and labor, and representatives of such church agencies as church-extension and research committees city (metropolitan) and district missionary societies, Boards of Laity, Women's Societies of Christian Service and Commissions on Town and Country Work.

b) The Committee may work with lay and clergy leaders on the conference, district, and local church level to: (1) help initiate and participate in urban coalitions and other associations with leaders in business, finance, industry, labor, education and welfare in cities all across the nation; (2) develop effective community organizations by residents in inner city communities and the suburbs to the end that people may share in the decision-making process on matters which vitally affect them and will open and use more channels of communication between all people in the metropolitan areas; (3) participate in new creative forms of planning, living, working and worshipping under new concepts which can be made possible through the development of federal, state and local efforts such as Model Cities program; (4) develop the special ministries and new structures, including recruitment, training and use of laymen and clergy appropriate to new metropolitan needs; (5) encourage provision on the annual conference, district and local church levels for substantial new funds with which the above-mentioned and other desired measures may be undertaken; (6) cooperate with representatives of other churches and faiths in developing and implementing plan, programs and funding for these new efforts.

¶1049. Add a section 3:

3. Commission on Town and Country. As a further alternative each Annual Conference may set up quadrennially a Commission on Town and Country Work, composed of such members as the Conference may determine. The Commission shall be amenable to the Annual Conference Board of Missions.

*Revision 39 (Daily Christian Advocate, page 30, column 3)*

The Committee recommends concurrence in the following additional legislative changes as follows:

¶963.1 Joint Commission on Education and Cultivation change voting board members from *thirty-one* to *thirty-three*. Add the additional phrase quoted in this amendment in *line 6* following the words "Women's Division" instead of in *line 4*.

¶963.2 In *Blue Book*, line 3, delete the amendment that “Nineteen” be inserted, and in line 3 (instead of in line 5) after the words “Missionary Personnel” add the phrase: **the President of the Board of Missions ex officio and the President of the Women’s Division ex officio.**

¶1034 Crusade Scholarship Committee. In line 4, column 1, page 31, *Daily Christian Advocate* add following the words “Board of Missions,” **12, 5 of whom shall be women,** so the sentence shall read:

2. There shall be a Crusade Scholarship Committee, composed of 22 members elected quadrennial as follows:

From the Board of Missions **12 (5 of whom shall be women)**—7 elected by the World Division, etc.

Same reference, *Daily Christian Advocate* add a new sentence at the end of section 4 reading:

**Students coming under the World Division shall be nominated by the duly established committee of the national church where one exists.**

*Revision 46, Daily Christian Advocate*, page 31, column 3.

¶1020.1 Change “Jurisdictional” to **Jurisdiction** in line 3.

*Revisions 52 and 53*—No changes.

*Changes and Corrections in the Plan of Union, Daily Christian Advocate*, pp. 34-35.

The Committee recommends concurrence in the following additional legislative changes:

*Note:* Reference to ¶995.4 should be to ¶955.4.

¶960.1 Substitute **from** for *serving* in line 4 so that the sentence shall read: The World Division shall be composed of board members as follows: one-half the member bishops resident in the United States in addition to five bishops **from** overseas; etc.

¶961.1 The full text shall read:

1. The National Division shall be composed of board members as follows: one-half the member bishops resident in the United States; one-half the ministers, the laymen, the women, and the youth; **the president of the Board of Missions ex officio and the president of the Women’s Division ex officio;** and, without vote, the general secretary and treasurer of the board and the associate general secretary of the division. The division shall meet annually at the time of the meeting of the board and at such other times as it shall deem necessary.

¶961.2 The full text shall read: *Note:* Same wording for World and National Divisions.

2. There shall be an executive committee, which shall exercise the powers of the division ad interim. It shall be composed of **twenty-two** members of the division; three



*Committee No. 7—Missions*

bishops, four ministers, four laymen and **one student representative** elected by the division; eight women elected by the Women's Division as provided in ¶962.2; **the president of the Board of Missions ex officio and the president of the Women's Division ex officio.**

*Note:* ¶¶969-A, 976-A, (lines 1 and 7) and 982—These paragraphs are all to use the title **United Methodist Committee for Overseas Relief.**

**REPORT NO. 22—"NONCONCURRENCE"**

Petition Nos. 1198, 1397, 1408, 2838, 2993, 2900, 2994.

April 28, 1968—119 members, 67 present, 67 for, 0 against,  
0 not voting.

*Calendar No. 290, adopted May 3, 1968, Journal page 850.*  
Nonconcurrence.

## COMMITTEE NO. 8—PENSIONS

Roland P. Riddick, Chairman—Vinson M. Mouser, Secretary  
(Committee duties and personnel are listed on page 169.)

### REPORT NO. 1

#### “CONSIDERATION OF PLAN OF UNION AND REPORT”

Petition No. 2977

April 23, 1968—72 members, 55 present, 55 for, 0 against,  
0 not voting.

*Calendar No. 48, adopted May 2, 1968, Journal page 757.*

The committee recommends that Revision No. 28 of the report from the Joint Commission on Church Union submitted January 15, 1968, as contained in pages 145 through 148, be adopted with the following explanatory comments and amendments:

#### Comment No. 1.

It was noted that the proposed addition to paragraph 1554.1, as set forth in lines 14 through 17 under the heading “Recommendations” on page 145, was already contained in the Plan of Union. This addition is therefore unnecessary.

#### Comment No. 2.

It was further noted that the proposed addition to paragraph 1560.3, appearing as the last five lines on page 148 was already contained in the Plan of Union. This addition is therefore unnecessary.

#### Amendment No. 1.

That the amendment to Paragraph 1554.12, contained in lines 9 through 11 of page 146 be deleted as written and that the following be substituted therefor

“That paragraph 1554.12 be amended by adding after the words “Council on World Service and Finance,” in line 33, page 301 of the Plan of Union, the following words:

“The printing Establishment of the United Brethren in Christ Fund.”

#### Amendment No. 2.

That paragraph 1556.4(h) appearing in the Report of the Joint Commission page 147 be amended by striking from the first line thereof the following words: “*applicable to pension credit on account of*” and substituting therefor the following:

*Committee No. 8—Pensions*

**“payable on account of pension credit for.”**

The sentence would then read:

**“A pension shall be payable on account of pension credit for service as a full-time approved lay pastor, etc.”**

**REPORT NO. 2—“QUADRENNIAL REPORT OF THE  
EXECUTIVE SECRETARY AND THE BOARD OF  
PENSIONS PAGES 423-430 OF QUADRENNIAL  
REPORTS”**

Petition No. 3012

April 24, 1968—72 members, 64 present, 63 for, 0 against,  
1 not voting.

*Calendar No. 49, adopted May 2, 1968, Journal page 758.*

The committee expressed its approval and appreciation of the report.

**REPORT NO. 3—“EQUALITY OF PENSIONS FOR  
RETIRED MINISTERS OF DIFFERENT CONFERENCES”**

Petition No. 2978

April 24, 1968—72 members, 51 present, 45 for, 4 against,  
2 not voting.

*Calendar No. 103, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrence.

**REPORT NO. 4—“VARIOUS REGULATIONS RELATING  
TO PENSION PLANS, AND TO FUNDS FOR  
PROVIDING PENSIONS”**

Petition Nos. 1413-14, 1419, 1425, 1427, 2974-76, 2979, 2997.

April 25, 1968—72 members, 55 present, 54 for, 0 against,  
1 not voting.

*Calendar No. 104, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrence.

**REPORT NO. 5  
“ANNUITY CREDIT FOR YEARS IN SCHOOL”**

Petition Nos. 1411-12, 1415, 1418, 1428, 2998-99.

April 25, 1968—72 members, 58 present, 52 for, 4 against,  
2 not voting.

*Calendar No. 105, adopted May 2, 1968, Journal page 758.*

The committee recommends concurrence with the following amendments:

That in Paragraph 1556.3 (4) in addition to the revision suggested (lines 21-23, page 146, in the book "Letter of Transmittal and Report" of the Joint Commission) there be added after the words "annuity claim thereon" the following,

**"and further, if a conference member who shall have served under appointment six consecutive years in full membership with annuity credit shall desire to return to school, he may be granted up to three additional years. This additional credit shall be valid only if he returns to his conference and serves under appointment therein for three consecutive years."**

The paragraph would then read:

**"Provided however, that all years for which annuity credit was given under previous legislation on account of appointment to attend school are eligible to be counted for determining the annuity claims thereon; and further, if a conference member who shall have served under appointment six consecutive years in full membership with annuity credit shall desire to return to school, he may be granted up to three additional years. This additional credit shall be valid only if he returns to his conference and serves under appointment therein for three consecutive years."**

#### **REPORT NO. 6—"THE EPISCOPAL ADDRESS"**

Petition No. 3033

April 25, 1968—72 members, 55 present, 55 for, 0 against, 0 not voting.

*Calendar No. 106, adopted May 2, 1968, Journal page 758.*

Since there was nothing in the address which applied to penisons, we have no recommendations to make.

#### **REPORT NO. 7—"STUDY OF PENSION RESPONSIBILITY FOR FULL TIME EMPLOYEES"**

Petition No. 1429

April 25, 1968—72 members, 55 present, 50 for, 2 against, 3 not voting.

*Calendar No. 107, adpoted May 2, 1968, Journal page 758.*

The committee recommends concurrence with reference to the Board of Pensions with the request that it explore the situation and make recommendations concerning pension plans for agencies, annual conferences, and local churches.

*Committee No. 8—Pensions*

**REPORT NO. 8—"ANNUITY CLAIM OF LAY  
EMPLOYEES ON EPISCOPAL FUND AND PENSION OF  
LAY EMPLOYEES NONRESIDENT IN U.S.A."**

Petition Nos. 1423, 1426.

April 25, 1968—72 members, 57 present, 57 for, 0 against,  
0 not voting.

*Calendar No. 108, adopted May 2, 1968, Journal page 759.*

The committee recommends reference to the Council on World Service and Finance, without prejudice, for their consideration of pensions for employees of the episcopacy nonresident in the United States of America.

**REPORT NO. 9—"BASIS FOR PENSION PAYMENTS AND  
METHOD OF RECEIVING PENSION FUNDS"**

Petition Nos. 1410, 1422, 1424.

April 24, 1968—72 members, 53 present, 48 for, 4 against,  
1 not voting.

*Calendar No. 109, adopted May 2, 1968, Journal page 759.*

The committee recommends reference to the Board of Pensions for study, with relation to the following items:

(1) Authorization of payment by conferences or churches of the whole or part of the annual contribution of the minister to the Reserve Pension Fund;

(2) Optional right of minister retiring under the Reserve Pension Fund to withdraw the total of his contributions, with accumulated interest, upon retiring.

**REPORT NO. 10—"RECOMMENDED APPORTIONMENT  
RELATIVE TO PENSIONS OF MINISTERS SERVING  
UNDER SPECIAL APPOINTMENT"**

Petition No. 2977

April 26, 1968—72 members, 61 present, 59 for, 1 against,  
1 not voting.

*Calendar No. 126, adopted May 2, 1968, Journal page 760.*

This supplements Report No. 1 of the Committee on Pensions.

The Committee recommends that Paragraph 1556.3-a(3) of the Plan of Union be amended by substituting a comma for the semi-colon after the word "require" at the end of the sixth line of said sub-paragraph 1556.3-a(3) and in-



serting after the word "require" the words "with the recommendation that this apportionment shall be equal to twelve times the annuity rate of the conference."

The sub-paragraph would then read:

(3) Under special appointment to an institution, organization, or agency, which, in the judgment of the Annual Conference, rendered to it some form of service, direct or indirect, sufficient to warrant pension credit, or to a community church or as an evangelist; provided however, that such institution, organization, agency, community church, or evangelist accepts and pays such apportionment as the Conference may require, **with the recommendation that this apportionment shall be equal to twelve times the annuity rate of the Conference**, and provided, furthermore, that pension related to such service may be arranged through one of the pension funds or plans administered by the General Board of Pensions.

#### **REPORT NO. 11—"RESPONSIBILITY FOR PENSIONS FOR REFUGEE PASTORS"**

Petition Nos. 1416-17.

April 30, 1968—72 members, 42 present, 38 for, 3 against, 1 not voting.

*Calendar No. 378, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

## COMMITTEE NO. 9

### PUBLISHING INTERESTS

Carl J. Sanders, Chairman—Charles A. Sayre, Secretary  
(Committee duties and personnel are listed on page 171.)

#### REPORT NO. 1

##### “THE NAME OF THE PUBLISHING HOUSE”

Petition No. 2369

April 23, 1968—70 members, 60 present, 48 for, 9 against,  
3 not voting.

*Calendar No. 7, adopted April 29, 1968, Journal page 582.*

Nonconcurrence.

#### REPORT NO. 2—“EX OFFICIO MEMBERS OF BOARD OF PUBLICATION”

Petition No. 1381

April 23, 1968—70 members, 62 present, 62 for, 0 against,  
0 not voting.

*Calendar No. 8, adopted April 29, 1968, Journal page 583.*

Your committee concurs in the petition to change the last sentence of Paragraph 852 in the White Book “The Publisher of The United Methodist Church (Paragraph 866) shall be an *advisory* member of the board.”

It should read “The publisher of The United Methodist Church (§ 866) shall be an *ex officio* member of the board without vote.”

Your committee recommends further that the sentence beginning on line 9 of Paragraph 857 in the White Book “The bishops serving on the board shall be *ex officio* members *with vote* and the publisher of The United Methodist Church (§ 866) shall be an *advisory* member,” be changed so that the sentence will read “The bishops serving on the board shall be *ex officio* members and the publisher of The United Methodist Church (§ 866) shall be an *ex officio* member without vote.”

#### REPORT NO. 3—“DUTIES OF PUBLISHER”

Petition No. 1385

April 23, 1968—70 members, 61 present, 60 for, 1 against,  
0 not voting.

*Calendar No. 9, adopted April 29, 1968, Journal page 590.*

Your committee concurs in the recommendation that Paragraph 1168 in the Blue Book be amended as follows:

From: "The publisher or his representative shall sit with the Division of Curriculum for the consideration of matters pertaining to the joint interests of the Division of Curriculum and the Board of Publication and shall have the privilege of the floor and vote."

To: "[1168. The publisher or his representative shall sit with the Division of Curriculum (Resources) for the consideration of matters pertaining to the joint interests of the Division of Curriculum (Resources) and the Board of Publication and shall have the privilege of the floor without vote."

#### REPORT NO. 4

#### "POWERS OF GENERAL BOARD OF PUBLICATION"

Petition No. 1380

April 23, 1968—70 members, 59 present, 59 for, 0 against,  
0 not voting.

*Calendar No. 10, adopted April 29, 1968, Journal page 591.*

Your committee concurs in the recommendation to delete Paragraph 898 in the White Book inasmuch as this paragraph deals with a matter covered elsewhere.

"898. The board shall have the power to suspend or remove, after hearing, the editor for misconduct or failure to perform the duties of his office."

#### REPORT NO. 5—"SPECIAL EDITIONS OF RITUAL, HYMNAL, AND BOOK OF WORSHIP"

Petition No. 1386

April 24, 1968—70 members, 56 present, 36 for, 19 against,  
1 not voting.

*Calendar No. 41, adopted May 3, 1968, Journal page 850.*

Your committee voted nonconcurrence on this petition and requested that the matter be referred to the administrators of The Methodist Publishing House for proper acknowledgment.

#### REPORT NO. 6—"PROVIDE COPIES OF 'DAILY SUGGESTER' TO WIVES OF MINISTERS"

Petition No. 1387

April 24, 1968—70 members, 57 present, 56 for, 0 against,  
1 not voting.

*Committee No. 9—Publishing Interests*

*Calendar No. 42, adopted May 3, 1968, Journal page 850.*

Your committee voted nonconcurrence as this is an administrative matter rather than a legislative one.

**REPORT NO. 7—"COKESBURY COURTESY DISCOUNT"**

Petition Nos. 1388-90.

April 24, 1968—70 members, 58 present, 54 for, 1 against, 3 not voting.

*Calendar No. 43, adopted May 3, 1968, Journal page 850.*

Your committee voted nonconcurrence as this is an administrative matter rather than a legislative one.

**REPORT NO. 8**

**"STOP DEVIATION OF METHODIST PUBLICATIONS  
FROM OFFICIAL METHODIST DOCTRINES"**

Petition No. 1391

April 24, 1968—70 members, 56 present, 48 for, 0 against, 8 not voting.

*Calendar No. 44, adopted May 3, 1968, Journal page 850.*

• Nonconcurrence.

**REPORT NO. 9—"ARRANGEMENT OF DISCIPLINE"**

Petition No. 1392

April 24, 1968—70 members, 56 present, 55 for, 0 against, 1 not voting.

*Calendar No. 45, adopted April 30, 1968, Journal page 608.*

Your committee voted concurrence to adopt the following resolution:

"RESOLVED, that, in order to encourage members of Official Boards and other officers of the local church to acquaint themselves with all aspects of the work of the local church, the editors of the *Discipline* shall be authorized and instructed to assemble into a single chapter all legislation dealing with the membership and structure of the local church (including the Charge Conference, Official Board, and all bodies under their supervision), the care of its property, and the duties and privileges of its officers."

**REPORT NO. 10**

**"PUBLICATION OF 1968 DISCIPLINE IN OCTAVO SIZE"**

Petition No. 1393

April 24, 1968—70 members, 57 present, 57 for, 0 against, 0 not voting.

*Calendar No. 46, adopted May 3, 1968, Journal page 850.*

Your committee voted nonconcurrence as this is an administrative matter rather than a legislative one.

### REPORT NO. 11

#### **"DATE ALL PUBLISHED MATERIALS"**

Petition No. 1394

April 24, 1968—70 members, 56 present, 56 for, 0 against,  
0 not voting.

*Calendar No. 47, adopted May 3, 1968, Journal page 850.*

Your committee voted nonconcurrence as this is an administrative matter rather than a legislative one.

### REPORT NO. 12

#### **"CONSIDERATION OF PLAN OF UNION AND REPORT, PARAGRAPHS 851-902"**

Petition No. 2365

April 26, 1968—70 members, 48 present, 47 for, 1 against,  
0 not voting.

*Calendar No. 114, adopted April 29, 1968, Journal page 589.*

Your committee concurred in the Plan of Union, paragraphs 851-902, with the amendments as submitted in reports adopted and printed in the *Daily Christian Advocate* and other amendments as follows:

Paragraph 852: See Report No. 2 of the Committee on Publishing Interests.

Paragraph 853: Line 10 in the White Book—change the word "*subparagraph*" to "**paragraph.**"

Paragraph 857: See Report No. 2 of the Committee on Publishing Interests.

Paragraph 863: At the end of the paragraph add the following sentence: "**Each of these corporations shall comply with the policies set forth in Paragraph 714.**"

Paragraph 868: Line 3 in the White Book change the reference to *Paragraph 18* to **Paragraph 20.**

Paragraph 896: Line 3 in the White Book after the word "board," insert "**and shall have the privilege of the floor without vote.**"

Paragraph 898: See Report No. 4 of the Committee on Publishing Interests.

Paragraph 902: Amend section 1 so as to read

**"1. There shall be organized in each annual conference council a Committee on Publishing Interests, consisting of**



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no fewer than three nor more than five members at large. The resident bishop, the conference or area director of public relations and Methodist Information, the executive secretary of the Annual Conference Board of Education, and any resident member of the Board of Publication, shall be members ex officio. There may be also one additional person from each district, to be designated district secretary of publishing interests.

**REPORT NO. 13**

**“QUADRENNIAL REPORTS, PAGES 9-36”**

Petition No. 3005

April 26, 1968—70 members, 48 present, 48 for, 0 against, 0 not voting.

*Calendar No. 115, adopted April 30, 1968, Journal page 608.*

Your committee voted to adopt the Quadrennial Report of the Board of Publication of the former Methodist Church and the report of the Board of Publication of the former Evangelical United Brethren Church as reported in the “Blue Book of Reports by the Boards, Departments, and Institutions of the Adjourned Session of the 41st General Conference, April 22, 1968.” A summary of the reports follows:

Your committee reviewed the Quadrennial Report of the Board of Publication of The Methodist Church and the report (covering the year 1967 only) of the Board of Publication of The Evangelical United Brethren Church. These reports are contained in the bound volumes of reports of the two churches. We note with sincere appreciation the work of the publishers, Lovick Pierce and Donald A. Theuer, and their efficient and dedicated staffs.

**REPORT OF THE BOARD OF PUBLICATION OF  
THE METHODIST CHURCH**

Nineteen hundred and sixty-four was a year of organization fulfillment and unusual publishing achievement. The Publishing House was in the limelight within the Church and in the field of publishing as it observed 175 years of achievement and service. Publishing House personnel planned well for the anniversary observances—a brief history, a filmstrip, and a series of historical dioramas were produced to tell the story.

With the publication of the new children’s curriculum in September, 1964, the church school year was changed. To

adapt to the new cycle the current fiscal year was extended two months to begin August 1 instead of June 1.

The publication of *The Methodist Hymnal* was an outstanding accomplishment. More than 2,000,000 copies were on order in July, 1966, when shipments started from the Publishing House to churches all over the nation. To our best knowledge, this prepublication order was a record in the publishing industry. At the time of this writing the number of Hymnals which had been ordered was 3,700,000 and practically all of these had been shipped.

From a financial standpoint, 1966 was a record-breaking year for the Publishing House. In advance payments on Hymnals, the House found income at an opportune time. Operating efficiency showed further improvement.

In 1967 a five-color offset press was installed—one of three multicolor offset presses installed in recent years at a cost in excess of \$2,000,000. Other equipment which is essential to keep the printing plants efficiently functioning is on order. Still other equipment must be ordered.

The new adult church school literature was first used in the fall of 1967 and was well accepted. The new youth church school literature will take its place in the new curriculum in the fall of 1968.

The circulation of church school publications reached a new high point in the quadrennium—7,898,786 in 1965 and in 1967 had leveled off to 7,287,611. A new and higher plateau is expected within the next few years.

A new Cokesbury store was opened in Seattle during the last calendar year and a second Cokesbury came into being in the late fall of 1967 in Birmingham, Alabama. A store was leased in Houston, Texas, to be occupied by Cokesbury on completion of the building, which was scheduled for the month of May, 1968.

Bible sales reflect Bible interest. The development of a Cokesbury line of Bibles has been a major undertaking for the last decade. Promotional efforts in 1960 were indicating successful efforts and, at the time, sales increased 20 per cent.

The *Young Readers Bible*, with more than five years in production, was published in September, 1965. Sales of the *Young Readers Bible* have now gone beyond the 200,000 mark. In addition, four new Bibles have been added to the successful Cokesbury line.

There has been a steady increase in the number of church libraries throughout Methodism. In a round figure the Publishing House can report 13,000 libraries registered with Cokesbury's Church Library Service.

Preferred Books, recommended primarily for use in the

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co-ordination of curriculum units of study, have proven to be of marked value to teachers and students.

Through Cokesbury stores there has been a steady growth in the use of Cokesbury church supplies.

The increasing number of Abingdon Press books, church and church school supplies indicates a broadening use of these desirable and often indispensable items. During the quadrennium Abingdon produced 1,351 new items. For Methodist use only, there were 397 new items. There were 954 titles of general appeal to other denominations. Thirty-seven titles were selected by the Book Club Guild. Sixty titles in children's books were published.

Abingdon worked closely with the A. N. Marquis Company in publishing a new *Who's Who In American Methodism*. Prepublication orders were for more than 6,700 copies.

Church bulletins distributed during the fiscal year totaled 83,734,800. The total was approximately the same for each year of the quadrennium.

Progress was recorded in Abingdon's development of church music programs.

*The Interpreter's Bible* sales for the quadrennium amounted to 339,225 volumes. *The Interpreter's Dictionary of the Bible* rose from 2,350 four-volume sets in 1964 to 6,577 sets in 1966. The four-year record was 19,802 sets sold.

Constructive efforts have been made to increase the circulation of *Together*, *Christian Advocate*, and *Religion in Life*. In 1964 the circulation of *Together* was 712,815; in 1965 it was 702,216; in 1966 it was 692,730; and in 1967 it was 646,931. Several programs were undertaken during the quadrennium in an effort to improve *Together's* position, both financially and in the area of circulation. *Christian Advocate's* circulation as of June, 1967, was 36,994; paid subscriptions numbered only 470.

The *Central Christian Advocate* circulation as of September, 1967, was 10,251. (Note: The *Central Christian Advocate* was discontinued with the January 1, 1968 issue. This was in anticipation of the creation of The United Methodist Church which does not provide for a separate Negro jurisdiction. Former *Central Christian Advocate* subscribers now receive *Together* as the general church periodical for all United Methodist families.)

The manufacturing operations were at high levels throughout most of the quadrennium. The extra work of manufacturing the *Hymnal* taxed not only personnel, but equipment. A remarkable job was done.

Total net sales during the quadrennium reached \$135,618,731. The cost of the sales leveled at \$76,878,330 and the gross operating income was \$61,748,754. Net income was \$10,537,089. A total of \$2,800,000 was appropriated from the proceeds of The Methodist Publishing House for distribution to the conference claimants.

Personnel of the House numbered 2,417 employees as of July 31, 1967. In the Nashville location there were 1,525 employees; in the two plants there were 892. The average number of service years per employee was 8.53. Salary and wage minimums, or more, were increased in advance of governmental requirements.

The Publishing House's concern for its employees was revealed in numerous ways: The Employee Security Plan (retirement) and Welfare (insurance) Plan probably are the most appreciated. These plans are in continuous study as it is the desire of the House to provide the best plan at all times.

Training programs are now being offered to interested employees. One program has graduated more than 150 supervisory personnel; it has made a marked impression. Letter writing courses are provided for those who dictate and those who take dictation. This program will be broadened as its value is quite evident.

Fair employment practices are followed throughout the House. This report gives emphasis to the Publishing House report on page 28: "Approximately 14 percent (312) of Publishing House employees at the end of the quadrennium were Negroes. Other minority races are also represented among Publishing House employees. During the quadrennium Negroes were promoted or hired into a large number of jobs above the level of service employees than formerly had been the case. There is no discrimination at the Publishing House imposed upon a person because of sex or race."

In the field of Church and Public Relations much has been done. The Associate Publishers have visited Methodism through meetings from coast to coast. They have interpreted where there was misunderstanding; they have informed where there was insufficient information; they have done their best to make the Publishing House and its services well known wherever it could serve. They have interpreted the work of The Methodist Publishing House to the Church and interpreted the needs of the Church to The Methodist Publishing House. Some of their best work has been through the Publishing Interests Committee (82 of them) in the annual conference.

The accounting functions claim intense interest in this day of discovery and invention. In accounting work factors

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that are given the best of interest are accuracy, time saving, and speed. In 1966 the House installed an IBM 360 system, which has an internal operating speed seven times faster than the machine it replaced.

**REPORT OF THE BOARD OF PUBLICATION OF THE  
EVANGELICAL UNITED BRETHREN CHURCH**

Donald A. Theuer, publisher of the former Evangelical United Brethren Church, stated, "It gives me sincere pleasure to submit this one-year report to the final General Conference of The Evangelical United Brethren Church, and I do so with a sense of humble appreciation for the opportunity to serve the cause of Jesus Christ in this position.

"1967 was a year of uncertainty and flexibility for church-school literature. It was the unanimous opinion of all concerned that we should, despite the uncertainty, proceed with the change in format and grading system in children's literature. Changes in the youth and adult materials were deferred. The new children's materials were made available for the October-December quarter. Substantial costs were incurred in this changeover, but the enthusiastic response of our people to the change has, we believe, justified the decision.

"As in years past the decline in Sunday Church-School enrollment had an adverse effect on our circulation. 3,236,-000 pieces (excluding nursery) were distributed to our churches during the 1966-67 year, a decline of 6 percent from the previous year. Enrollment in church schools as reported in the *Yearbook* declined 4 percent.

"Prices were increased for the first time in three years. The average increase, amounting to approximately 12 percent, was necessary due to spiraling costs. Our denominational material, nevertheless, continues to be competitively priced.

"During this fiscal year more than \$25,000 of Methodist material was ordered through our Church Service Division. If this were translated into Evangelical United Brethren material, our gain would have been increased by nearly \$5,000.

"The circulation of our family magazine, *Church and Home*, is approximately 213,000. This is a decline of 13,000 during the past year. A portion of this decline is attributed to a cleansing of the list which has occurred during and after conversion to magnetic tape.

"We continue to receive cancellations of Family Plan



participation. In spite of the dedicated efforts of the Conference Superintendents, Bishops and our staff in promoting the concept of *Church and Home* as an important part of the mission of the local church, many pastors and congregations have failed to catch the vision.

"As recommended by General Conference, *Church and Home* became a monthly publication in July, 1967. We have received many fine letters of commendation on the magazine in its new format. We are happy that these comments come from every corner of our church, and we are very gratified that there has been no negative reaction to the monthly frequency.

"The bookstore operation had a successful year as far as store sales are concerned. The total store sales budget was exceeded. A significant decline in mail order sales, however, resulted in a disappointing gain picture. Local church preoccupation with thoughts of union and serious decline in the use of denominational program material contributed to this decline. Annual Conference bookstore sales declined from \$38,200 in 1966 to \$29,600 in 1967.

"We have been pleased with the continued acceptance of our Every Sunday Worship Folder service. Current circulation figures indicate that 1,558 churches purchase 250,000 copies of the folder every Sunday, a total of over 13 million folders during the year.

"In March, 1967, our stock of hymnals was down to less than 5,000. Extensive consideration was given to the question of a reprint and the decision, shared with the Executive Committee, was made to print and bind 20,000. Three modifications were made to take cognizance of the future. The cover and inside first page were prepared *without* the denomination name and a paragraph was inserted in the bishops' statement to commend the use of *The Hymnal* to churches of The United Methodist Church.

"The total printing of 395,700 copies since *The Hymnal* was introduced in 1957 is indication enough of the wide acceptance of this volume. Our church owes a deep debt of gratitude to the multitude of persons who participated in the planning, editing, production and merchandising of *The Hymnal*.

"The Evangelical Press maintained its sales level during 1966-67 at approximately the previous year's level of \$4,768,000. During a period of rising costs *increased* sales are required to maintain gains. The net income as reported by The Evangelical Press was approximately \$20,000, a substantial reduction from \$100,000 the previous year.

"During the year, the Board engaged the services of Booz, Allen & Hamilton, a management consultant firm, to per-

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form a major study of The Evangelical Press operations, with particular reference to cost control and sales potential. Recommendations made by the consultants have been considered in detail and implementation of suggested changes is in progress.

"The Otterbein Press made significant progress in its program of reshaping its sales efforts toward the publication field. Total sales in 1966-67 were \$4,582,000, an increase of 15 percent over the previous year. Gains from operations increased from \$103,000 in 1965-66 to \$162,000 in 1966-67.

"The Publisher's report to General Conference in 1966 reported pension grants distributed through 1966. During 1967, \$315,000 was distributed to Annual Conferences and \$100,000 to the General Board of Pensions. In its 1967 annual meeting, grants totaling \$150,000 to Annual Conferences and \$50,000 to the General Board of Pensions were authorized for payment in 1968.

"Prior to the Annual Conference vote, a few preliminary discussions were held by the Publishers of The Evangelical United Brethren and Methodist Churches relating to the accomplishment of the consolidation of the two operations. With the final approval, however, the liaison committee of the two Boards met twice to discuss suggested changes in the publishing section of Part IV of the Plan of Union. The changes submitted to the Joint Commissioners for incorporation into the Plan of Union were unanimously agreed upon on October 16, 1967. Since that time it has been possible to arrange for reciprocal staff visits to facilities of the Evangelical United Brethren and Methodist publishing organizations.

"It is exciting to contemplate the significant contribution that our Board of Publication will make to the publishing interests of The United Methodist Church. Physical and financial assets of almost 10 million dollars will continue to be used in the furtherance of our mission to publish the *Good News*. But more important, the knowledge, and experience of about 650 persons will be of immeasurable value as The United Methodist Church becomes a vital force for Jesus Christ in our time. It is, therefore, exciting to be in the midst of planning for the future. We solicit your continued prayer."

**REPORT NO. 14—"EPISCOPAL ADDRESS"**

Petition No. 3034

April 26, 1968—70 members, 48 present, 48 for, 0 against,  
0 not voting.

*Calendar No. 116, adopted April 30, 1968, Journal page 608.*

Your committee voted concurrence in the portions of the Episcopal Address referring to the publishing interests and expressed appreciation to the Council of Bishops for its continued confidence in the publishing interests of the church.

#### **REPORT NO. 15**

##### **"EMPLOYMENT PRACTICES OF THE PUBLISHING HOUSE BY ADDITION TO PARAGRAPH 878"**

Petition Nos. 1382, 2364, 2367.

April 26, 1968—70 members, 47 present, 45 for, 1 against, 1 not voting.

*Calendar No. 203, adopted May 3, 1968, Journal page 850.*

Your committee voted nonconcurrence because the subject matter did not refer to Paragraph 878, and that it is taken care of in Paragraph 863 as amended and Paragraph 714."

#### **REPORT NO. 16**

##### **"EMPLOYMENT POLICIES OF PUBLISHING HOUSE: REQUEST FOR INVESTIGATION"**

Petition No. 1383

April 26, 1968—70 members, 44 present, 41 for, 1 against, 2 not voting.

*Calendar No. 204, adopted May 3, 1968, Journal page 850.*

Your committee voted nonconcurrence in the light of the personal privilege resolution asking for investigation.

#### **REPORT NO. 17**

##### **"EQUAL EMPLOYMENT IN PUBLISHING HOUSE"**

Petition No. 1384

April 26, 1968—70 members, 44 present, 43 for, 1 against, 0 not voting.

*Calendar No. 205, adopted May 3, 1968, Journal page 850.*

Your committee voted nonconcurrence, feeling that this has been taken care of under Paragraph 863 as amended and Paragraph 714.

#### **REPORT NO. 18**

##### **"GUARANTEE INCLUSION OF NEGRO METHODISTS AS STAFF MEMBERS OF PUBLISHING HOUSE"**

Petition No. 2366

April 26, 1968—70 members, 43 present, 40 for, 2 against, 1 not voting.

*Committee No. 9—Publishing Interests*

*Calendar No. 206, adopted April 30, 1968, Journal page 609.*

Your committee voted concurrence with the feeling that Paragraph 863 as amended and Paragraph 714, properly followed along with the stated policy of the Board of Publication will continue to lead toward implementation.

**REPORT NO. 19**

**“REQUIRE PARTICIPATION IN PROJECT EQUALITY”**

Petition No. 2368

April 26, 1968—70 members, 39 present, 32 for, 6 against, 1 not voting.

*Calendar No. 207, adopted nonconcurrence, May 3, 1968, Journal page 850.*

## COMMITTEE NO. 10—HOSPITALS AND HOMES

Joseph R. Graham, Chairman  
D. Clifford Crummey, Secretary  
(Committee duties and personnel are listed on page 173.)

### REPORT NO. 1—"QUADRENNIAL REPORT"

Petition No. 3011

April 26, 1968—63 members, 36 present, 36 for, 0 against,  
0 not voting.

*Calendar No. 133, adopted April 30, 1968, Journal page 609.*

The committee recorded its appreciation for the work of the Board of Hospitals and Homes as received in the *Quadrennial Reports to the General Conference*, pp. 381-422. The committee also adopted the following resolution:

WHEREAS, Dr. Olin E. Oeschger has served the general church for 23 years; and

WHEREAS, he has been an outstanding leader of The Methodist Church in the field of health and welfare, serving as General Secretary for three quadrennia; and

WHEREAS, the ministry of the church in the field of hospitals and homes has prospered greatly under his leadership;

BE IT THEREFORE RESOLVED that this General Conference of The United Methodist Church express its deep appreciation to Dr. Oeschger for his dedicated service to the Church.

### REPORT NO. 2—"NAME OF BOARD"

Petition No. 2982

April 23, 1968—63 members, 53 present, 31 for, 20 against,  
2 not voting.

*Calendar No. 134, adopted April 30, 1968, Journal page 619.*

The committee voted to concur in the change in name from Board of Hospitals and Homes to Board of Health and Welfare Ministries as recommended by the Joint Commission on Union on page 136, first paragraph, under the word "Recommendation" (Letter of Transmittal and Report.)

### REPORT NO. 3—"MEMBERSHIP OF BOARD"

Petition No. 2982

April 23, 1968—63 members, 53 present, 48 for, 3 against,  
2 not voting.



*Committee No. 10—Hospitals and Homes*

*Calendar No. 135, adopted April 30, 1968, Journal page 612.*

The committee voted to concur with the changes in Paragraph 1403 relative to the membership of the board as recommended by the Joint Commissions. (Letter of Transmittal and Report, page 136.)

**REPORT NO. 4—"SUBSTITUTION OF WORDS"**

Petition No. 2982

April 23, 1968—63 members, 51 present, 50 for, 0 against,  
1 not voting.

*Calendar No. 136, adopted April 30, 1968, Journal page 613.*

The committee concurred in the changes in wording in Paragraphs 1406 and 1408.1 as recommended by the Joint Commission (Letter of Transmittal and Report, page 136).

In addition the committee recommends that in Paragraph 1408.6 the words "**professionally competent**" be substituted for the word "*scientific*."

**REPORT NO. 5—"PROTECT INCOME OF FORMER EUB  
BENEVOLENT HOMES"**

Petition No. 2982

April 23, 1968—63 members, 33 present, 32 for, 0 against,  
1 not voting.

*Calendar No. 137, adopted April 30, 1968, Journal page 612.*

The committee concurred in the recommendation of the Joint Commission in the addition of these materials to be numbered 1408.11 and 1412.2 with the following changes:

In Paragraph 1408.11, line one, delete the words *and supervising*; in line two add the words **Annual Conference related** after the word *any*."

In the third paragraph, line one, the words "**Central Treasury of the**" should be inserted before the word "Council." In line four the words "adopted" and "reviewed" should be exchanged. The word "board" in line four and the words "homes involved" should also be exchanged. The last part of the sentence would then read: "on a formula basis which shall be reviewed and adopted annually by the homes involved after consultation with the board."

In Paragraph 1412.2 the words **Central Treasury of** should be added before the word "Council" near the end of the sentence. (Letter of Transmittal and Report, Recommendation 24, pages 136-7.)

**REPORT NO. 6—"RACIAL POLICY"**

Petition No. 2982

April 23, 1968—63 members, 48 present, 46 for, 0 against,  
2 not voting.

*Calendar No. 138, adopted April 30, 1968, Journal page 611.*

The title of Paragraph 1401 in the Plan of Union should be changed to read: Name, Purpose and Policy.

At the end of Paragraph 1401, following the word "Homes" (which will become "Ministries" when revised) add a new sentence: **All health and welfare agencies and programs operated by, or under the auspices of, or related to any connectional unit of The United Methodist Church shall make their programs and services available to all persons regardless of race (P. 275).**

Paragraph 1421 will be deleted, and Paragraph 1422 will be renumbered 1421 (P. 280).

**REPORT NO. 7—"CHANGING OF WORDING"**

Petition No. 2982

April 23, 1968—63 members, 48 present, 44 for, 0 against,  
4 not voting.

*Calendar No. 139, adopted April 30, 1968, Journal page 617.*

The committee voted to delete the words of *Methodist Hospitals and Homes* both in the title and in the first line of Paragraph 1419. (Plan of Union, p. 280).

**REPORT NO. 8—"PLAN OF UNION AND REPORT"**

Petition No. 2982

April 24, 1968—63 members, 46 present, 38 for, 6 against,  
2 not voting.

*Calendar No. 140, adopted April 30, 1968, Journal page 620.*

The committee voted to concur in Paragraphs 1401-1422 of the Plan of Union as amended by Revision 24 and by our committee.

**REPORT NO. 9—"NAME OF BOARD"**

Petition No. 1637

April 23, 1968—63 members, 53 present, 46 for, 5 against,  
2 not voting.

*Calendar No. 141, adopted April 30, 1968, Journal page 622.*

The committee voted concurrence on this petition which proposed the name Board of Health and Welfare Ministries.

**REPORT NO. 10—"NAME OF BOARD"**

Petition No. 1642

April 23, 1968—63 members, 51 present, 40 for, 10 against,  
1 not voting.

*Calendar No. 142, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 11—"DISCRIMINATION"**

Petition Nos. 2980-81, 2983, 2985.

April 23, 1968—63 members, 51 present, 27 for, 19 against,  
5 not voting.

*Calendar No. 143, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence because the substance of these petitions is already included in the legislation.

**REPORT NO. 12**

**"PROMOTE PLAN FOR ADEQUATE HOUSING"**

Petition No. 1638

April 24, 1968—63 members, 49 present, 46 for, 0 against,  
3 not voting.

*Calendar No. 144, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence.

**REPORT NO. 13—"STRENGTHEN HEALING MINISTRY"**

Petition No. 1635

April 24, 1968—63 members, 50 present, 45 for, 0 against,  
5 not voting.

*Calendar No. 227, adopted April 30, 1968, Journal page 620.*

The committee voted concurrence and recommends adoption of the following resolution:

WHEREAS, it is a continuing responsibility of the church and of Christians to care for the sick and injured; and

WHEREAS, there is a need for the development of services affiliated with hospitals of extended care facilities, rehabilitation units, home-care programs, geriatric day centers, outpatient services, and other programs to provide alternatives of care and the proper utilization thereof; and

WHEREAS, there is a need for community health planning for such services; and

WHEREAS, there are still gaps in the distribution and location of health facilities on the national level both geographically and in type of care provided; and

WHEREAS, it is recognized that many of the needs of the whole man—body, mind, and spirit—can be more effectively met in the church-related general hospital than in any way;

WE THEREFORE RECOMMEND that the 1968 General Conference of The United Methodist Church recommend and encourage the several Annual Conferences to strengthen their healing ministry through closer relationships between the Conference and its hospitals;

WE ALSO RECOMMEND that every United Methodist hospital shall seek to include a clinically trained chaplain as an integral member of the staff;

WE ALSO RECOMMEND that the entire health needs of the community be considered in establishing and expanding services through United Methodist hospitals;

WE FURTHER RECOMMEND that the several Annual Conferences be encouraged to strengthen and undergird our present hospitals with personnel, with volunteers and with finances; and

WE RECOMMEND that the General Conference urge United Methodist Annual Conferences to be constantly on the alert in developing new facilities where needed with due recognition for community planning.

#### REPORT NO. 14

#### “STRENGTHEN SCHOOLS OF NURSING”

Petition No. 1636

April 24, 1968—63 members, 51 present, 47 for, 2 against, 2 not voting.

*Calendar No. 228, adopted April 30, 1968, Journal page 621.*

The committee voted concurrence and recommends adoption of the following resolution:

#### STRENGTHEN UNITED METHODIST HOSPITAL SCHOOLS OF NURSING

WHEREAS, the modern hospital in fulfilling its role to society serves as a major teaching institution as well as a healing center; and

*Committee No. 10—Hospitals and Homes*

WHEREAS, the need for 65,000 nurses is projected by 1970 as a result of the increased demands for medical care across the country; and

WHEREAS, the level of scientific and professional patient care is increasing with the advancements of medical technology that requires a higher degree of skill in nursing service; and

WHEREAS, the financial responsibility of operating Nursing School Programs has become a heavy financial burden to the hospital; and

WHEREAS, the passing of such educational costs on to the hospital patient has been questioned as to its justification by the patients, state legislatures, insurance commissioners, and other governmental agencies; and

WHEREAS, it therefore becomes necessary to secure philanthropic support for the financing of these schools, and such support requires and is given impetus by initial support from the sponsoring organization;

THEREFORE, BE IT RESOLVED that The United Methodist Church look with favor upon strengthening its Schools of Nursing and hereby encourage the Annual Conference to develop programs of support, through direct apportionments, Conference benevolences, and/or as Conference Advance Specials, in support of their respective Schools of Nursing, as may be recommended by the Conference Boards of Health and Welfare Ministries.

**REPORT NO. 15**

**"STRENGTHENING CHURCH RELATIONSHIP"**

Petition No. 1639

April 24, 1968—63 members, 50 present, 43 for, 5 against, 2 not voting.

*Calendar No. 229, adopted April 30, 1968, Journal page 621.*

The committee voted concurrence and recommends adoption of the following resolution:

WHEREAS, there has come enabling legislation from recent General Conferences; and

WHEREAS, there has been the development of stronger leadership potential in the Annual Conference Boards of Health and Welfare Ministries; and

WHEREAS, there will be new relationships both on the part of churches and agencies of the church affected by the present Uniting Conference; and



WHEREAS, there is considerable concern about church relationship among our related agencies;

WE THEREFORE RECOMMEND a further continued emphasis by the General Board in this area of church relationships in the next quadrennium;

WE FURTHER RECOMMEND as a goal that a health and welfare survey of each Annual Conference be made by the General Board at least once every two quadrennia with appropriate reports of such surveys being presented to the resident bishop and the Annual Conference Board of Health and Welfare Ministries as well as to the institutions and agencies.

#### REPORT NO. 16

#### "CONVOCATION ON MEDICINE AND THEOLOGY"

Petition No. 1643

April 24, 1968—63 members, 47 present, 43 for, 2 against, 2 not voting.

*Calendar No. 230, adopted April 30, 1968, Journal page 621.*

The committee voted concurrence and recommends adoption of the following resolution:

#### CONVOCATION ON MEDICINE AND THEOLOGY

WHEREAS, the Convocation on Medicine and Theology held in Rochester, Minnesota, April 5-7, 1967, was received by all participants, the press, secular and church as of significant concern and value; and

WHEREAS, the issues involving moral and ethical decisions related to the meaning of man, his life and death, have become practical matters of concern throughout the general population as witnessed by the discussions revolving around "the pill," the artificial kidney, and heart transplants; and

WHEREAS, the Gospel of Jesus Christ has clearly directed the fellowship of His followers to be concerned for and involved in the "healing of man"; and

WHEREAS, The United Methodist Church and its Board of Health and Welfare Ministries have involved themselves in the process of healing in 286 agencies;

THEREFORE BE IT RESOLVED, that in each Jurisdiction of The United Methodist Church there shall be held a convocation on Medicine and Theology, structured after and designed upon the basis of the Convocation on Medicine and Theology held in Rochester, Minnesota;

BE IT FURTHER RESOLVED that we strongly recommend that a convocation on Medicine and Theology be held within the boundaries of each Annual Conference following the Jurisdictional Convocation.

**REPORT NO. 17**

**"SERVICES TO THE MENTALLY RETARDED"**

Petition No. 1641

April 24, 1968—63 members, 48 present, 44 for, 2 against,  
2 not voting.

*Calendar No. 231, adopted April 30, 1968, Journal page 622.*

The committee voted concurrence and recommends adoption of the following resolution:

***SERVICES TO THE MENTALLY RETARDED***

WHEREAS, the 1960 General Conference passed a resolution to encourage jurisdictions, areas, and conferences to establish institutions and services to care for the mentally retarded and physically handicapped children; and

WHEREAS, the 1964 General Conference directed the General Board of Hospitals and Homes to seek co-operative arrangements with one or more conferences and/or jurisdictions to establish agencies for mentally retarded children; and

WHEREAS, with general board cooperation the North Mississippi Methodist Agency for the Retarded has been established to provide day care service; and

WHEREAS, with general board cooperation the Southeastern Methodist Agency for the Retarded was organized in July, 1966 in part for "the stimulation and guidance of a larger ministry to all retarded persons and their families . . ."; and

WHEREAS, the Southeastern Methodist Agency for Retarded (SEMAR) is continuing to develop its program and leadership; and

WHEREAS, services for mentally retarded persons are needed throughout our country;

THEREFORE, BE IT RESOLVED that the General Conference of 1968 commend the Southeastern Jurisdiction and direct the general Board of Health and Welfare Ministries to continue the development of cooperative services for mentally retarded persons and their families across the church.

**REPORT NO. 18**

**"SERVICES TO UNMARRIED EXPECTANT PARENTS"**

Petition No. 1640

April 24, 1968—63 members, 48 present, 45 for, 1 against,  
2 not voting.

*Calendar No. 232, adopted April 30, 1968, Journal page 622.*

The committee voted concurrence and recommends the adoption of the following resolution:

**SERVICES TO UNMARRIED EXPECTANT MOTHERS**

WHEREAS, there is an alarming increase in the number of children born out of wedlock annually; and

WHEREAS, United Methodism's services to unmarried expectant parents and their children is very limited;

WE THEREFORE RECOMMEND that each episcopal area in The United Methodist Church work toward the development of a ministry to unmarried expectant parents and their children.

WE FURTHER RECOMMEND that this be implemented in the 1968-1972 Quadrennium by the pointing toward one such new ministry within the bounds of each Jurisdiction of the church. Such a service should relate to a high quality program of counselling and adoptive placement service.

In some cases this service can be provided as an extension of the work of other family and children's agencies now operated by the church. In most areas, however, a new agency will need to be established.

## COMMITTEE NO. 11

### INTERDENOMINATIONAL RELATIONS AND ACTIVITIES

J. Robert Nelson, Chairman—Rolland H. Osborne, Secretary  
(Committee duties and personnel are listed on page 174.)

#### REPORT NO. 1—"STAFF FOR COMMISSION ON ECUMENICAL AFFAIRS"

Petition No. 1687

April 23, 1968—81 members, 74 present, 67 for, 7 against,  
0 not voting.

*Calendar No. 53, adopted April 29, 1968 and referred to  
Commission on Ecumenical Affairs, Journal page 576.*

The committee recommends to the General Conference that this petition be referred to the Commission on Ecumenical Affairs: To provide additional staff for the Commission on Ecumenical Affairs.

#### REPORT NO. 2 "INTERDENOMINATIONAL COOPERATION FUND"

Petition No. 1651

April 23, 1968—81 members, 72 present, 68 for, 3 against,  
1 not voting.

*Calendar No. 54, adopted April 29, 1968 and referred to  
Council on World Service and Finance, Journal page 575.*

Concurrence: That the General Conference recommend to the Council on World Service and Finance that it appropriate funds for its full share of support of the National Council of Churches and the World Council of Churches, as well as for the travel expenses of its official delegates and committee members of these councils.

#### REPORT NO. 3—"WITHDRAWAL FROM THE NATIONAL COUNCIL OF CHURCHES"

Petition Nos. 1703-27, 1729-65, 2608-21.

April 23, 1968—81 members, 70 present, 70 for, 0 against,  
0 not voting.

*Calendar No. 55, adopted May 3, 1968, Journal page 850.*

The committee voted nonconcurrence with the following petitions, all requesting in substance: That The United Methodist Church withdraw from The National Council of Churches of Christ in the United States of America, and withhold any further financial support for or connection with such body.

**REPORT NO. 4—"CONTINUED SUPPORT FOR THE  
NATIONAL COUNCIL OF CHURCHES"**

Petition No. 1700

April 23, 1968—81 members, 72 present, 72 for, 0 against,  
0 not voting.

*Calendar No. 56, adopted May 2, 1968, Journal page 762.*

Concurrence: That the General Conference of The United Methodist Church continue membership and financial support to The National Council of Churches of Christ in the United States of America.

**REPORT NO. 5—"CHANGE IN POLICY STATEMENTS OF  
THE NATIONAL COUNCIL OF CHURCHES"**

Petition Nos. 1699, 1694.

April 23, 1968—81 members, 72 present, 72 for, 0 against,  
0 not voting.

*Calendar No. 57, adopted May 3, 1968, Journal page 850.*

Nonconcurrence.

**REPORT NO. 6—"PUBLISHING REPORTS OF EXPENDI-  
TURES OF THE NATIONAL COUNCIL OF CHURCHES"**

Petition Nos. 1695-96

April 23, 1968—81 members, 72 present, 72 for, 0 against,  
0 not voting.

*Calendar No. 58, adopted May 2, 1968, Journal page 762.*

Concurrence: That the Uniting Conference authorize the publication of the expenditures of the National Council of Churches in some periodical of The United Methodist Church in enough detail so that the constituency of the church can know where the funds of the National Council of Churches are being expended and for what purpose.

**REPORT NO. 7—"PRONOUNCEMENTS OF THE  
NATIONAL COUNCIL OF CHURCHES"**

Petition Nos. 1697-98

April 23, 1968—81 members, 72 present, 72 for, 0 against,  
0 not voting.



*Com. No. 11—Interdenominational Relations and Activities*  
*Calendar No. 59, adopted May 3, 1968, Journal page 850.*

Nonconcurrence: That the Uniting Conference charge its elected representatives on the National Council of Churches to support only those pronouncements which are in accord with the stated policies and pronouncements of the Uniting Conference.

**REPORT NO. 8—"CONSIDERATION OF PLAN OF UNION  
AND REPORT (INTERDENOMINATIONAL AGENCIES).  
PARAGRAPHS 1502, 1503, AND 1504"**

Petition No. 2989

April 23, 1968—81 members, 71 present, 71 for, 0 against,  
0 not voting.

*Calendar No. 60, adopted May 2, 1968, Journal page 762.*

The committee recommends that the first sentence of Par. 1502 be amended by deletion of the word *charter* before the word "member" and addition at the end of the sentence of its predecessor Methodist and Evangelical United Brethren churches having been charter members of such body.

This sentence would then read: "The United Methodist Church is a member of the World Methodist Council, its predecessor Methodist and Evangelical United Brethren Churches having been charter members of such body."

The committee recommends the same amendment to the first sentences of Par. 1503 and 1504. These sentences would then read:

Par. 1503. 1. "The United Methodist Church is a member of the National Council of the Churches of Christ in the United States of America, its predecessor Methodist and Evangelical United Brethren Churches having been charter members of such body."

Par. 1504. 1. "The United Methodist Church is a member of the World Council of Churches, its predecessor Methodist and Evangelical United Brethren Churches having been charter members of such body."

The committee further recommends amendment of the second sentence of Par. 1504 after the word "It" by substituting **should bear** for **has borne**, and editorial correction of the remainder.

This sentence would then read: "It **should bear** its proportionate share of financial support, and through the Interdenominational Cooperation Fund is authorized and directed to continue its support."

**REPORT NO. 9—"OPPOSITION TO THE CONSULTATION  
ON CHURCH UNION"**

Petition Nos. 2624, 2626-28, 1645, 1656.

April 23, 1968—81 members, 68 present, 68 for, 0 against,  
0 not voting.

*Calendar No. 61, adopted May 3, 1968, Journal page 850.*

Nonconcurrence: Petitions that the United Methodist Church oppose or withdraw from all discussions looking toward any further efforts for church union.

**REPORT NO. 10  
"CONTINUED PARTICIPATION IN C.O.C.U."**

Petition Nos. 1657-58, 1660-73, 1675, 1677-84, 1686, 2622-23, 2625.

April 23, 1968—81 members, 64 present, 64 for, 0 against,  
0 not voting.

*Calendar No. 62, adopted April 29, 1968, Journal page 570.*

The committee recommends concurrence with Petition No. 1673 and other similar petitions:

That Petition No. 1673 be amended in the first sentence, after the word "Affairs," by deleting the words *under the supervision of* and substituting **in co-operation with**. The sentence, and entire Petition, will then read:

"We do petition the General Conference to authorize the General Commission on Ecumenical Affairs, **in co-operation with** the Council of Bishops, to continue its direction of the United Methodist delegation to the Consultation on Church Union in the preparation of a Plan of Union in company with other churches in the Consultation, to report periodically to the church all developments of the plan, and to refer all matters of decision on the developed plan to the General Conference, or in the interim between General Conferences, to the Council of Bishops."

**REPORT NO. 11—"A RESOLUTION ON THE UNITED  
METHODIST CHURCH AND THE CAUSE OF  
CHRISTIAN UNITY"**

Petition No. 1649

April 26, 1968—81 members, 55 present, 54 for, 0 against,  
1 not voting.

*Calendar No. 100, adopted April 29, 1968, Journal page 570.*

*Com. No. 11—Interdenominational Relations and Activities*

Concurrence.

To the Membership of the Uniting Conference:

Because "there is but one body and one Spirit, only one hope of God's calling, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all," (Ephesians 4:4-6) it follows that the profoundest imperative to Christian unity springs from God's own design and providence for his Covenant People. Yet another imperative, equally urgent, springs from the demand of the honest and faithful acceptance of God's gift of unity: the discrepancy between the Gospel we proclaim and the divisions we exhibit. This amounts to a contradiction. Increasingly in our time, the call to unity is made more urgent by our awareness that a divided Christendom is a hindrance to the effective mission of the Christian church in the modern world.

The United Methodist Church willingly acknowledges these imperatives and affirms its resolute commitment to all feasible and valid measures to give them practical force and effect (cf. Constitution, Par. V). To this end, we pledge our continued participation in the ecumenical movement at all levels and also our concurrent efforts toward reform and renewal within our own church life in anticipation of the hazards and hopes of our ecumenical future under God.

We realize that the first phase of fruitful ecumenism is the mutual acquaintance of Christians developed across denominational lines. We commend this venture to our Methodist people as their ecumenical opportunity and obligation. We should earnestly seek the acquaintance of other Christians, on their terms, open to and appreciative of the contributions which their beliefs and practices can make to us. By the same token, we should cordially invite other Christians to make their acquaintance with us and to come to understand our distinctive ways and emphases. And yet we must be prepared for the practical consequences that may flow from such experiences: new demands that arise from unhindered fellowship in love, from more effective cooperation in common service, more meaningful worship together. These all point beyond themselves to deeper and more complete unity "in sacred things."

"Unity in the Spirit" is, therefore, the first, crucial stage of ecumenical initiation, but it is only a threshold on the way to authentic community in Christ. The fuller reality of such community has been hopefully described by the Third Assembly of the World Council of Churches at New Delhi (1961) in an important statement which we affirm as consonant with our own convictions:

"We believe that the unity which is both God's will and his gift to his Church is being made visible as all in each place who are baptized into Jesus Christ and confess him as Lord and Savior are brought by the Holy Spirit into one fully committed fellowship, holding the one apostolic faith, preaching the one Gospel, breaking the one bread, joining in common prayer, and having a corporate life reaching out in witness and service to all and who at the same time are united with the whole Christian fellowship in all places and all ages in such wise that ministry and members are accepted by all, and that all can act and speak together as occasion requires for the tasks to which God calls his people."<sup>1</sup>

We take this to mean that the decisive goal of ecumenism is the unification of membership and ministries, to the end that amidst the diversity and pluralism that belong to the true genius of Christian community, Christians can worship and witness in a truly inclusive fellowship, without the indignities of *rebaptism*, *reconfirmation*, and *reordination*. It would also mean that our memberships and ministries would be reconciled and that all who are one in Christ could share in the joys and graces of full communion, each with all the others.

It is our solemn resolve to continue in quest of such unity and to be guided in our efforts to this end by the spirit and intent of the following propositions:

1. All those who are baptized with water and in the Triune Name, who confess Jesus Christ as Lord and Savior, who congregate to hear God's Word rightly preached and to receive Christ's Sacraments duly administered, who serve the Great Commission (Matthew 28:19-20) in word and deed, and whose lives manifest God's ministry of reconciliation in Christ (2 Corinthians 5:18-20) are members of Christ's Body, the Church (1 Corinthians 12:27), and truly "members one of another" (Ephesians 4:25).

2. The unity we seek is the communion of all Christians in each place in the undeniable essentials of Christian life and discipline, among which we would include the following: the authority of God's revealed Word in Holy Scripture, the governance of the Church by the Holy Spirit, the Gospel of faith preached and heard and lived, a universal membership nurtured toward Christian maturity by the sacraments of grace and the fellowship of service, the nurture of Christians in each new generation by the Christian tradition, a representative ministry ordained for the sacramental and pastoral guidance of the pilgrim People of God, an ethic of

<sup>1</sup> *The New Delhi Report, The Third Assembly of the World Council of Churches, 1961* (New York: Association Press, 1962), "Unity," Par. 2, p. 116.

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disciplined love that bears witness to God's design for love and justice in and for the whole human family. Diversities in doctrines, cultus, ritual and polity that do not corrupt or disintegrate this essential core of community are not only allowable but actually welcome.

3. The United Methodist Church seeks to become part of a united Christian church that is truly *catholic* (universal, inclusive, faithful to the Christian tradition), truly *evangelical* (emphatic about justification by faith and zealous in its proclamation) and truly *reformed* (submissive to God's judgments, open to renewal by the Holy Spirit). Such a church must have rejected all barriers of race, sex, class and culture; it must be intensely missionary; it must be open to needful change in polity, liturgy, and doctrinal formulation; it must be in the world and for the world: the servant of all those for whom Christ died.

4. We see in none of the existing churches as they now exist the perfect exemplar of the fullness of the Christian community we seek. This means that the path of ecumenical progress is not by "return" or absorption and even less by simple merger. Rather, we seek genuine further development on the part of all the communions concerned, aimed at an eventual convergence at some point still hidden in God's providence, when the divided churches will be enabled to combine their offerings to the common treasury and humbly abandon their erstwhile claims to self-sufficiency. But it also means that, in the interim, each church will move as directly and as far as possible toward such a convergence, so as to hasten the day of recovered unity and to prepare for its coming.

5. The United Methodist Church recognizes in the ecumenical movement a providential agency in aid of unity and it welcomes its provisions for appropriate occasions and processes whereby separated churches can emerge from their self-containment and confront each other in an atmosphere of mutual trust, mutual repentance and reform. Our constant danger is to settle for the first-fruits of dialogue—i.e. "unity in the Spirit" and Christian cooperation—and therefore to relax the urgency of its constant *prime* objective: the recomposition of the Christian community by means of the reunification of membership and ministries. Ecumenism is not an end in itself. Endless ecumenical dialogue becomes self-deceiving and self-defeating: self-deceiving because it masks the dangers of our persisting disunity, self-defeating because talk of union without negotiations to achieve it is bound to reinforce the mood of



cynicism already apparent in the world and in the churches, as to our ecumenical good faith. We are convinced that, just as we have moved from diatribe to dialogue, so now we must move from dialogue to decision—in the interest of honesty and effective mission. This involves our dealings with our separated Christian brethren: it also involves our relationships with our separated brethren of other faiths.

6. The United Methodist Church understands itself as included within the covenanted People of God and cherishes its share of the rich and variegated heritage bequeathed it from the Christian past. We seek to identify ourselves within the mainstream of historic Christianity, in both its catholic and evangelical aspects, we seek to be reformed and reforming. But we are also conscious of our own "distinctive witness" within the larger scope of the Christian tradition: an especial stress on "holiness of heart and life," on the witness of the Holy Spirit in the mystery of salvation, on grace as prevenient, justifying and sanctifying, on "good works" as needful evidence of authentic faith, on a connectional system and an appointive principle in settling ministers, on the efforts to seek the transformation of society through the powers of the Christian ethic of faith, freedom and love. We do not expect these emphases to be ignored but, rather, to see their good essence caught up and conserved in a fuller manifestation of the Christian tradition. The acid test of all such "distinctive emphases" in an age such as ours is their practical usefulness in the tasks of Christian witness and service. The most obvious import of this principle is that it will encourage development and reform at all levels throughout the church.

7. The United Methodist Church has and cherishes long-standing ties with other churches in its "family tradition," in this country and in other countries around the world. We intend, therefore, to continue our participation in and support of the World Methodist Council in its efforts to strengthen the bonds of fellowship between Methodists everywhere—not in a clannish spirit but with an eye to the richer contribution such collaboration may offer to our eventual union with Christians of other family traditions. At the same time we also have and treasure long-term commitments to united national churches in several countries and we are resolved to maintain these relationships, involving as they may multiple patterns of interconnection. We would regard as inadequate any ecumenical proposals that would repudiate these cherished ties and relations.

8. The churches that united to form The United Methodist Church had a long history of sustained and vigorous participation in the conciliar network of ecumenical co-

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operation: in the Federal Council of Churches of Christ in the U.S.A. (since 1908), the World Council of Churches (since 1948), the National Council of the Churches of Christ in the U.S.A. (since 1950) and in various state and local councils and associations. At the world level, we have profited from our involvement in the work of the International Missionary Council and in the various programs of the World Council of Churches, both in "Life and Work" and in "Faith and Order." At the national level, we have learned much from our work in the National Council of Churches about the problems and possibilities of cooperative service in the current crises of our modern cities and the problems posed by the vast sociological and technological developments that are changing the face and mind, of rural America. At state and local levels, we have learned much of what we know now about the co-operative services of Christians "in each place" and of the difficulties and hopes of effecting a Christian presence in secular society. We therefore reaffirm our intention to continue and strengthen our participation in, and support for, the conciliar movement (local, state, national, regional, world). We are mindful, of course, that no council has any immediate jurisdiction in any of our own affairs and that the mandate to all such councils is that they may indeed speak *to* the churches and *with* the churches, but not *for* them. Even so, we are ready to do our part in framing and sustaining their programs and in attending to their "messages" in a spirit substantially supportive and yet responsibly critical.

9. The churches now united in the United Methodist Church were long-time partners in the Consultation on Church Union and, here again, we intend to continue and to intensify our efforts in this undertaking, moving from mere consultation concerning "principles" to active negotiation in the preparation of A Plan of Union. In such a process it is the responsibility of the Council of Bishops and the Commission on Ecumenical Affairs to insure our competent representation in all the discussions and the referral of all substantive proposals back to the church and its conferences for review and assessment. It is also their duty to promote the widest possible process of education in ecumenism throughout the church, so that broadly representative decisions can be arrived at without undue delay.

10. We realize that serious planning for any larger unity involves expectation of actual change in our own accustomed ways and habitual practices. This suggests the relevance and urgency of deliberate self-examination of these ways and practices in the light of Scripture, tradition and the

needs of modern man. This will obviously disclose real needs for reformation and reformulation and for creative experiments in theology, liturgy, discipline and polity. In such a self-examination it is essential that all available resources throughout the church be enlisted, deployed and utilized—including our own faculties of theology and the wider theological community to which they belong. In such an undertaking, the United Methodist Church affirms her loyalty to the ancient motto, *ecclesia semper reformanda* ("the church in perennial reformation"), and pledges her best efforts at all levels to bold ventures in this spirit.

In their Second Vatican Council and afterward, our Roman Catholic brethren have learned a lesson from which we, too, can greatly profit. "There can be no ecumenism worthy of the name without a change of heart. It is from new attitudes toward others, from self-denial and unstinted love, that yearnings for unity take their rise and grow toward maturity. . . . This change of heart and holiness of life, along with the public and private prayer for unity of all Christians, should be regarded as the soul of the whole ecumenical movement. . . ." (*On Ecumenism*, Par. 7-8).

The real danger in the vigorous tides of ecumenical thought and action today is not the risk of change but the equally unhelpful extremes of the passionate fear of change and the reckless desire for change at any price. All of us are justified in seeking to bring our gifts into the wider union but not in rejecting or minimizing the gifts which the others have to bring. We must, therefore, cultivate open and expectant attitudes toward the prospects of actual ecumenical progress, convinced that the unity which is God's gift and Christ's command will strengthen our witness to Christ's love for men and his lordship in the world—that the world may come to hear and heed the Gospel.

## REPORT NO. 12—"EPISCOPAL ADDRESS"

Petition No. 3026

April 26, 1968—81 members, 50 present, 49 for, 0 against, 1 not voting.

*Calendar No. 101, adopted April 29, 1968 and referred to Council on World Service and Finance, Journal page 571.*

In response to the Episcopal Address of Bishop Lloyd C. Wicke on April 22, 1968, and particularly that part printed in the *Daily Christian Advocate*, Page 19, first column, calling for forward movements toward church union, the committee recommends the following resolution:

In order to enable the General Commission on Ecumenical Affairs to perform its assigned duties in this time of

*Com. No. 11—Interdenominational Relations and Activities*

expanding opportunity for Christian unity, and in view of the termination of previously budgeted large sums for the Joint Commission on Church Union, the Uniting Conference should appropriate increased and adequate funds for the 1968-1972 Quadrennium. (Ref. White, Paragraph 1457, 7).

**REPORT NO. 13—"EPISCOPAL ADDRESS"**

Petition No. 3026

April 26, 1968—81 members, 49 present, 41 for, 5 against, 3 not voting.

*Calendar No. 102, adopted April 29, 1968 and referred to the Council on World Service and Finance, Journal page 571.*

Concurrence: In response to the Episcopal Address of Bishop Lloyd C. Wicke on April 22, 1968, and particularly that part appearing in the *Daily Christian Advocate* on page 19, first column, calling for increased efforts toward church union, the committee recommends that following the 1968 Uniting Conference, the budget of the General Commission on Ecumenical Affairs be included as a portion of Part III "On Ratio Distribution" as printed on page 61, column 3.

**REPORT NO. 14**

**"COMMISSION ON ECUMENICAL AFFAIRS"**

Petition No. 1689

April 24, 1968—81 members, 59 present, 54 for, 5 against, 0 not voting.

*Calendar No. 233, adopted May 2, 1968, Journal page 763.*

Concurrence.

The committee recommends that Section XVI, Par. 1457.1, P. 139, be amended in the White Book as follows:

In the second sentence, 4th line, following "Education," there be added, two representatives of the Commission on Worship.

This sentence then will read: "These shall include two each from the Boards of Missions and of Education, two representatives of the Commission on Worship, the General Board of the National Council of Churches, and the Assembly of the World Council of Churches; three from the Executive Committee of the World Methodist Council and two from its affiliate World Federation of Methodist Women; and three youth representatives (at least one a

student) ; provided that among the foregoing there shall be not less than four bishops, three laymen, and three lay women."

### REPORT NO. 15

#### "COMMISSION ON ECUMENICAL AFFAIRS"

Petition Nos. 1688, 1692.

April 24, 1968—81 members, 53 present, 51 for, 0 against, 2 not voting.

*Calendar No. 234, adopted May 2, 1968, Journal page 763.*

The committee recommends that Section XVI, Par. 1457.2 (b), P. 139, be amended in the White Book as follows:

In the first line delete the words *when requested by the council*. This sentence then will read: "Recommend to the Council of Bishops qualified members of The United Methodist Church for ecumenical councils, agencies and meetings."

### REPORT NO. 16

#### "COMMISSION ON ECUMENICAL AFFAIRS"

Petition No. 1690

April 24, 1968—81 members, 60 present, 47 for, 10 against, 3 not voting.

*Calendar No. 235, adopted May 2, 1968, Journal page 763.*

The committee recommends that Section XVI, Par. 1457.2 (c), P. 139, be amended in the White Book as follows:

In the first line, before the word "pronouncements," add the word **resolutions**. This sentence then will read: "Analyze the relationship of The United Methodist Church to the **resolutions**, pronouncements and actions of the ecumenical councils and agencies and publicize the same; and channel materials coming from the ecumenical councils and agencies to the proper agencies of the church, and materials coming from the church and its agencies to the proper agencies of the ecumenical councils."

### REPORT NO. 17

#### "COMMISSION ON ECUMENICAL AFFAIRS"

Petition No. 1690

April 24, 1968—81 members, 61 present, 50 for, 9 against, 2 not voting.

*Calendar No. 236, adopted May 2, 1968, Journal page 764.*

Concurrence. The committee recommends amendment to Par. 1458.3(g) by substitution of the word "Protestant" for the word "evangelical."



**REPORT NO. 18**

**“COMMISSION ON ECUMENICAL AFFAIRS”**

Petition No. 1691

April 24, 1968—81 members, 61 present, 21 for, 40 against,  
0 not voting.

*Calendar No. 237, adopted May 3, 1968, Journal page 850.*

Nonconcurrence. p. 140, White Book, Par. 1457.4, amendment of first sentence.

Delete the words “*When the General Conference decides—create an Ad Hoc Committee,*” and substitute for them the words, “**When responsible conversations are initiated with other Christian churches concerning church union, the commission shall create a committee.**”

**REPORT NO. 19**

**“COMMISSION ON ECUMENICAL AFFAIRS”**

Petition No.—on entire Revision No. 26, pages 139-141, of White Book.

April 25, 1968—81 members, 42 present, 41 for, 0 against,  
1 not voting.

*Calendar No. 238, adopted May 2, 1968, Journal page 764.*

The committee recommends that Revision No. 26, pages 139-41, White Book of Reports, be adopted, as amended by this committee.

**REPORT NO. 20—“NATIONAL BIBLE SUNDAY”**

Petition No. 1595

April 24, 1968—81 members, 63 present, 47 for, 7 against,  
9 not voting.

*Calendar No. 239, adopted May 2, 1968, Journal page 764.*

The committee recommends that the General Conference designate the Sunday prior to Thanksgiving Day as National Bible Sunday and that all other references to such a Sunday in the *Discipline* of The United Methodist Church be to “National Bible Sunday.”

**REPORT NO. 21—“DEROGATORY REFERENCES TO THE  
ROMAN CATHOLIC CHURCH”**

Petition No. 1685

April 24, 1968—81 members, 57 present, 45 for, 11 against,  
1 not voting.

*Calendar No. 240, adopted May 2, 1968, Journal page 764.*

On the recommendation to remove from the Articles of Religion any derogatory references to the Roman Catholic Church, the committee concurs in principle and recommends to the Uniting Conference that this request be referred to the Theological Study Commission on Doctrine and Doctrinal standards.

**REPORT NO. 22—"INTERDENOMINATIONAL  
CO-OPERATION AT LOCAL LEVEL"**

Petition Nos. 1646-47

April 24, 1968—81 members, 62 present, 61 for, 1 against,  
0 not voting.

*Calendar No. 241, on May 2, 1968, the General Conference acted to lay this matter on the table, Journal page 761.*

The committee recommends adoption of the following resolution:

**BE IT RESOLVED:**

1. That in consultation with the District Superintendent encouragement shall be given to any United Methodist congregation which wishes to initiate negotiations with one or more congregations of other denominations;

2. That support be given to congregations interested in planning some co-operative effort, merger, or yoking of congregations by the General and Conference boards and agencies and by the Bishop and District Superintendents;

3. That guidance materials shall be provided by and through the office of the District Superintendent, and as otherwise determined, to assist with the legal and technical aspects of co-operation and merger of congregations. Materials shall be developed jointly by the General and Conference boards and agencies. Co-operation with Councils of Churches shall be encouraged;

4. That consultants shall be trained to help with studies and planning processes as congregations consider co-operation and union. The United Methodist Church shall join with all interested denominations in training consultants for this responsibility. The goal may be that a trained person as a consultant may be available in each District.

**REPORT NO. 23**

**"UNITED COUNCIL FOR RENEWAL AND UNITY"**

Petition No. 1650

April 24, 1968—81 members, 64 present, 61 for, 1 against,  
2 not voting.

*Calendar No. 242, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrence.

**REPORT NO. 24—"ECUMENIZE UNIFORMLY"**

Petition No. 1659

April 24, 1968—81 members, 62 present, 62 for, 0 against,  
0 not voting.

*Calendar No. 243, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrence with this petition.

**REPORT NO. 25**

**"FEDERATION OF METHODIST WOMEN"**

Petition No. 2989

April 24, 1968—81 members, 55 present, 55 for, 0 against,  
0 not voting.

*Calendar No. 244, adopted May 2, 1968, Journal page 764.*

The committee recommends an editorial correction in Par. 531.15, page 111, last sentence by substitution of the words **Federation of Methodist Women, within the provisions of the Federation** for the words *Council of the Federation*.

**REPORT NO. 26—"COMMISSION ON THE STRUCTURE  
OF METHODISM OVERSEAS"**

Petition No. 2989

April 24, 1968—81 members, 55 present, 51 for, 2 against,  
2 not voting.

*Calendar No. 245, adopted May 2, 1968, Journal page 765.*

The committee recommends amendment of Par. 1564.2, (White Book) P. 152, in the first sentence, following the word "follows," by addition of the words **four bishops administering in Jurisdictional Conferences,**

This sentence then will read: "2. The commission shall be constituted as follows: **four bishops administering in Jurisdictional Conferences,** four bishops administering in Central Conferences, one minister and one layman from each jurisdictional Conference, and one person from each Central Conference; . . ."

**REPORT NO. 27—"COMMISSION ON THE STRUCTURE  
OF METHODISM OVERSEAS"**

Petition No. 2989

April 24, 1968—81 members, 55 present, 53 for, 0 against,  
2 not voting.

*Calendar No. 246, adopted May 2, 1968, Journal page 765.*

The committee recommends amendment of Par. 1564, (White Book), pages 152-153, by deletion of Sec. 4 without prejudice, and renumbering of Sec. 5 to Sec. 4 and of Sec. 6 to Sec. 5.

With such deletion and with the previous amendment in Report No. 26, the committee recommends adoption of the entire Revision No. 32, appearing on pages 152-153 of the White Book.

# **REPORT NO. 28—"RELIGION IN AMERICAN LIFE, INCORPORATED"**

Petition No. 2989

April 24, 1968—81 members, 51 present, 51 for, 0 against,  
0 not voting.

*Calendar No. 247, adopted May 2, 1968, Journal page 765.*

The committee recommends adoption of Par. 1506, page 297, Blue Book.

# **REPORT NO. 29—"RELIGION IN AMERICAN LIFE"**

Petition No. 3014

April 24, 1968—81 members, 50 present, 50 for, 0 against,  
0 not voting.

*Calendar No. 248, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 766.*

The committee recommends that the Uniting Conference receive the report appearing on Page 619 of Quadrennial Reports.

# **REPORT NO. 30—"WORLD METHODIST COUNCIL"**

Petition No. 3014

April 24, 1968—81 members, 51 present, 51 for, 0 against,  
0 not voting.

*Calendar No. 249, adopted May 2, 1968, Journal page 766.*

The committee recommends that the Uniting Conference receive the report appearing on pages 639-641 of Quadrennial Reports and page 613 "World Federation of Methodist Women."

**REPORT NO. 31—"ELIMINATION OF COMMISSION ON  
ECUMENICAL AFFAIRS"**

Petition No. 1693

April 25, 1968—81 members, 54 present, 53 for, 0 against,  
1 not voting.

*Calendar No. 250, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrence.

**REPORT NO. 32—"RECIPROCITY WITH THE METHOD-  
IST CHURCH IN GREAT BRITAIN ON SEATING"**

Petition No. 3026

April 25, 1968—81 members, 59 present, 58 for, 0 against,  
1 not voting.

*Calendar No. 251, adopted May 1, 1968, Journal page 658.*

The committee recommends that the General Conference adopt the following proposal:

That the Constitution, Division Two—Organization Section II. General Conference.

Art. I (Par. 12)—now reading as follows:

"Art. I—The General Conference shall be composed of not less than 600 nor more than 1,000 delegates, one-half of whom shall be ministers and one-half lay members, to be elected by the Annual Conferences."

be amended to read as follows:

Art. I—1. The General Conference shall be composed of not less than 600 nor more than 1,000 delegates, one-half of whom shall be ministers and one-half lay members.

2. Delegates shall be elected by the Annual Conferences except that delegates may be elected by other autonomous Methodist churches if and when the General Conference shall approve concordats with such other autonomous Methodist churches for the mutual election and seating of delegates in each other's highest legislative conferences.

3. In the case of the Methodist Church in Great Britain, mother church of Methodism, upon mutual approval of the concordat now pending, provision shall be made for the reciprocal election and seating of 4 delegates, 2 clergy and 2 lay.

**CONCORDAT**

The Methodist Church in Great Britain and  
The United Methodist Church

1. It is agreed that the Methodist Church in Great Britain shall be entitled to elect four (4) delegates, two (2) clergy



and two (2) lay, to serve as members of the General Conference of The United Methodist Church and that The United Methodist Church shall be entitled to elect four (4) delegates, two (2) clergy and two (2) lay, to serve as members of the Conference of the Methodist Church in Great Britain.

2. This Concordat will become effective when adopted by the Conference of the Methodist Church in Great Britain and the General Conference of The United Methodist Church and both churches shall have made effective such constitutional amendments as may be necessary for the reciprocal seating of delegates as provided in this Concordat.

3. The purpose of this Concordat is to bring the two churches into closer relationship with each other.

### REPORT NO. 33

#### "COMMISSION ON ECUMENICAL AFFAIRS"

Petition No. 3014

April 25, 1968—81 members, 54 present, 52 for, 0 against, 2 not voting.

*Calendar No. 252, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee recommends concurrence with the report appearing on Pages 521-530 of the Blue Book of Quadrennial Reports.

### REPORT NO. 34—"INITIATE UNION OF PROGRAMS UNDER C.O.C.U."

Petition No. 1625

April 23, 1968—81 members, 62 present, 62 for, 0 against, 0 not voting.

*Calendar No. 272, adopted May 2, 1968, Journal page 760.*

The committee voted concurrence, after amending the petition to read: "That it be the position of The United Methodist Church to encourage union of certain programs, boards or agencies with programs, boards or agencies of the other member communions of the Consultation on Church Union, so that some forms of our basic structure in mission would be ecumenical."

**REPORT NO. 35—"SEEKING UNION WITH CHURCHES  
IN THE METHODIST TRADITION"**

Petition Nos. 1654-55, 1701-02.

April 23, 1968—81 members, 67 present, 66 for, 0 against,  
1 not voting.

*Calendar No. 273, adopted May 2, 1968, Journal page 760.*

The committee recommends concurrence with these petitions and, in their spirit and in the context of our earnest participation in the Consultation on Church Union and in hearty support of the urging of the Episcopal Address of Bishop Wicke, we recommend the following action:

That the Uniting Conference authorize and instruct the Commission on Ecumenical Affairs to express and implement a warm welcome to our brethren in the African Methodist Episcopal, the African Methodist Episcopal Zion, and the Christian Methodist Episcopal churches to explore with us the prospects for union.

## COMMITTEE NO. 12

### JUDICIAL ADMINISTRATION

Paul Hardin III, Chairman—R. R. MacCanon, Secretary  
(Committee duties and personnel are listed on page 176.)

#### REPORT NO. 1—"INTERIM JUDICIAL COUNCIL"

Petition No. 2990—Incomplete.

April 23, 1968—48 members, 45 present, 44 for, 1 against,  
0 not voting.

*Calendar No. 6, adopted April 24, 1968, Journal page 397.*

Revise Resolution 7 to read as follows, viz., (delete all, substitute following) :

"Resolved: That (1) there be an interim Judicial Council with jurisdiction to act in all matters specified in the Discipline of The United Methodist Church and in addition thereto to have jurisdiction to pass upon the constitutionality of any act or proposed act of the Uniting Conference.

"(2) Such interim Judicial Council shall be composed of eleven (11) members, namely, the nine (9) who were members of the last Judicial Council of The Methodist Church and two (2) members, one minister and one layman, who were members of the former Evangelical United Brethren Church, heretofore appointed by the Board of Bishops of the said Evangelical United Brethren Church.

"(3) Such interim Judicial Council is hereby authorized to act up to such time as a Judicial Council for The United Methodist Church shall be elected and organized as provided in Part IV, Chapter Six, of the Plan of Union.

"(4) This Resolution shall become effective immediately upon adoption."

#### REPORT NO. 2—"CONSIDERATION OF PLAN OF UNION AND REPORT (PAGE 154 OF WHITE BOOK)"

Petition No. 2990—incomplete, 1430-31.

April 23, 1968—48 members, 46 present, 46 for, 0 against,  
0 not voting.

*Calendar No. 11, adopted April 27, 1968, Journal page 517.*

1. Amend heading by addition to read "that the first paragraph of Para. 1701 be eliminated . . ."

2. Delete the fourth and fifth sentences from para. 1701 ("White Book") starting in line six with "*the three members . . . at the time of Union.*" ending deletion in line thirteen; the rest of the paragraph remains as one paragraph.

**REPORT NO. 3**

**“CONSIDERATION PLAN OF UNION AND REPORT”**

Petition No. 2990—Incomplete.

April 23, 1968—48 members, 46 present, 45 for, 0 against,  
1 not voting.

*Calendar No. 12, adopted April 27, 1968, Journal page 518.*

The committee recommends that the Uniting Conference adopt the following:

“RESOLVED: That with respect to election of members and alternates to the Judicial Council in 1968 by the Uniting General Conference the following procedure shall prevail:

(1) The three members of the Judicial Council previously elected by the General Conference of The Methodist Church, whose terms would have expired in 1972, shall, by the adoption of this resolution be elected to terms of office expiring in 1972.

(2) One additional member, who shall be a minister, shall be elected to a term of office expiring in 1972.

(3) Five members (three ministers and two laymen) shall be elected to terms of office expiring in 1976, and at least two of these (one minister and one layman) shall have been members of The Evangelical United Brethren Church at the time of union.

(4) Balloting for all members shall be conducted simultaneously. The first former Evangelical United Brethren minister and the first former Evangelical United Brethren layman elected shall serve until 1976. Subject to the preceding sentence, the last minister elected shall serve for the term expiring in 1972.

(5) Six alternates shall be elected for four year terms and six alternates shall be elected for eight year terms. At least one minister and one layman shall have been members of The Evangelical United Brethren Church at the time of union. The first three ministers and the first three laymen elected shall serve for terms of eight years. The remaining alternates shall serve until 1972.”

**REPORT NO. 4—“CONSIDERATION OF PLAN OF UNION  
AND REPORT (PAGE 154 OF WHITE BOOK)”**

Petition No. 2990—Incomplete.

April 23, 1968—48 members, 46 present, 46 for, 0 against,  
0 not voting.

*Calendar No. 13, adopted April 27, 1968, Journal page 518.*

The committee concurs in recommending the proposed revision of Par. 1702.

**REPORT NO. 5—"CONSIDERATION OF PLAN OF UNION  
AND REPORT (PAGE 154 OF WHITE BOOK)"**

Petition No. 2990—Incomplete.

April 23, 1968—48 members, 46 present, 45 for, 0 against,  
1 not voting.

*Calendar No. 14, adopted April 27, 1968, Journal page 520.*

The committee concurs in recommending the proposed revision of Par. 1721.4.

**REPORT NO. 6—"CONSIDERATION OF PLAN OF UNION  
AND REPORT (PAGE 154 OF WHITE BOOK)"**

Petition No. 2990—Incomplete.

April 23, 1968—48 members, 46 present, 46 for, 0 against,  
0 not voting.

*Calendar No. 15, adopted April 27, 1968, Journal page 520.*

The committee concurs in recommending the proposed revision of Par. 1722.

**REPORT NO. 7—"CONSIDERATION OF PLAN OF UNION  
AND REPORT (PAGE 154 OF WHITE BOOK)"**

Petition No. 2990—Incomplete.

April 23, 1968—48 members, 46 present, 45 for, 0 against,  
1 not voting.

*Calendar No. 16, adopted April 27, 1968 and referred to the  
Commission on Doctrine, Journal page 521.*

The committee concurs in recommending the proposed revision of Par. 1807.

**REPORT NO. 8—"CONSIDERATION OF PLAN OF UNION  
AND REPORT"**

Petition No. 2990—Incomplete.

April 23, 1968—48 members, 46 present, 46 for, 0 against,  
0 not voting.

*Calendar No. 304, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*



*Committee No. 12—Judicial Administration*

1. The Committee recommends revising Paragraph 1769 by deleting "*Paragraph 1815*" and substituting "**Paragraph 1814**" therefor.

2. The Committee recommends revising Paragraph 1773 by deleting "*Articles of Religion of the United Methodist Church or its other*" and by inserting after "doctrine" the words "**of the church.**"

3. The Committee recommends revising Paragraph 1799 by deleting "*Articles of Religion of the United Methodist Church, or to other existing and*" and by inserting after "doctrine" the words "**of the church.**"

**REPORT NO. 9—"MISCELLANEOUS"**

Petition Nos. 1432-37

April 24, 1968—48 members, 35 present, 35 for, 0 against,  
0 not voting.

*Calendar No. 305, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrence with these petitions.

**REPORT NO. 10—"EPISCOPAL ADDRESS"**

Petition No. 3027

April 26, 1968—48 members, 36 present, 36 for, 0 against,  
0 not voting.

*Calendar No. 306, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

The committee has reviewed the Episcopal Address and believes by this committee no action is necessary.

**REPORT NO. 11—"CONSIDERATION OF PLAN OF  
UNION AND REPORT"**

Petition No. 2990—Incomplete.

April 29, 1968—48 members, 36 present, 36 for, 0 against,  
0 not voting.

*Calendar No. 332, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

1. The Committee recommends revision of Paragraph 1711 in line 2 by inserting "Central" between "a" and "District."

2. The Committee recommends revision of Paragraph 1712 in line 2 by inserting "Central," between "in" and "District."

3. The Committee recommends revision of Paragraph 1715.2: in line 1, by inserting "United" between "The" and "Methodist"; in line 2, by inserting after ":", the words "a. The General Conference"; and by re-lettering all subsequent lettered items in Paragraph 1715.2.

### REPORT NO. 12—"CONSIDERATION OF PLAN OF UNION AND REPORT"

Petition No. 2990

April 29, 1968—48 members, 36 present, 36 for, 0 against,  
0 not voting.

*Calendar No. 333, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

Your committee has reviewed Paragraphs 1701-1819, as amended by this conference, and recommends no further revisions.

## COMMITTEE NO. 13—LOCAL CHURCH

Merlyn W. Northfelt, Chairman—John Bergland, Secretary  
(Committee duties and personnel are listed on page 178.)

### REPORT NO. 1—"MICROFILM LOCAL CHURCH"

Petition No. 1322

April 24, 1968—91 members, 84 present, 84 for, 0 against,  
0 not voting.

*Calendar No. 36, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrence.

### REPORT NO. 2—"PASTORAL PARISH RELATIONS"

Petition Nos. 1258-61.

April 24, 1968—91 members, 84 present, 84 for, 0 against,  
0 not voting.

*Calendar No. 37, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrence.

### REPORT NO. 3—"CHANGE NAME OF COMMISSION ON STEWARDSHIP AND FINANCE"

Petition No. 1316

April 24, 1968—91 members, 84 present, 84 for, 0 against,  
0 not voting.

*Calendar No. 38, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrence.

### REPORT NO. 4—"HONORARY STEWARDS, RIGHT TO VOTE"

Petition Nos. 1324-25

April 24, 1968—91 members, 84 present, 84 for, 0 against,  
0 not voting.

*Calendar No. 39, adopted May 3, 1968, Journal page 850.*

The committee recommends nonconcurrence.

### REPORT NO. 5—"PASTORAL CHARGE"

Petition Nos. 2509, 1352, 1277.

April 25, 1968—90 members, 77 present, 77 for, 0 against,  
0 not voting.

*Calendar No. 71, adopted April 29, 1968, Journal page 595.*

The committee recommends that Section I, Paragraph 101, P. 106 be amended in the White Book as follows:

Paragraph 102. Delete *Located in nearly every community*. The sentence will then read: "The church encounters the world. The local church . . ."

Paragraph 104. Amend by adding at the end of paragraph following "forth": Where size, circumstances and specific mission responsibilities demand, a local church may in consultation with the approval by the District Superintendent modify the organizational plans hereinafter set forth provided that adequate provisions shall be made in such an organizational plan for relating the local church structures to appropriate District, Annual Conference, Jurisdictional, and General Church agencies and structures.

Paragraph 106.1. Amend by deleting after "with a" the word *single*. It will then read: "with a Charge Conference."

Paragraph 106.2. Following "churches" add *may be designated*. Delete *is*. Will then read "charge of two or more churches *may be designated* a circuit."

Paragraph 101-106 (White Book) so amended will replace Paragraph 101-106 in the Blue Book.

#### REPORT NO. 6—"METHOD OF ORGANIZING A NEW LOCAL CHURCH"

Petition No. 2509

April 25, 1968—90 members, 78 present, 78 for, 0 against, 0 not voting.

*Calendar No. 72, adopted April 29, 1968, Journal page 595.*

The committee recommends that Section XI, Paragraph 147 in the Letter of Transmittal and Report (White Book) be approved.

#### REPORT NO. 7—"PROTECTION OF RIGHTS OF CONGREGATIONS"

Petition No. 2509

April 25, 1968—90 members, 78 present, 78 for, 0 against, 0 not voting.

*Calendar No. 73, adopted April 29, 1968, Journal page 596.*

The committee recommends that Section XII, Paragraph 148 in the Letter of Transmittal and Report (White Book) be approved.

#### REPORT NO. 8—"CHURCH MEMBERSHIP"

Petition No.

April 26, 1968—90 members, 53 present, 51 for, 2 against, 0 not voting.

*Committee No. 13—Local Church*

*Calendar No. 197, adopted May 2, 1968, Journal page 723.*

Recommended: That paragraph 107, page 2 (White Book) be amended by adding after "church" the words **a fellowship of believers**. The sentence will then read "church, **a fellowship of believers**, is a part. . . ."

That paragraph 108, page 2 (White Book) be deleted and the following be substituted:

**"The membership of a local United Methodist Church shall include all baptized persons who have come into membership by confession of faith or transfer and whose names have not been removed from the membership rolls by reason of death, transfer, withdrawal, or removal for cause."**

That paragraph 109 be adopted.

That paragraph 110 be deleted from Section II, page 2 (White Book). That a new Section III—The Meaning of Membership follow the section on Church Membership (to replace paragraphs 110, 124-131 (White Book) as follows:

Paragraph 110. When persons unite with a local United Methodist Church they profess their faith in God, the Father Almighty, maker of heaven and earth, and in Jesus Christ his only Son; and in the Holy Spirit. They covenant together with God and with the members of the local church to keep the vows which are a part of the order of confirmation and reception into the church:

1. To confess Jesus Christ as Lord and Savior and pledge their allegiance to his kingdom;

2. To receive and profess the Christian faith as contained in the Scriptures of the Old and New Testaments.

3. To promise according to the grace given them to live a Christian life and always remain faithful members of Christ's holy church;

4. And to be loyal to The United Methodist Church, and uphold it by their prayers, their presence, their gifts, and their service.

Paragraph 111. Faithful membership in the local church is essential for *personal growth* and for developing an increasing sensitivity to the will and grace of God. As a member involves himself in private and public prayer, worship, the Sacraments, study, Christian action, systematic giving and holy disciplines, he grows in his appreciation of Christ, his understanding of God at work in history and the natural order, and an understanding of himself.

Paragraph 112. Faithful participation in the *corporate life of the congregation* is an obligation of the Christian to his fellow members of the Body of Christ. A member is bound in sacred covenant to shoulder the burdens, share the



risks and celebrate the joys of his fellow members. He is called to speak the truth in love, always ready to confront conflict in the spirit of forgiveness and reconciliation.

Paragraph 113. A member of The United Methodist Church is to be a *servant of Christ on mission* in the local and worldwide community. This servanthood is performed in his family life, daily work, recreation and social activities, responsible citizenship, the issues of his corporate life and all his attitudes toward his fellowmen. Participation in disciplined groups is an expected part of his mission involvement. He is called upon to be a witness for Christ in the world, a light and leaven in society, and a reconciler in a culture of conflict. He is to identify himself with the agony and suffering of the world and to radiate and exemplify the Christ of hope.

The standards of attitude and conduct set forth in the Social Principles (paragraphs 94 and 95) should be considered as the essential resource for guiding each member of the church in being a servant of Christ on mission.

Paragraph 114. Should any member give evidence of a lack of commitment to the faith, it shall be the responsibility of the local church, working through its Council on Ministries, to minister to him to the end that he may reaffirm his faith and his commitment to the church and its ministry of loving service.

That following sections be numbered accordingly.

That these sections so amended be adopted.

## REPORT NO. 9—"ADMISSION INTO THE CHURCH"

Petition No.

April 26, 1968—90 members, 53 present, 52 for, 1 against, 0 not voting.

*Calendar No. 198, adopted May 2, 1968, Journal page 726.*

Recommended that Section III, Admission into the Church, Paragraph 111-116, page 2 White Book, be amended as follows:

That paragraph 111 be renumbered 111.1; that the word *rite* in the twelfth line of the paragraph in the "White Book" be changed to the word *sacrament*; and that the following be added:

2. Membership training is a lifelong process and is carried on through all the activities which may have educational value. The instruction for which the pastor is specifically responsible is confirmation preparation and is a part of the fuller picture of membership training. Confirmation preparation focuses attention upon the meaning of full membership

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and the need for church members, to be in mission in all of life's relationships.

3. Preparation for the experience of confirmation shall be provided for all candidates for full membership, including adults, but youth who are completing the sixth grade shall normally be the youngest persons recruited for confirmation preparation and full membership. When younger persons, of their own volition, seek enrollment in confirmation preparation, such preparation shall be at the discretion of the pastor.

4. Persons in preparation for full membership make up the preparatory roll of the church. All baptized children shall be listed on preparatory membership roll, and other persons who have declared their interest in church membership and have been enrolled in confirmation preparation may be listed as preparatory members pending completion of the confirmation preparation and actual reception into full membership of the church.

Paragraph 113 following "families." Add "It is desirable that as soon as possible these persons be transferred to a local United Methodist Church of their choice."

Paragraph 114 following "Church" add "In any such case lay members should be present to represent the congregation." Names of such persons shall be placed, etc. . . .

Recommended that Paragraph 115 be deleted.

Paragraph 116 following "loyal to the United Methodist Church." The pastor will report to the sending church the date of reception of such a member. It is recommended that instruction in the faith and work of the church be provided for all such persons. That Paragraph 111-116 so amended be adopted.

## REPORT NO. 10—"CHILDREN AND THE CHURCH"

Petition No.

April 26, 1968—90 members, 52 present, 52 for, 0 against, 0 not voting.

*Calendar No. 199, adopted May 2, 1968, Journal page 728.*

Recommended:

That Section IV, paragraphs 117-121, p. 4 and 5 (White Book) be amended as follows:

Paragraph 119—the following be inserted at the end of the first sentence following the word "elsewhere": "This register of baptized or dedicated children, along with a list of other preparatory members (Paragraph 111.4) shall constitute the preparatory membership roll of the church."

Paragraph 120—following “confirmation” delete *into*; add **and reception into**. The sentence will then read: “confirmation and reception into full membership.” Following “another” delete “*evangelical*”; add **Christian**. The sentence will then read “another Christian denomination.”

Paragraph 121 be deleted and the following inserted as a substitute: It shall be the duty of the pastor, the parents or guardians, and the officers and teachers of the church school to provide training for the children of the church throughout their childhood that will lead to an understanding of the Christian faith, to an appreciation of the privileges and obligations of church membership, and to a personal commitment to Jesus Christ as Lord and Savior. The pastor shall, at least annually, building on the preparation which boys and girls have received throughout their childhood, organize into classes for confirmation the youth who preferably are completing the sixth grade. He shall base his instruction on materials which the boys and girls have already used and on other resources produced by The United Methodist Church for the purpose of confirmation preparation. Whenever boys and girls so prepared shall give evidence of their own Christian faith and purpose and understanding of the privileges and obligations of church membership, they may be received into full membership.

That Paragraph 117-121 so amended be adopted.

#### REPORT NO. 11—“COMMITTEE ON NOMINATIONS AND PERSONNEL”

Petition Nos. 2485, 2492-93, 1318, 1363.

April 26, 1968—90 members, 70 present, 70 for, 0 against,  
0 not voting.

*Calendar No. 200, adopted May 3, 1968, Journal page 801.*

Recommended:

That the first paragraph of 163.1 page 23 (White Book) be deleted and the following substituted:

Paragraph 163.1. There shall be elected annually by the Charge Conference a **Committee on Nominations and Personnel** composed of not more than nine persons excluding the pastor who shall be chairman, which shall nominate to the Charge Conference or Annual Church Conference in its annual session such officers and members of the Official Board and Charge Conference and committees as the law of the church requires or as the conference may determine as necessary to its work; provided, that to secure experience and stability the membership shall be divided into three classes, one of which shall be elected each year for a three-

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year term; provided, further, that to begin the process of rotation on the first year one class be elected for one year, one class for two years and one for three years; provided, further, that the members of the Committee on Nominations and Personnel shall be elected from a list of names nominated by the existing Committee on Nominations and Personnel, equal to the number of persons to be elected, and from a like number of additional nominees from the floor. Churches are encouraged to establish a policy that retiring members of the Committee on Nominations and Personnel not succeed themselves. (See 151.4.)

That Paragraph 163.1 so amended be adopted.

**REPORT NO. 12****“COMMITTEE ON PASTOR-PARISH RELATIONS”**

Petition Nos. 797, 1368, 1371, 1278, 1263-64.

April 26, 1968—90 members, 70 present, 70 for, 0 against, 0 not voting.

*Calendar No. 201, adopted May 3, 1968, Journal page 802.*

The committee recommends that Paragraph 163.2 be deleted and the following inserted as a substitute:

There shall be a **Committee on Pastor-Parish Relations** of not fewer than five nor more than nine laymen or lay women, one of whom shall be a lay member of the Annual Conference. The members, including the chairman, shall be elected annually by the charge conference upon nomination by the Committee on Nominations and Personnel. Where there is more than one church on a charge, there shall be a Pastor-Parish Relations Committee with at least one representative from each congregation (Paragraph 575). In those charges where there is a multiple staff, the committee shall relate to the entire staff.

It shall elect its own secretary. It shall meet at least twice each year. It shall meet at the request of the bishop, the district superintendent, the pastor, or the chairman of the committee.

It shall meet only with the knowledge of the minister and/or the district superintendent. It may meet with the district superintendent without the minister being present; however, when the minister is not present he shall be informed prior to such meeting and immediately thereafter be brought into consultation either by the committee or by the district superintendent. In the event that only one congregation or a charge containing more than one church has con-

cerns which it wishes to share, its member(s) in the Pastor-Parish Relations Committee may meet separately with the minister or the district superintendent or all together as required. It shall be a conferring and counseling committee.

Its primary function is to aid the pastor (staff) in making his ministry effective by being available for counsel, keeping him advised concerning conditions within the congregation as they affect relations between pastor and people, and continually interpreting to the people the nature and function of the pastoral office.

Since a responsibility of the committee is to be at all times sensitive to the relationship between the pastor and people, should it become evident to the committee that the best interests of the charge and pastor will be served by a change of pastors, it shall confer with the pastor and furnish him with this information. It shall cooperate with the pastor, the district superintendent, and the bishop in securing pastoral leadership, and its relationship to the district superintendent and the bishop shall be advisory only.

It shall cultivate the pastor-parish relationship, provide opportunities for counseling on matters pertaining to the minister's relationship with the congregation including pulpit supply, proposals for his salary, travel expense, vacation, continuing education, housing, and other matters relating to the effectiveness and well-being of the minister and his family. It may arrange with the Administrative Board for the necessary time and financial assistance for his attendance at such schools or institutions as may serve his intellectual and spiritual growth.

After consultation with the pastor this committee shall recommend to the Administrative Board personnel for other professional and lay staff positions created by the Board but not subject to episcopal appointment. In making recommendations for these positions, consideration shall be given to the training qualifications as set forth by the general church agency to which they may be related. When the size of the local church makes it desirable, there may also be a lay personnel committee composed of the pastor-parish relations committee and such additional members as the charge conference may designate.

### REPORT NO. 13

#### **"QUALIFICATIONS OF ADMINISTRATIVE BOARD"**

Petition Nos. 645, 1235-36, 1238-47, 1249-51, 1252-57, 1300-01, 1308-09, 1311, 1319, 1323, 1346, 1353, 1818, 2487, 2489, 2500, 2504, 2507, 2510, 2512.

April 26, 1968—90 members, 70 present, 70 for, 0 against, 0 not voting.



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*Calendar No. 202, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

Recommended:

That the first sentence of Paragraph 151.6, page 13, White Book, be deleted ending "affairs" and the following substituted:

Paragraph 151.6: Members of the Administrative Board shall be persons of genuine Christian character who love the church, are morally disciplined, are loyal to the ethical standards of the United Methodist Church set forth in Paragraphs 94 and 95 and are competent to administer its affairs.

The paragraph will then read:

"... set forth in Paragraphs 94 and 95 and are competent to administer its affairs. It shall include youth members chosen according to the same standards as adults. All shall be members of the local church, except where Central Conference legislation provides otherwise."

**REPORT NO. 14—"THE CHARGE CONFERENCE"**

Petition Nos. 1233, 1270, 1272, 1276, 1282, 1287, 1291, 1304, 1320, 2306, 1297, 1313, 1347, 1354-56, 1360, 1366, 1317, 1377-78, 2483-84, 2508, 2498, 2503, 2823.

April 26, 1968—90 members, 58 present, 58 for, 0 against, 0 not voting.

*Calendar No. 253, adopted May 3, 1968, Journal page 797.*

Recommended:

That Par. 149, 571-576, Pages 65-67, (White Book) be deleted and the following inserted as a substitute:

Section XI. *The Charge Conference*

Par. 571. *General Provisions*

1. Within the pastoral charge the Charge Conference is the basic unit in the connectional system of The United Methodist Church. The Charge Conference shall therefore be organized in every pastoral charge as set forth in the Constitution (Par. 48). It shall meet annually for the purposes set forth in Par. 572. It may meet at other times as indicated in (6) of this paragraph.

2. The membership of the Charge Conference shall be all members of the Administrative Board(s) named in No. 151 together with retired ministers who elect to hold their mem-

bership in said Charge Conference and any others as may be designated in the *Discipline*.

3. The district superintendent shall fix the time of meetings of the Charge Conference. The Charge Conference shall determine the place of meeting.

4. The district superintendent shall preside at the meetings of the Charge Conference or he may designate an elder to preside in his place.

5. The members present at any duly announced meeting shall constitute a quorum.

6. Special sessions may be called by the district superintendent after consultation with the pastor of the charge or by the pastor with the written consent of the district superintendent. The purpose of such special session shall be stated in the call, and only such business shall be transacted as is in harmony with the purposes stated in such call.

7. Notice of the time and place of a regular or special session of the charge shall be given at least ten days in advance.

8. A Joint Charge Conference for two or more pastoral charges may be held at the same time and place as the district superintendent may determine.

Par. 572. *Powers and Duties*

1. The Charge Conference shall be the connecting link between the local church and the general church, and shall have general oversight of the Administrative Board.

2. Its primary responsibility, in the annual meeting, shall be to evaluate the effectiveness of the program of the charge toward achieving its mission in the community and world; to establish goals for the ensuing year which are in keeping with the objectives of The United Methodist Church; and to develop specific proposals to be implemented by the Administrative Board.

3. The Charge Conference shall elect, upon nomination of the Committee on Nominations and Personnel of each local church on the pastoral charge and by vote of each such local church, the following:

(a) Lay Leader(s), lay member(s) of the Annual Conference, Chairman of the Council on Ministries, Chairmen of Work Areas (Education, Ecumenical Affairs, Evangelism, Missions, Social Concerns, Stewardship, Worship), Age Level Coordinators (family, children, youth, adult), Recording Secretary, Secretary of Enlistment, Hospital and Home Representative, Superintendent of Study Program (optional), District Steward (optional), and (if not paid employees of the local church) the church treasurer(s), financial secretary, and membership secretary.

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(b) Members at large of the Administrative Board as provided in Par. 573.3.

(c) The Committee on Pastor-Parish Relations and chairman.

(d) The Committee on Finance (cf. Par. 163.3) and chairman.

(e) The Committee on Nominations and Personnel (cf. Par. 1631).

(f) The Trustees as provided in Par. 1629, 1631, unless otherwise required by state law.

(g) Such other personnel and committees as may elsewhere be ordered by the *Discipline*.

4. It shall examine and recommend to the District Committee on the Ministry, faithfully adhering to the provisions of Par. 318, candidates for the ministry who have been members in good standing of the local church for at least one year whose gifts, graces and call to the ministry clearly establish them as candidates, and who have met the educational requirements.

5. It shall examine and recommend, faithfully adhering to the provisions of Par. 320, candidates for the renewal of the local preacher's license.

6. It shall examine and recommend to the responsible church agency any candidates for church-related vocations.

7. It shall recommend and send to the Annual Conference Deaconess Board, credentials for young women who may become candidates for the office of deaconess.

8. It shall recommend to the District Committee on Lay Speaking for certification as lay speakers those persons who have met the standards set forth by the agency to which they are related and shall inquire annually into the gifts, labors and usefulness of lay speakers.

9. It shall in consultation with the district superintendent set the salary and other remuneration of the pastor and other staff appointed by the bishop.

10. It shall determine the amount accepted annually by the Charge Conference for World Service and Conference Benevolences by the following procedure:

As soon as practicable after the session of Annual Conference, each district superintendent shall notify each local church in his district what amounts have been apportioned to it for world service and conference benevolences. It shall be the responsibility of the pastor and the church lay leader to present to a meeting of each Charge Conference a statement of the apportionments for world service and conference benevolences explaining the causes supported by each

of these funds and their place in the total program of the Church. The Charge Conference shall determine annually the amount of its acceptance for world service and conference benevolences.

The district superintendent shall also notify each Charge Conference of all other amounts properly apportioned to it. (See Par. 833).

11. In those instances where there is more than one church on a charge the Charge Conference may elect a charge treasurer(s) to receive and disburse funds and contributions for local expense and benevolence causes for the charge.

12. Where there is more than one church on a charge, there shall be a Charge Committee on Nominations and Personnel composed of at least one representative from each Official Board Committee on Nominations and Personnel which shall nominate such officers and committees as are necessary for the Charge Conference to carry on its work.

13. Such other duties and responsibilities as the General, Jurisdictional or Annual Conference may duly commit to it. Par. 573. *Miscellaneous Interpretations.*

1. The lay member(s) of the Annual Conference and one or more alternates shall be elected annually or quadrennially as the Annual Conference directs. If the charge's lay representative to the Annual Conference shall cease to be a member of the charge or shall for any reason fail to serve, an alternate member in the order of his election shall serve in his place.

Both the lay members and the alternates shall be at least twenty-one years of age, and shall have been members in good standing of The United Methodist Church or one of the churches forming the union for at least four years, and of the local church from which they are elected for at least one year, excepting in a newly organized church which shall have the privilege of representation at the Annual Conference session. No lay pastor shall be eligible as a lay member or alternate. (See No. 36.1)

2. The recording secretary shall keep an accurate and permanent record of the proceedings and shall be the custodian of all records and reports, and with the presiding officer shall sign the minutes. A copy of the minutes shall be furnished to the District Superintendent. When there is only one local church on a charge the secretary of the Administrative Board shall be the secretary of the Charge Conference. When there is more than one church on a charge one of the secretaries of the Administrative Boards shall be elected to serve as secretary of the Charge Conference.

3. The Charge Conference shall determine the number of

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members at large to serve on the Administrative Board in keeping with the following provisions. Churches of 500 members or less shall include at least 4 members at large and may include a total not to exceed 35 in number exclusive of ex officio and honorary members. In churches of more than 500 members there may be elected additional members at large not to exceed the ratio of one for each thirty additional members. The members at large shall include at least two young adults between the ages of 18 and 30 and at least two youth nominated by the youth coordinator of the Youth Council.

4. The hospitals and homes representative shall be selected from among the members at large.

5. The secretary of enlistment for church-related occupations, may be one of the coordinators or work area chairmen of the Council on Ministries.

6. The Charge Conference may establish a limit to the consecutive terms of office for any or all of the elected or appointed officers of the local church except where otherwise mandated. It is recommended that no officer serve more than 3 consecutive years in office.

7. The Charge Conference may make provision for the recognition of the faithful service of those members of the Administrative Board who have reached the age of seventy-two, or who may have become physically incapacitated, by electing them honorary members. An honorary member shall be entitled to all the privileges of a member, except the right to vote.

*Par. 574. The Annual Church Conference*

To encourage broader participation by members of the church, the Annual Charge Conference may be convened as the Annual Church Conference, extending the vote to all local church members present at such meetings. The Annual Church Conference may be authorized by the District Superintendent on request of the Administrative Board. Additional regulations governing the call and conduct of the Charge Conference as set forth in Nos. 571, 572 shall apply also to the Annual Church Conference for two or more local churches may be held at the same time and place as the District Superintendent may determine.

That Par. 151.1, 151.2, 151.3, 151.4, 151.5 (now set forth in Par. 573) be deleted.

That this section titled *The Charge Conference* be adopted.



**REPORT NO. 15—"CHARGE ADMINISTRATIVE BOARD"**

Petition No. 2491

April 29, 1968—90 members, 58 present, 58 for, 0 against,  
0 not voting.

*Calendar No. 316, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

Recommended:

That Section XI The Charge Conference include the following paragraph to be numbered 572.11 and following paragraphs to be numbered accordingly.

Paragraph 572.11. In those instances where there is more than one church on a charge the Charge Conference may provide for a Charge Administrative Board if deemed advisable. Such a Charge Administrative Board shall operate in accordance with Paragraph 150-153.

**REPORT NO. 16—"ADMINISTRATIVE BOARD"**Petition Nos. 1275, 1279, 1290, 1292-95, 1315, 1333, 1336,  
1341, 1345-46, 1348, 1357, 1362, 1364, 1369-70, 1374,  
1376, 1379, 2494.April 28, 1969—90 members, 47 present, 46 for, 1 against,  
0 not voting.

*Calendar No. 317, adopted May 3, 1968, Journal page 799.*

Recommended:

That Section XIV (p. 12, White Book) be amended as follows:

Paragraph 150 delete *Official* add **Administrative**. It will then read, "an administrative body known as the **Administrative Board**."

After "Charge Conference" delete "*which transacts the business officially related to the connectional interests of the church.*"

After 150.2 and 150.3 quorum—**The members present at any duly announced meeting shall constitute a quorum.**

Paragraph 151 after "pastors" delete "*retired ministers who elect to hold their membership therein; local ministers, traveling ministers who are assigned to special work or are resident in the area; provided that a person may at any one time be a member of one Official Board only.*"

After "deaconesses" add "**appointed to serve therein**";

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After "lay leader(s)" delete "*who may be the lay member*"

Line 9 delete "*board of*"

Line 11 delete "*chairman*" substitute "**secretary of the Committee on Nominations**" (Note: Paragraph 151.1-151.5 moved to Charge Conference section, Report 14, Local Church).

Paragraph 151.6 recommended amendment Report 13, Local Church)

Paragraph 153 after "administrative officer" add "**and as such shall be an ex officio member of all conferences, boards, councils, commissions, committees and task groups.**"

Paragraph 153.1 after "responsible for" delete "*establishing and.*" It will then read "responsible for administering."

Line 5, Paragraph 153.1 delete "*Board of*"

Lines 5-8, Paragraph 153.1 delete last 2 sentences beginning "*This minimum organization, etc. . . .*" and substitute "**The Administrative Board may co-op additional persons from time to time to assist the local church in fulfilling its mission. (See Paragraph 155, 156, 157, 163.4)**"

Paragraph 153.3c after "reports of all" add boards and. It will then read "reports of all boards and committees."

Paragraph 154.1 after "lay leaders" delete "*who may be the lay member (s) of the Annual Conference.*" It will then read "lay leader(s) is the person(s)"

Paragraph 154.3, line 1, delete "*Official Board,*" substitute "**Charge Conference.**"

Line 5 after "age group" add "**and family.**" It will then read "age group and family coordinators."

Line 6 after "activities" delete "*of an intergenerational nature*" and substitute "**involving more than one age group.**" It will then read "activities involving more than one age group."

Paragraph 154.4 Recommended that the sequence of this paragraph concerning treasurer follow paragraph concerning financial secretary now 154.5 and numbering be changed.

Line 1 (paragraph concerning church treasurer) after "shall" delete "*receive and.*" It will then read "shall disburse all money."

Line 5 after sentence ending "on hand" add "**Contributions to benevolences shall not be used for any cause other than that to which they have been given.**"

Paragraph 154.5, line 1, first words, delete "*If a*" and "*is elected he.*" Substitute "**The.**" It will then read "**The financial secretary shall receive.**"

Line 1, page 16, "White Book" after "promptly to the treasurer(s)" delete the sentence "*If a financial secretary is not elected, the treasurer(s) shall assume these responsibilities; provided, however, that they may be assumed by a church business manager if deemed desirable.*"

Paragraph 154.6, line 2, after "Hospital and Homes" delete "*when,*" substitute "*if.*" It will then read "Homes if it is organized."

Recommended that paragraphs 150-154 so amended be adopted.

## REPORT NO. 17—"COMMITTEE ON FINANCE"

Petition No. 1350, 2496.

April 29, 1968—90 members, 57 present, 52 for, 5 against, 0 not voting.

*Calendar No. 318, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

Recommended :

That paragraph 163.3a line 4 be amended by adding after "financial secretary" the words "**if not a member of the employed staff.**"

Page 25 line 7 (White Book) recommended that we delete "*The Council on Ministries shall make recommendations concerning a comprehensive program budget to the Committee on Finance*" and substitute "**All financial askings to be included in the annual budget of the local church shall be submitted to the committee on Finance.**"

Paragraph 163.3b recommended that we delete the entire paragraph.

Recommended that paragraph 163.3a as amended be adopted.

## REPORT NO. 18

### "THE LOCAL CHURCH COUNCIL ON MINISTRIES"

Petition Nos. 1271, 1273, 1288-89, 1321, 1303, 1307, 1328, 1330, 1334, 1337, 1342-44, 1349, 1351, 1358-59, 2482, 2486, 2488, 2490, 2499, 1340, 1361, 1367, 2494, 2506.

April 29, 1968—90 members, 58 present, 58 for, 0 against, 0 not voting.

*Calendar No. 334, adopted May 3, 1968, Journal page 800.*

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Recommend that Section XV (page 16—White Book) be amended as follows:

Paragraph 155 Line 2, page 16, White Book, after “consider” add the words “initiate and.” The sentence will then read “consider, initiate and develop.”

Paragraph 155 Line 4, 3rd paragraph after “local church program” delete “The Official Board” and substitute “The Council on Ministries.”

Line 5, 3rd paragraph after “may,” delete “authorize” and substitute “request.” It will then read “may request expansion.”

Line 6, 3rd paragraph after “committees” delete “a church school, Woman’s Society of Christian Service, United Methodist Men, United Methodist Youth Fellowship,—in keeping with the standards and guidance materials provided by the general agencies of The United Methodist Church.” It will then read “committees, and other groups as needed.”

Paragraph 156 Line 3 after “lay leader” add “the president of the Women’s Society of Christian Service.”

Line 5 after “work area” add “ecumenical affairs.”

Line 6 after “worship,” add “and a youth member of the congregation.” Delete the last sentence “where a Women’s Society, etc.”

Paragraph 156 2nd paragraph, line 1 delete “The Official Board” and substitute “The Charge Conference.”

Paragraph 156 3rd paragraph, line 2 after “layman” add the words “or a clergyman who is not an employed member of the local staff.”

3rd paragraph, line 3 delete “Official Board” and substitute “Charge Conference.”

Paragraph 157 line 1 delete “Official Board” and substitute “Charge Conference.”

Line 4 after “family ministries” delete the sentence “In smaller churches of the Official Board may give the coordinators dual assignments by electing any or all to be chairmen of work areas.”

Paragraph 159 2nd line after “include” add “ecumenical affairs.” It will then read “include ecumenical affairs, education . . .”

3rd line delete *Official Board* and substitute “Charge Conference.”

4th line after “Personnel” add “the chairman of ecumenical affairs.”

6th line after “worship,” add the sentence “where desirable the Charge Conference may combine coordinators and work area chairman assignments.”

Paragraph 160 3rd line after "Commissions" add "ecumenical affairs."

Paragraph 160.1 Delete the first paragraph ending "*one age group*" and substitute "The Commission on Education shall keep the Council on Ministries aware of sound educational procedure, and encourage and facilitate the use of curriculum resources based on curriculum plans developed by the Program Curriculum Committee and approved by the Board of Education of the United Methodist Church to be used in the achievement of the goals for the church's educational ministry. The Commission shall recommend activities and structure for study and interpretation of the Christian faith and life at each age level. It shall work with the age group councils to coordinate the study program of the church particularly when activities involve more than one age group."

Paragraph 160.1 Following the third paragraph insert a new paragraph as follows: "The Commission on Education shall provide locally for the observance of Christian Education Sunday to emphasize the importance of Christian education and to receive an offering for the Conference Board of Education for the program of its local church division."

Paragraph 160.3 Correct reference from 154.3 to 154.2 and at the end of the paragraph add this sentence: "It shall develop a benevolent budget and submit it to the Council on Ministries for their recommendation to the finance committee."

Paragraph 160.7 Insert a new paragraph as follows: "The Commission on Ecumenical Affairs shall encourage awareness and understanding of ecumenism at all levels (dialogue, councils, and mergers). It shall stimulate studies, plan programs, cooperate in specific ecumenical endeavors, and encourage conversation and fellowship with members of other Christian Churches."

Paragraph 161.3, article 4. Membership; that following the word "pastor," the word *shall* be changed to *may*, so that the last sentence in article 4 shall read, "The pastor *may* be a member of the society and its executive committee."

Paragraph 162, page 23, line 3 after "the world" add the sentence "these groups shall be oriented to immediate tasks."

Paragraph 162 Delete the last paragraph "*One of these task groups . . . benevolent budget.*"

Recommend that Section XV so amended be adopted.



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**REPORT NO. 19—"ADMISSION INTO THE CHURCH/  
CHILDREN AND THE CHURCH"**

Petition Nos. 1628-29, 1632.

April 30, 1968—90 members, 50 present, 50 for, 0 against,  
0 not voting.

*Calendar No. 361, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

**Recommended:**

Paragraph 116, page 3 (White Book) as amended (Calendar item 198, page 399 DCA) be amended further by adding following "for all such persons" this sentence: "Persons received from churches which did not issue certificates of transfer or letters of recommendation shall be listed as 'Received from other Denominations.'" Paragraph 118, page 4 (White Book) be amended by adding this sentence following "nurture of the child." "The pastor shall add the full name of the baptized child to the preparatory membership roll of the church."

**REPORT NO. 20—"YOUTH—AFFILIATE AND  
ASSOCIATE MEMBERSHIP"**

Petition No.

April 30, 1968—90 members, 51 present, 51 for, 0 against,  
0 not voting.

*Calendar No. 362, adopted May 3, 1968, Journal page 792.*

Recommended: that Paragraph 122 and Paragraph 123 as set forth in the Letter of Transmittal and Report (White Book, page 5) be adopted.

**REPORT NO. 21**

**"TRANSFER AND TERMINATION OF MEMBERSHIP"**

Petition No. 1622

April 30, 1968—90 members, 51 present, 51 for, 0 against,  
0 not voting.

*Calendar No. 369, adopted May 3, 1968, Journal page 792.*

Recommended: Section VIII, page 6 (White Book) be amended as follows:

Paragraph 133 Delete entire last sentence beginning with the words "*The above procedure.*"

Paragraph 135 Delete all four paragraphs and substitute the following:

Par. 135. When a pastor receives a request for a transfer of membership from the pastor of another United Methodist Church, he shall send the proper certificate directly to the pastor of the United Methodist Church to which the member is transferring, or, if there is no pastor, to the District Superintendent. On receipt of such a certificate of transfer, the pastor or District Superintendent shall enroll the name of the person so transferring, after public reception in a regular service of worship, or if circumstances demand, public announcement in such a service. He shall then notify the pastor of the church issuing the certificate whereupon the pastor of the said church shall remove the member from the roll of the church from which he has transferred.

Certificates of transfer shall be accompanied by two blanks, one to be sent to the member by the pastor who transfers his membership, the other to be sent to the former pastor by the pastor who receives the transferred member.

In case the transfer is not made effective the pastor shall return the certificate to the pastor of the sending church.

Paragraph 136 line 4 after "and" add the words "upon receiving confirmation of said member's reception into another congregation," it will then read "and, upon receiving confirmation of said member's reception into another congregation, shall properly."

That Section VIII as amended be adopted.

## REPORT NO. 22—"CARE OF MEMBERS"

Petition No. 1631

April 30, 1968—90 members, 54 present, 54 for, 0 against, 0 not voting.

*Calendar No. 370, adopted May 3, 1968, Journal page 793.*

Recommended that Section IX, pages 8-10 (White Book) be amended as follows:

Paragraph 139 In line 2 after "services" add "and ministries." It will then read "services and ministries of the church."

In line 6 after "worship" add "and individual and group study."

Paragraph 141.1, third line after "name to the" delete "*special committee charged with the responsibility for reclaiming the negligent which committee*" and substitute "Council on Ministries which." It will then read "name to the Council on Ministries which *shall do.*"

*Committee No. 13—Local Church*

Paragraph 141.3 In line 2 after "and the" delete "*Commission on Membership and Evangelism*" and substitute "*Evangelism Work Area Chairman or Commission*"

Paragraph 141.4 Entire paragraph to be deleted.

Paragraph 141.5 In line 4 after "and the" delete "*Commission on Membership and Evangelism*" and substitute "*Evangelism Work Area Chairman or Commission.*"

Paragraph 142 In line 3, page 10 after "churches as" delete "*they*" and substitute "*the members.*" It will read "as *the members* may select."

That Section IX so amended be adopted.

## REPORT NO. 23

### "MEMBERSHIP RECORDS AND REPORTS"

Petition Nos. 1269, 1375.

April 30, 1968—90 members, 54 present, 54 for, 0 against, 0 not voting.

*Calendar No. 371, adopted May 3, 1968, Journal page 793.*

Recommended that Section X, page 10, "White Book" be amended as follows:

Insert as a new paragraph before Paragraph 143 the following: Each local church shall accurately maintain the following membership rolls:

1. Full Membership Roll (Par. 108).
2. Preparatory Membership Roll (Par. 118), containing the names and pertinent information of baptized and dedicated children and youth of the church sixteen years of age and under who are not full members.
3. Members Removed by Charge Conference Action (Par. 141.4).
4. Constituency Roll, containing the names and addresses of such persons as are not members of the church concerned, including unbaptized children, dedicated children, church school members not yet members of the church, preparatory members who have reached the age of sixteen who have not been received into full membership, and other non-members for whom the local church has pastoral responsibility.

5. Affiliate Membership Roll (Par. 123)

6. Associate Membership Roll (Par. 123)

Paragraph 143, "White Book" after "was terminated" add the sentence "**The Council on Ministries shall appoint a committee to audit the membership rolls submitting the report annually to the Charge Conference.**"

Paragraph 143.2, line 5, after "membership of" delete "*his*," substitute "**the**." The sentence will read "Membership of the church as shown on the membership records."

The Committee does not concur with the request calling for the listing of nonresident members in Paragraph 143.2.

Paragraph 145, delete the entire paragraph.

Paragraph 146, delete "*The Charge Conference may elect a membership secretary whose duty shall be*" and substitute "**The membership secretary shall.**" It will read "**The membership secretary shall, under the . . .**"

Paragraph 146, line 3, delete "*monthly*," substitute "**regularly**."

Paragraph 146, line 3, delete "*Local Conference*," substitute "**Council on Ministries**."

## REPORT NO. 24

### "SEQUENCE OF SECTIONS/PLAN OF UNION REPORT"

Petition No. 2509

April 30, 1968—90 members, 54 present, 54 for, 0 against,  
0 not voting.

*Calendar No. 372, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

Recommended:

Substitute Paragraph 101-163 in the "White Book" as amended for Paragraph 101-198 of the "Blue Book"; reinsert Paragraph 200-203 from the "Blue Book" as Paragraphs 164-167.

Substitute Paragraphs 571-576 of the "White Book" as amended for Paragraphs 571-576 of the "Blue Book."

That the sections concerning membership be set forth in the following sequence: Church Membership, the Meaning of Membership, Admission into the Church, Children and the Church, Youth, Affiliate and Associate Membership, Care of Members, Membership Records and Reports, Transfer and Termination of Membership.

## REPORT NO. 25

### "CONSECRATION OF CAREER LAY WORKERS"

Petition No. 1329

April 30, 1968—90 members, 54 present, 54 for, 0 against,  
0 not voting.

*Committee No. 13—Local Church*

*Calendar No. 373, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

Recommend concurrence and referral to the General Board of the Laity.

**REPORT NO. 26—"HANDBOOK ON ELECTIONS"**

Petition No. 2497

April 30, 1968—90 members, 54 present, 54 for, 0 against, 0 not voting.

*Calendar No. 374, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

Recommend concurrence and referral to the Program Council.

**REPORT NO. 27**

**"QUADRENNIAL REPORTS—PAGES 597-598"**

Petition No. 3015

April 30, 1968—90 members, 54 present, 54 for, 0 against, 0 not voting.

*Calendar No. 375, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

We commend to the delegates and the church the report from the interboard Commission on the Local Church presented on pages 597-598 of the Quadrennial Reports.

**REPORT NO. 28—"EPISCOPAL ADDRESS"**

Petition No. 3029

April 30, 1968—90 members, 54 present, 54 for, 0 against, 0 not voting.



*Calendar No. 376, on May 3, 1968, was included by the General Conference in the blanket motion concluding legislative calendar business. The motion adopted and referred all remaining calendar items to the Joint Commissions on Church Union for reconciliation of Disciplinary sections into the Discipline. Journal page 862.*

We commend the sections of the Episcopal Address found on pp. 11-13 of the *Daily Christian Advocate* for April 23 dealing with "The Church as Fellowship: A Community," "The Church As Institution: An Instrument," and "The Vocation of the Church" to the delegates of the General Conference, the Program Council, the general jurisdictional and annual conference boards, and the local congregations of The United Methodist Church for careful study and use in determining their mission.

#### REPORT NO. 29—"MISCELLANEOUS PETITIONS"

Petition Nos. 693, 1218, 1262, 1265-67, 1281, 1284-85, 1296, 1298-99, 1302, 1314, 1326-27, 1338-39, 1365, 1373, 1438-39.

April 30, 1968—90 members, 54 present, 54 for, 0 against, 0 not voting.

*Calendar No. 377, adopted May 3, 1968, Journal page 850.*

We recommend nonconcurrence.

## COMMITTEE NO. 14

### RITUAL AND ORDERS OF WORSHIP

John C. Soltman, Chairman—Charles S. Jarvis, Secretary  
(Committee duties and personnel are listed on page 180.)

#### REPORT NO. 1—"RITUALS AND HYMNALS OF UNITED METHODIST CHURCH"

Petition No. 1449

April 23, 1968—42 members, 37 present, 37 for, 0 against,  
0 not voting.

*Calendar No. 26, adopted May 2, 1968, Journal page 750.*

Resolved that the hymnals of the United Methodist Church be the hymnal of the former Evangelical United Brethren Church and the hymnal of the former Methodist Church and that the Ritual of the United Methodist Church be the Ritual of the former Evangelical United Brethren Church as it appeared in the 1963 Evangelical United Brethren Discipline and the Ritual of the former Methodist Church as it appeared in the 1964 *Methodist Discipline*; that the 1968 *Discipline* include this statement in the section pertaining to Commission on Worship: "the hymnals of the United Methodist Church are the hymnals of The Evangelical United Brethren Church and the Methodist hymnal; the Ritual of the church is that contained in the Book of Ritual of The Evangelical United Brethren, 1959, and the Book of Ritual of the Book of Worship of The Methodist Church."

#### REPORT NO. 2

##### "POWERS OF COMMISSION ON WORSHIP"

Petition No. 803

April 23, 1968—42 members, 39 present, 39 for, 0 against,  
0 not voting.

*Calendar No. 27, adopted May 2, 1968, Journal page 751.*

The commission on worship is authorized to receive for study and consideration orders of worship suggested by the C.O.C.U.

#### REPORT NO. 3

##### "REFERENCE TO COMMISSION ON WORSHIP"

Petition Nos. 1445-46, 1440, 1453, 1455.

April 24, 1968—42 members, 39 present, 39 for, 0 against,  
0 not voting.

*Calendar No. 28, adopted May 2, 1968, Journal page 751.*

We recommend that the materials and suggestions contained in petitions Nos. 1455, 1440, 1446, 1453 and 1455, as amended, be given consideration by the General Commission on Worship.

#### REPORT NO. 4—"INFANT DEDICATION"

Petition No. 1447

April 24, 1968—42 members, 37 present, 21 for, 3 against, 13 not voting.

*Calendar No. 29, adopted May 3, 1968, Journal page 850.*

The committee does not concur.

#### REPORT NO. 5—"STANDARDS FOR MARRIAGE"

Petition No. 1457

April 24, 1968—42 members, 36 present, 28 for, 5 against, 3 not voting.

*Calendar No. 30, adopted May 2, 1968, Journal page 751.*

The committee recommends that the General Conference direct the General Commission on Worship to make a study and to clarify "The Standards of the Church" for marriage, and the relationship of the service of marriage to the marriage of a man and woman, one or both of whom are not Christian.

#### REPORT NO. 6—"AMENDMENT OF RUBRIC IN SERVICE OF HOLY COMMUNION"

Petition No. 2986

April 24, 1968—42 members, 38 present, 18 for, 17 against, 3 not voting.

*Calendar No. 31, on May 2, 1968, the General Conference reversed the action of the committee, and voted nonconcurrency, Journal page 752.*

The committee recommends that Par. 1715 of the 1964 *Discipline* be amended, in the printing of the Ritual, by the deletion of the sentence, "The pure, unfermented juice of the grape shall be used."

#### REPORT NO. 7

#### "GENERAL COMMISSION ON WORSHIP"

Petition No. 3014

April 24, 1968—42 members, 36 present, 31 for, 5 against, 0 not voting.

*Committee No. 14—Ritual and Orders of Worship*

*Calendar No. 32, on May 1, 1968, the General Conference referred the report to the Committee on Structure, Journal page 661.*

We recommend that the General Commission on Worship be authorized to employ a full time Executive Secretary and to establish a national office, and that through the General Administration Fund a budget sufficient to implement this program be provided.

**REPORT NO. 8—"VARIOUS SUBJECTS"**

Petition Nos. 1441-42, 1448, 1450-52, 1454, 1456, 1458-62, 2988.

April 24, 1968—42 members, 40 present, 40 for, 0 against, 0 not voting.

*Calendar No. 33, adopted May 3, 1968, Journal page 850.*

The committee votes nonconcurrence.

**REPORT NO. 9—"COMMISSION ON WORSHIP"**

Petition No. 3013

April 25, 1968—42 members, 35 present, 35 for, 0 against, 0 not voting.

*Calendar No. 63, adopted May 2, 1968, Journal page 753.*

The committee recommends that Paragraph 1451 be amended by adding following "vice-chairman" a treasurer, and by adding a paragraph following paragraph 2 as follows:

There shall be an executive secretary of the commission elected quadrennially.

**REPORT NO. 10—"EXECUTIVE SECRETARY OF THE COMMISSION ON WORSHIP"**

Petition No. 3013

April 25, 1968—42 members, 35 present, 35 for, 0 against, 0 not voting.

*Calendar No. 64, Withdrawn, Journal page 753.*

The committee recommends that the General Conference amend Paragraph 1501 by deleting *and* following the word "history," concluding the sentence with **and the General Commission on Worship**, so that the sentence shall read:

"... History, the American section of the World Methodist Council, **and the General Commission on Worship.**"

**REPORT NO. 11—"CONVOCATION ON WORSHIP"**

Petition No. 3013

April 25, 1968—42 members, 35 present, 35 for, 0 against,  
0 not voting.

*Calendar No. 65, adopted May 2, 1968, Journal page 755.*

The committee commends the General Commission on Worship on the 1967 Convocation on Worship and recommends that the General Conference request the General Commission on Worship to continue this type of programming and request the Council on World Service and Finance to budget \$2000 per annum to cover the costs of the Convocation.

**REPORT NO. 12**

**"GENERAL COMMISSION ON WORSHIP"**

Petition No. 3013

April 25, 1968—42 members, 35 present, 35 for, 0 against,  
0 not voting.

*Calendar No. 66, adopted May 2, 1968, Journal page 755.*

The committee commends the General Commission on Worship, its officers and members, for the leadership rendered the church during the past quadrennium and especially expresses thanks to Dr. W. F. Dunkle, Jr., who has served as voluntary secretary to the commission.

The committee recommends that the report of the General Commission on Worship be received by the General Conference.

**REPORT NO. 13**

**"REQUESTS TO COMMISSION ON WORSHIP"**

Petition No. 1590

April 25, 1968—42 members, 30 present, 30 for, 0 against,  
0 not voting.

*Calendar No. 67, adopted May 2, 1968, Journal page 756.*

The committee recommends that the General Conference requests that the General Commission on Worship publish periodically inexpensive, paperback collections of contemporary hymns, and experimental services of worship couched in new forms and in truly contemporary language and that a budget be requested therefor; that the Commission on Worship in consultation with and the approval of the Program Council, be authorized to co-opt staff help for specific projects from one of the general boards or agencies of The United Methodist Church.



1566     *Journal of the 1968 General Conference*  
*Committee No. 14—Ritual and Orders of Worship*

**REPORT NO. 14—"MEMBERSHIP VOWS"**

Petition No. 1597

April 25, 1968—42 members, 36 present, 33 for, 1 against,  
2 not voting.

*Calendar No. 68, adopted May 2, 1968, Journal page 757.*

The committee recommends that the General Commission on Worship study the membership vows for The United Methodist Church and report to the 1972 General Conference.

**REPORT NO. 15—"GUIDANCE IN THE USE OF  
LITURGICAL COLORS"**

Petition No. 1602

April 25, 1968—42 members, 36 present, 36 for, 0 against,  
0 not voting.

*Calendar No. 69, adopted May 2, 1968, Journal page 757.*

The committee concurs and refers to the General Commission on Worship for implementation.

**REPORT NO. 16—"VARIOUS SUBJECTS"**

Petition Nos. 1609, 1591, 2987.

April 25, 1968—42 members, 36 present, 34 for, 2 against,  
0 not voting.

*Calendar No. 70, adopted May 3, 1968, Journal page 850.*

The committee votes nonconcurrence.

**REPORTS  
TO  
EVANGELICAL  
UNITED BRETHREN CHURCH  
GENERAL CONFERENCE**

# REPORT FROM BOARD OF BISHOPS THE EVANGELICAL UNITED BRETHREN CHURCH

*April 22, 1968—Dallas, Texas*

The Board of Bishops submits the record of its proceedings and transactions since the General Conference session, November, 1966, Chicago, Illinois.

The Bishops have had 16 meetings; 5 held in Dayton, 4 in Chicago, and others in Miami Beach, Richmond, Buffalo, Parkersburg, Denver and Dallas. It has been a busy seventeen months as we gradually "phase out" our EUB activities and begin to "phase in" our United Methodist relationships and activities.

A number of questions were presented to the Board of Bishops relative to annual conferences and local churches seeking to withdraw from The Evangelical United Brethren Church. In arriving at decisions in line with the order and Discipline of the EUB Church, and in accord with legal precedence in civil law, the Board of Bishops has had the counsel of J. Britain Winter, Attorney at Law, and the Bishops are grateful to him for his wise assistance.

## INTERPRETATIONS OF DISCIPLINE

The Board of Bishops was asked to make certain rulings regarding the seating of delegates and alternate delegates in the adjourned session of the General Conference in Dallas. This ruling appears in Item 7231 of the minutes of the Board of Bishops, and is as follows:

THEREFORE, BE IT RESOLVED: that those delegates listed on the official roll established by the Recording Secretary of the 41st General Conference in its closing session, be the official list of eligible delegates of the adjourned session of the 41st General Conference, Dallas, Texas, April 21-22, 1968, and the only exceptions to the above named ruled be in the case of vacancies caused for the following reasons:

- (1) The death of a delegate.
- (2) The removal of a delegate from The Evangelical United Brethren Church.
- (3) The transfer of a delegate to another annual conference since 1966.

FURTHER, BE IT RESOLVED: that in case a delegate on the official roll at the close of the 41st General Confer-

ence in Chicago, November, 1966, cannot be present at the adjourned session in Dallas, April, 1968, then the alternate delegate next in line should replace the absent delegate.

The Board of Bishops was requested by the General Board of Pensions to make an interpretation of the *Discipline* as follows:

Can a Conference Council of Administration act for the Elders of the annual conferences in the interim of the conference sessions in reference to the retirement of an Elder, making such an Elder eligible for pension benefits?

The interpretation (Item 7127) is that according to paragraphs 275 and 279 of the *Discipline*, a Conference Council of Administration cannot act in such case, and only the Elders of the Conference, upon recommendation of the Conference Board of Ministry in the conference session, can vote on such request.

The Illinois Conference Board of Ministry asked for an interpretation of Paragraph 125 of the 1967 *Discipline* as to whether the Vista Peace Corps can be recognized as a "non-denominational agency" and be considered as an assignment for an Elder under paragraph 125?

The Board of Bishops interpretation (Item 7292) is that "non-denominational agencies" must be within the field of religion, and ordained Elders engaged as Probation Officers, Peace Corps workers and Social Service workers do not qualify under the provision set forth in paragraph 125. The chief test is whether a minister is engaged in religious work.

### RECOMMENDATION FOR SUPERANNUATION FOR BISHOP HAROLD R. HEININGER

*Voted:* WHEREAS, our esteemed colleague, Bishop Harold R. Heininger voluntarily has announced he will request superannuation at the forthcoming one-day session of General Conference, Dallas, Texas, April 22, 1968;

THEREFORE, BE IT RESOLVED, that the Board of Bishops recommends to the aforementioned General Conference that Bishop Heininger be accorded superannuation status to be effective August 1, 1968 and that he be granted all benefits and privileges properly due him in accordance with the *Discipline*, and that he be granted the title of Bishop Emeritus.

## SUPPLEMENTARY REPORT

### The Board of Bishops—April 15, 1968

The Board of Bishops took the following action:

#### I

WHEREAS: a communication has been received from Harvey E. Bartram, Secretary of Montana Conference, stating that certain decisions of Bishop W. M. Sparks, chairman of the Montana Conference annual session, March 12-15, 1968, had been over-ruled by a vote of said Conference, and the decisions appealed to the Board of Bishops;

THEREFORE, the Board of Bishops, after due consideration, rules as follows:

A decision of the presiding Bishop in an annual conference session cannot be over-ruled by a vote of that body. The annual conference has the right to appeal from the decision of the chair to the Board of Bishops for final decision according to the order and *Discipline* of The Evangelical United Brethren Church.

#### II

WHEREAS: the Montana Conference voted to request each of its Churches to call a congregational meeting to vote its convictions concerning the merger with The Methodist Church; and

WHEREAS, Bishop W. M. Sparks, chairman of said Conference session, declared such action to be out of order as being contrary to the order and *Discipline* of the Church; and

WHEREAS, this decision was appealed to the Board of Bishops of The Evangelical United Brethren Church;

THEREFORE, the Board of Bishops rules as follows:

(a) In the union of the Church of the United Brethren in Christ and The Evangelical Church in 1946, creating one Church known as The Evangelical United Brethren Church, the Plan and Basis of Union and the *Discipline* were adopted by the two aforesaid uniting bodies, meeting in their separate General Conference sessions as the constitution and basic law of The Evangelical United Brethren Church; and,

(b) Said Plan and Basis of Union and the *Discipline* were approved and adopted by the necessary affirmative vote of the aggregate number of members of all the annual conferences in North America of both of the aforesaid uniting church bodies; and



(c) Said Plan and Basis of Union and the *Discipline* thus approved by both of the aforesaid General Conferences and the member annual conferences in North America of both the aforesaid uniting church bodies made no provision for the local church members of the denomination to vote by congregations in matters concerning denominational union or merger with any church body; and, further,

(d) Any provision for congregational voting on denominational union was specifically and deliberately omitted from said Plan and Basis of Union and the *Discipline* denying such vote to local congregations;

THEREFORE, the Board of Bishops upholds the decision of the chair in the Montana Conference annual session and denies the appeal from the decision of the chair submitted by said Conference.

### III

WHEREAS, the Montana Conference presented a petition to the special Commission on Church Unity with reference to local church property and property held by the Montana Conference of The Evangelical United Brethren Church; and

WHEREAS, the chair declared said petition to be out of order and the decision was appealed by the aforesaid Conference to the Board of Bishops;

THEREFORE, the Board of Bishops rules that the aforesaid petition is not in accordance with the law and spirit of the order and *Discipline* of The Evangelical United Brethren Church relating to church property held, owned, acquired or conveyed, and, further, the Board of Bishops upholds the decision of the chair in the Montana Conference annual session and denies the appeal from the decision of the chair by said Conference.

### IV

WHEREAS, the Montana Conference meeting in annual session, March 12-15, 1968, presented a petition dealing with the disposal of the Conference-owned property and the application of the proceeds to its Conference debt and other purposes;

THEREFORE, the Board of Bishops rules that any annual conference organization which deliberately plans secession from the parent denomination thereby forfeits its right to make any determination such as is stated in this petition; and further, the existing and continuing Montana Conference of The Evangelical United Brethren Church has this authority and is under obligation to exercise such authority under the provisions of the order and *Discipline* of The

Evangelical United Brethren Church; and further, the Board of Bishops upholds the decision of the chair in the Montana Conference annual session and denies the appeal from the decision of the chair by said annual conference.

## V

WHEREAS, the Montana Conference annual session presented a petition dealing with sundry petitions from a number of local churches in said Montana Conference in which said local churches request that the Montana Conference relinquish all titles to said local churches on the basis that the union of The Evangelical United Brethren Church and The Methodist Church is a deviation from the faith of The Evangelical United Brethren Church;

THEREFORE, the Board of Bishops rules that no annual conference can obstruct the order and *Discipline* of the denomination, nor can a declaration by an annual conference prove any deviation from the faith of the Church, particularly in view of the fact that the Constitution of The United Methodist Church specifically declares that the Confession of Faith of The Evangelical United Brethren Church and the Articles of Religion of The Methodist Church constitute the continuance of both of said creedal statement of The Evangelical United Brethren Church and The Methodist Church and are in agreement with the doctrines of the Christian religion as contained in the Holy Scriptures and accepted and adopted by The Evangelical United Brethren Church and The Methodist Church, and now declared the Confession of Faith of The United Methodist Church;

THEREFORE, the Board of Bishops upholds the decision of the chair in the Montana Conference annual session and denies the appeal from the decision of the chair by said annual conference.

The Board of Bishops:

REUBEN H. MUELLER, *President*

HAROLD R. HEININGER, *Vice President*

J. GORDON HOWARD, *Secretary*

HERMANN W. KAEBNICK

W. MAYNARD SPARKS

PAUL M. HERRICK

PAUL W. MILHOUSE

## REPORT OF THE GENERAL CHURCH TREASURER

*Dallas, Texas, April-May, 1968*

To the Bishops and Members of the Adjourned Session of the Forty-First General Conference

I herewith submit my supplemental report as the General Church Treasurer to this adjourned session of the Forty-First General Conference of our Evangelical United Brethren Church.

We thank God for the opportunities of service and ministry granted to us, as a denomination during these years of Christian fellowship and endeavor in carrying out God's purposes.

We come now to the transition of our efforts and offer our enthusiasm, ability and dedication to the cause of Christ and His Kingdom in The United Methodist Church.

At the Regular Session of General Conference in Chicago, Illinois on November 8-17, 1966 the report was presented to December 31, 1965. This supplemental report covers the period of January 1, 1966 thru December 31, 1967.

The Christian Service Fund budget for 1966 was \$2,968,-908.00; with the receipts totaling \$2,920,920.36, 98.4%. The budget for 1967 was \$3,236,756.00; the receipts totaling \$3,206,742.45, 99.1%.

These accounts have been properly audited at the close of each fiscal year by Battelle and Battelle, Certified Public Accountants of Dayton, Ohio. Detailed reports are available, upon request, for examination.

The response to The Christian Service Fund has been encouraging. We appreciate the concern and dedication expressed by the members and leaders of our Local Churches and Annual Conferences.

Special acknowledgment and recognition is given to Dr. Paul V. Church, Reverend Nelson E. Stants, Reverend William H. Jenkins in the Council of Administration Office and to Miss Carolyn E. Miller, bookkeeper; Mrs. Delpha Moore, Mrs. Jean Weaver and Mrs. Lois Calkins, secretaries, whose loyalty, efficient service and cooperation is greatly appreciated.

May the Spirit of God continue to bless and use us in witnessing to the world through our new association in The United Methodist Church.

Respectfully submitted,  
CAWLEY H. STINE  
General Church Treasurer

## FUNDS IN THE CUSTODY OF THE GENERAL CHURCH TREASURER

### COUNCIL OF ADMINISTRATION Statement of Receipts and Disbursements January 1, 1966 to December 31, 1967

	<i>Receipts</i>	<i>Disbursements</i>
1-1-66-12-31-66 .....	\$ 86,544.52	\$ 62,260.64
1-1-67-12-31-67 .....	69,290.43	57,549.12
	<hr/> \$155,834.95	<hr/> \$119,809.76
Excess Receipts over Disbursements .....		\$ 36,025.19

### GENERAL CHURCH TREASURER Statement of Receipts and Disbursements January 1, 1966 to December 31, 1967

1-1-66-12-31-66 .....	\$ 31,711.32	\$ 25,079.23
1-1-67-12-31-67 .....	32,634.87	24,791.72
	<hr/> \$ 64,346.19	<hr/> \$ 49,870.95
Excess Receipts over Disbursements .....		\$ 14,475.24

### EPISCOPAL AND EPISCOPAL RESIDENCE FUNDS Statement of Receipts and Disbursements January 1, 1966 to December 31, 1967

Episcopal		
1-1-66-12-31-66 .....	\$175,250.00	\$163,264.36
1-1-67-12-31-67 .....	183,281.25	168,488.82
	<hr/> \$358,531.25	<hr/> \$331,753.18
Excess of Receipts over Disbursements .....		\$ 26,778.07

Episcopal Residence		
1-1-66-12-31-66 .....	\$ 1,131.68	\$ —0—
1-1-67-12-31-67 .....	963.29	—0—
	<hr/> \$ 2,094.97	<hr/> \$ —0—
Receipts over Disbursements .....		\$ 2,094.97

### CHRISTIAN SERVICE FUND Statement of Receipts and Disbursements January 1, 1966 to December 31, 1967

1-1-66-12-31-66 .....	\$2,920,920.36	\$2,932,311.36
1-1-67-12-31-67 .....	3,206,742.45	3,169,743.56
	<hr/> \$6,122,662.81	<hr/> \$6,102,054.92
Excess Receipts over Disbursements .....		\$ 25,607.89

### CONTINGENT FUND Statement of Receipts and Disbursements January 1, 1966 to December 31, 1967

1-1-66-12-31-66 .....	\$ 25,531.90	\$ 18,671.22
1-1-67-12-31-67 .....	21,685.95	17,738.97
	<hr/> \$ 47,217.85	<hr/> \$ 36,410.19
Excess Receipts over Disbursements .....		\$ 10,807.66

**RESERVE FUND****Statement of Receipts and Disbursements  
January 1, 1966 to December 31, 1967**

	<i>Receipts</i>	<i>Disbursements</i>
1-1-66-12-31-66 .....	\$ 52,021.32	\$ 66,187.00
1-1-67-12-31-67 .....	49,420.37	17,644.00
	<u>\$101,441.69</u>	<u>\$ 83,831.00</u>
Excess Receipts over Disbursements .....		\$ 17,610.69

**DEPARTMENT OF CHRISTIAN STEWARDSHIP****Statement of Receipts and Disbursements  
January 1, 1966 to December 31, 1967**

1-1-66-12-31-66 .....	\$ 46,581.81	\$ 38,581.72
1-1-67-12-31-67 .....	47,758.63	44,338.59
	<u>\$ 94,340.44</u>	<u>\$ 82,920.31</u>
Excess Receipts over Disbursements .....		\$ 11,420.13

**CAPITAL FUNDS****Statement of Receipts and Disbursements  
January 1, 1966 to December 31, 1967**

1-1-66-12-31-66 .....	\$ 22,891.24	\$ 20,720.97
1-1-67-12-31-67 .....	18,628.40	18,162.49
	<u>\$ 41,519.64</u>	<u>\$ 38,883.46</u>
Excess Receipts over Disbursements .....		\$ 2,636.18

**PROGRAM COUNCIL****Statement of Receipts and Disbursements  
January 1, 1966 to December 31, 1967**

1-1-66-12-31-66 .....	\$ 22,550.00	\$ 21,077.66
1-1-67-12-31-67 .....	35,343.93	30,110.11
	<u>\$ 57,893.93</u>	<u>\$ 51,187.77</u>
Excess Receipts over Disbursements .....		\$ 6,706.16
Balance 12-31-65 .....		8,733.79
Total 12-31-67 .....		\$ 15,439.95

**GENERAL CONFERENCE FUND****Statement of Receipts and Disbursements  
January 1, 1966 to December 31, 1967**

1-1-66-12-31-66 .....	\$ 32,450.35	\$ 83,032.46
1-1-67-12-31-67 .....	22,500.00	6,233.61
	<u>\$ 54,950.35</u>	<u>\$ 89,266.07</u>
Excess Disbursements over Receipts .....		\$(34,315.72)

**EVANGELICAL UNITED BRETHREN  
ADMINISTRATIVE OFFICES BUILDING FUND****Statement of Receipts and Disbursements  
January 1, 1966 to December 31, 1967**

Operating Fund		
1-1-66-12-31-66 (38.5%) .....	\$ 33,028.92	\$ 30,868.29
1-1-67-12-31-67 (36.6%) .....	32,954.38	28,628.31
	<u>\$ 65,983.30</u>	<u>\$ 59,496.60</u>
Excess Receipts over Disbursements .....		\$ 6,486.70



	<i>Receipts</i>	<i>Disbursements</i>
General Fund		
1-1-66-12-31-66 (61.5%) .....	\$ 97,499.98	\$ 31,250.12
1-1-67-12-31-67 (63.4%) .....	55,265.49	28,750.00
	<u>\$152,765.47</u>	<u>\$ 60,000.12</u>
Excess Receipts over Disbursements .....		\$ 92,765.35
Balance owing on Building 12-31-67 .....		\$525,000.00
Principal and Interest Paid to Date as per Schedule.		

**BOARD OF TRUSTEES****Statement of Receipts and Disbursements****January 1, 1966 to December 31, 1967**

1-1-66-12-31-66 .....	\$ 6,134.61	\$ 3,778.32
1-1-67-12-31-67 .....	16,358.43	4,484.20
	<u>\$ 22,493.04</u>	<u>\$ 8,262.52</u>
Excess Receipts over Disbursements .....		\$ 14,230.52
Balance 12-31-65 .....		9,999.69
Total 12-31-67 .....		\$ 24,230.21

**DEPARTMENT OF CHRISTIAN SOCIAL ACTION****Statement of Receipts and Disbursements****January 1, 1966 to December 31, 1967**

1-1-66-12-31-66 .....	\$ 17,110.29	\$ 20,566.54
1-1-67-12-31-67 .....	12,050.25	10,089.89
	<u>\$ 29,160.54</u>	<u>\$ 30,656.43</u>
Excess Disbursements over Receipts .....		\$ (1,495.89)

**CHAPLAINCY AND NATIONAL SERVICE****Statement of Receipts and Disbursements****January 1, 1966 to December 31, 1967**

1-1-66-12-31-66 .....	\$ 10,028.92	\$ 14,982.67
1-1-67-12-31-67 .....	10,029.67	4,653.75
	<u>\$ 20,058.60</u>	<u>\$ 19,636.42</u>
Excess Receipts over Disbursements .....		\$ 422.18

**HISTORICAL SOCIETY****Statement of Receipts and Disbursements****January 1, 1966 to December 31, 1967**

1-1-66-12-31-66 .....	\$ 18,009.22	\$ 21,000.10
1-1-67-12-31-67 .....	22,792.43	21,516.50
	<u>\$ 40,801.65</u>	<u>\$ 42,516.60</u>
Excess Disbursements over Receipts .....		\$ (1,714.95)

**COMMISSION ON CHURCH UNION****Statement of Receipts and Disbursements****January 1, 1966 to December 31, 1967**

1-1-66-12-31-66 .....	\$ 40,888.67	\$ 39,516.37
1-1-67-12-31-67 .....	36,471.58	39,073.49
	<u>\$ 77,360.25</u>	<u>\$ 78,589.86</u>
Excess Disbursements over Receipts .....		\$ (1,229.61)

**MIDWEST BENEVOLENT HOMES**  
**Statement of Receipts and Disbursements**  
**January 1, 1966 to December 31, 1967**

	<i>Receipts</i>	<i>Disbursements</i>
1-1-66-12-31-66 .....	\$295,979.21	\$281,038.55
1-1-67-12-31-67 .....	303,460.93	318,648.59
	<hr/> \$599,440.14	<hr/> \$599,687.14
Excess Disbursements over Receipts .....		\$ (247.00)
Undistributed Balance 12-31-65 .....		<hr/> 247.00
		<hr/> —0—

**WORLD COUNCIL OF CHURCHES**  
**Statement of Receipts and Disbursements**  
**January 1, 1966 to December 31, 1967**

1-1-66-12-31-66 .....	\$ 13,602.97	\$ 13,602.97
1-1-67-12-31-67 .....	20,148.75	20,119.75
	<hr/> \$ 33,751.72	<hr/> \$ 33,722.72
Excess Receipts over Disbursements .....		\$ 29.00

**NATIONAL COUNCIL OF CHURCHES**  
**Statement of Receipts and Disbursements**  
**January 1, 1966 to December 31, 1967**

1-1-66-12-31-66 .....	\$ 24,527.65	\$ 24,492.65
1-1-67-12-31-67 .....	39,622.89	39,357.89
	<hr/> \$ 64,150.54	<hr/> \$ 63,850.54
Excess Receipts over Disbursements .....		\$ 300.00

**CANADIAN COUNCIL OF CHURCHES**  
**Statement of Receipts and Disbursements**  
**January 1, 1966 to December 31, 1967**

1-1-66-12-31-66 .....	\$ 490.62	\$ 490.62
1-1-67-12-31-67 .....	491.00	491.00
	<hr/> \$ 981.62	<hr/> \$ 981.62

**RELIGION IN AMERICAN LIFE**  
**Statement of Receipts and Disbursements**  
**January 1, 1966 to December 31, 1967**

1-1-66-12-31-66 .....	\$ 490.62	\$ 490.62
1-1-67-12-31-67 .....	491.00	491.00
	<hr/> \$ 981.62	<hr/> \$ 981.62

**AMERICAN BIBLE SOCIETY**  
**Statement of Receipts and Disbursements**  
**January 1, 1966 to December 31, 1967**

1-1-66-12-31-66 .....	\$ 22,652.87	\$ 22,592.87
1-1-67-12-31-67 .....	21,042.47	20,692.32
	<hr/> \$ 43,695.34	<hr/> \$ 43,285.19
Excess Receipts over Disbursements .....		\$ 410.15

## RECOMMENDATIONS TO THE ADJOURNED SESSION OF THE GENERAL CONFERENCE OF THE EVANGELICAL UNITED BRETHREN CHURCH FROM THE GENERAL COUNCIL OF ADMINISTRATION

The General Council of Administration makes the following recommendations to the adjourned session of the General Conference of The Evangelical United Brethren Church:

### 1. Delegate Travel Expense and Per Diem Allowance

BE IT RESOLVED that the following regulations governing travel expense and lodging and meals at the adjourned session of the General Conference of The Evangelical United Brethren Church, the Uniting General Conference, and the General Conference of The United Methodist Church be and are hereby adopted:

#### Travel Expense Allowance

(1) To determine the General Conference per diem allowance, it shall be defined as Sunday, April 21, 1968, 5 p.m. until Saturday, May 4, 3 p.m., inclusive. Expenses prior and subsequent to this time shall be on the basis of enroute expenses.

(2) Lodging and meals enroute for delegates traveling by automobile. Delegates traveling by automobile shall be allowed their actual hotel or motel costs and meals enroute.

(3) Automobile mileage expense. Where there is only one delegate, the allowance for automobile mileage shall be five cents per mile. In the event of two or more delegates in the same car, the allowance for the owner of the automobile shall be eight cents per mile. Mileage shall be computed on most direct route. No additional allowance shall be made for highway tolls, parking, or incidental expense.

(4) Railroad or bus fare (ministers). Laymen traveling by train or bus will be allowed regular fare via the most direct route, pullman cost, plus minimum terminal connection costs.

(6) Meals enroute if traveling by train. Allowance for meals to those traveling by train will be on the basis of actual cost.

(7) Airplane fare. Delegates traveling by air shall be allowed travel expense equivalent to the minimum air travel

rates between his home and the site of General Conference plus minimum terminal connection costs.

(8) Lodging and meals at conference. Each delegate shall be allowed \$7.50 per diem for room and board at General Conference and any additional expense will be at the expense of individuals or annual conference.

## **2. Denial of petitions from Montana and Pacific Northwest Conferences**

WHEREAS, a petition from the Montana conference asking for withdrawal of the annual conference from the denomination in the event of union with The Methodist Church was presented to the 1966 General Conference;

WHEREAS, a petition from the Pacific Northwest conference asking for permission to permit local churches of that conference to withdraw from the annual conference in the event of union with The Methodist Church was presented to the 1966 General Conference;

WHEREAS, these petitions were referred to the General Council of Administration with a directive to appoint a Commission on Unity to further study matters relating to these petitions through direct contact with the annual conferences and to make recommendations to the General Conference;

WHEREAS, the Committee has reported on its contacts and study and has made certain recommendations to the Executive Committee of the General Council of Administration which have served as the basis of a report to the Council;

WHEREAS, the Committee recommends that the petitions of these two conferences be denied because they are not in harmony with the law of The Evangelical United Brethren Church;

RESOLVED, that the General Conference of The Evangelical United Brethren Church deny the petition from the Montana and the Pacific Northwest conferences.

## **3. Retirement of Dr. Cawley H. Stine**

WHEREAS, Dr. Cawley H. Stine has announced his intention to retire as a general church officer on December 31, 1968;

WHEREAS, the General Council of Administration recommends to the General Conference that the request of Dr. Stine for retirement on December 31, 1968, be granted;

RESOLVED, that Dr. Cawley H. Stine be granted a retired General Church Officer relationship on December 31, 1968, and that the retirement allowance to which he is entitled be paid beginning on January 1, 1969.

**4. Authority to transfer title of Administrative Offices Building and two adjoining lots on Central avenue to an agency of The United Methodist Church.**

WHEREAS, titles to general church properties of The Evangelical United Brethren Church at 601 West Riverview Avenue and at 26 and 34 Central Avenue, Dayton, Ohio, now rest in the Board of Trustees of The Evangelical United Brethren Church; and

WHEREAS, it may be necessary, in order to comply with the directives of the Plan of Union uniting The Evangelical United Brethren Church and The Methodist Church, and/or with the actions of the Uniting Conference of The United Methodist Church, to rest titles to these properties in a general agency of The United Methodist Church;

WHEREAS, the General Council of Administration recommends that the Board of Trustees of The Evangelical United Brethren Church or its legal successor be authorized to transfer said title;

RESOLVED, that the Board of Trustees of The Evangelical United Brethren Church or its legal successor be and hereby is authorized to convey titles to said properties to the general agency designated by the Uniting Conference to hold titles to said properties.

**5. Authority to sell property and to transfer titles to seven Episcopal Residences**

WHEREAS, titles to the following episcopal residences  
 1401 Castle Avenue, Indianapolis, Indiana  
 1500 East Minnehaha Parkway, Minneapolis, Minnesota  
 900 East End Avenue, Pittsburgh, Pennsylvania  
 3018 Green Street, Harrisburg, Pennsylvania  
 2019 Harvard Boulevard, Dayton, Ohio  
 2227 27th Avenue, Sacramento, California  
 6342 Baltimore Avenue, Kansas City, Missouri

now resting in the Board of Trustees of The Evangelical United Brethren Church; and

WHEREAS, it is the desire of The Evangelical United Brethren Church, acting through its General Council of Administration, to dedicate the assets represented by these episcopal residences to the funding of retirement allowances for Evangelical United Brethren bishops, both active and retired, and widows of deceased Evangelical United Brethren bishops; therefore be it

RESOLVED, that the Board of Trustees of The Evangelical United Brethren Church or its legal successor be and hereby is authorized either to sell these episcopal residences and transfer the proceeds of selling said episcopal residences



to the Council on World Service and Finance of The United Methodist Church for the purpose indicated above, or to transfer titles to said residences to the Council on World Service and Finance.

**6. Transfer of assets of Episcopal Residence fund to the Council on World Service and Finance for use in funding episcopal pensions for former Evangelical United Brethren bishops and widows**

WHEREAS, the bishops of The United Methodist Church will receive their pensions from a funded episcopal pension plan;

WHEREAS, the amounts which can be credited to our bishops' accounts and transferred from the Board of Pensions to this Episcopal Pension Fund is wholly inadequate to meet the funding requirements for our bishops and bishops' widows' pension;

WHEREAS, there are assets in the Episcopal Residence fund which will be augmented by the sale of seven episcopal residences;

RESOLVED, that authorization is hereby given to transfer the total assets of the Episcopal Residence fund, received from the sale of the seven episcopal residences to the Council on World Service and Finance of The United Methodist Church for the purpose of partially funding the episcopal pensions of the former Evangelical United Brethren bishops and bishops' widows; and be it further

RESOLVED, that any balances in the Episcopal Residence Maintenance funds also be transferred to the Council on World Service and Finance for the same purpose.

**7. Authorization to use Christian Service fund receipts for General Conference expense**

WHEREAS, the cost of this adjourned session of the General Conference of The Evangelical United Brethren Church, the Uniting Conference of The United Methodist Church, and the General Conference of The United Methodist Church will probably run beyond the amount available in the General Conference fund even after these grants are added to the amount which would regularly be available in the General Conference fund through May 31, 1968;

RESOLVED that the General Conference authorize the payment of any expenses over and above the amount in the General Conference fund through May 31, 1968 from the Christian Service fund with the understanding that the amount which is spent for this purpose shall be deducted on a pro-rata basis from the payments made to all bene-

ficiaries of the Christian Service fund, including those which have preferred claims.

#### 8. Clarification of rules governing retirement allowances for General Church officers and staff

WHEREAS, agreements have been reached in union negotiations which guarantee the continued payment of retirement allowances to persons who are now eligible to receive them or who would have qualified under the rules which exist at the time of union as they are stated in paragraphs 376, 377, 378 and 379 of the *Discipline*, 1967;

WHEREAS, these rules need to be clarified in order to avoid any misunderstanding of their interpretation in the future;

WHEREAS, this matter has been referred to our Board of Bishops for clarification and report;

RESOLVED, that the interpretation of these rules as given by our Board of Bishops be adopted and that the interpretation appear in the body of the minutes of the General Conference.

#### 9. Revision of Constitutions of our Seminaries

WHEREAS, The Evangelical Theological Seminary and The United Theological Seminary have made revisions in their constitutions in order to bring them into harmony with the practices of The United Methodist Church;

WHEREAS, the General Council of Administration has examined the changes proposed by the trustees of these two seminaries and found no controversial matters in the proposed changes;

RESOLVED, that the General Conference ratify the constitutional changes which have been adopted by the Board of Trustees of The Evangelical Theological Seminary and the Board of Trustees of The United Theological Seminary.

#### 10. Petition from Ohio Miami Conference

WHEREAS, the following petition has been received from the Ohio Miami conference:

A petition from the Ohio Miami conference on a possible method of electing persons from the former Evangelical United Brethren Church to fill a vacancy created by the resignation or death of a former Evangelical United Brethren bishop before December 31, 1970, was referred to the Joint Commissions on Church Union with the understanding that a recommendation on it will be made to the adjourned session of our General Conference;

WHEREAS, the General Council referred this petition to the Joint Commissions on Union for consideration and recommendation;

RESOLVED, that our General Conference hear the report of the Joint Commissions on this petition and concur in their recommendation.

## THE CONSTITUTION OF EVANGELICAL THEOLOGICAL SEMINARY

The Evangelical Theological Seminary was incorporated as "Union Biblical Institute," February 20, 1873. The name of the corporation was changed to "The Evangelical Theological Seminary" October 28, 1909. The provisions of the Constitution make General Conference the authority for the Constitution and only General Conference can alter the Constitution.

Authorization for the appointment of a committee to revise the Constitution was given by the Board of Trustees November 7, 1967. The revisions herein noted were made by the committee and approved by the Board of Trustees in a mail ballot. The unanimous approval of the Constitution is recorded in the minutes of the Executive Committee, March 21, 1968.

The revised Constitution is submitted for approval to the General Conference of the Evangelical United Brethren Church meeting in Dallas, Texas, April 22, 1968, and with the following resolution:

BE IT RESOLVED that the membership of the Board of Trustees as constituted on April 22, 1968, be continued until the 1972 General Conference of the United Methodist Church with the provision that vacancies in office may be filled in keeping with the provisions of the Constitution.

Date of Issue: April, 1968

CODE: *Italics*=deletion

Brackets=added material

### CONSTITUTION OF THE EVANGELICAL THEOLOGICAL SEMINARY

#### PREAMBLE

The Evangelical Theological Seminary was incorporated February 20, 1873, under the name "The Union Biblical Institute of the Evangelical Association of North America" pursuant to an act of the General Assembly of the State of Illinois approved and in force April 18, 1872, entitled "An Act Concerning Corporations." The name of the corporation was changed to "The Evangelical Theological Seminary," October 28, 1909.

With the union of The Evangelical Association and The United Evangelical Church, at Detroit, Michigan, October 14, 1922, forming The Evangelical Church, this seminary became the Evangelical Theological Seminary of The Evan-

gical Church. In the organic union of The Evangelical Church and The Church of the United Brethren in Christ consummated in Johnstown, Pennsylvania, on November 16, 1946, The Evangelical United Brethren Church was created and *from that date* the Evangelical Theological Seminary *is* [became] a theological seminary of The Evangelical United Brethren Church. [Concurrent with the union of The Evangelical United Brethren Church and The Methodist Church, Evangelical Theological Seminary became a school of theology of The United Methodist Church on April 23, 1968.]

## ARTICLE I. NAME AND PURPOSE

The name of the corporation is the Evangelical Theological Seminary. It is an institution of The *Evangelical United Brethren Church* [United Methodist Church,] located at Naperville, DuPage County, Illinois, incorporated under the laws of the State of Illinois, a corporation organized and operated exclusively for religious and educational purposes and not for profit. The purpose of the Evangelical Theological Seminary is to train persons who have been called of God to the work of the Christian ministry and the world mission of the Church.

## ARTICLE II. THE BOARD OF TRUSTEES

The management of the Evangelical Theological Seminary shall be vested in a Board of Trustees. The Board shall:

(1) determine the policies under which the seminary shall operate in harmony with the doctrine, polity and purpose of The *Evangelical United Brethren Church*; [United Methodist Church;]

(2) administer the temporal, financial and legal affairs of the institution;

(3) annually elect and determine salaries of the President, the Dean, the Treasurer and the members of the faculty;

(4) provide for the bonding of the Treasurer and employees of the Treasurer's office;

(5) provide necessary finances for conducting the institution;

(6) grant academic and honorary degrees.

## Membership

(1) The General Conference of The *Evangelical United Brethren Church* [United Methodist Church] shall elect the [following] *membership* of the Board of Trustees of the Evangelical Theological Seminary: *as follows, except as noted in (6) and (7):*



(1) *the active bishops of the Evangelical United Brethren Church, to serve by reason of their office; one trustee from each of the annual conferences in the territory [formerly allocated by general conference of the Evangelical United Brethren Church,] and three trustees from the common territory shared [formerly] with United Theological Seminary;*

(2) *the executive secretary of the Board of Christian Education, to serve by reason of his office;*

(3) *the executive secretary of the Council of Administration, to serve by reason of his office;*

(6) *one trustee is to be elected by the Alumni Association;*

(7) *the Board of Trustees as a body may elect up to eight trustees-at-large, at least six of whom shall be laymen, term of office to be determined by the Board, but not to exceed four years. When the number of trustees-at-large elected exceeds five, the additional three trustees-at-large shall be representative of the episcopal areas, other than the one in which the seminary is located.*

[ (2) the Board of Trustees shall elect eighteen members-at-large, of whom four shall be bishops having presidential responsibilities in the North Central Jurisdiction of The Methodist Church, and one shall be a member of the Department of Ministry of the Board of Education.]

[ (3) The Alumni Association of Evangelical Theological Seminary shall elect one member to the Board of Trustees.]

The term of office of trustees *elected by general conference* shall be four years or until their successors are elected.

Vacancies in the elected membership of the Board of Trustees shall be filled for the unexpired term by the Board of Trustees, with the exception of the trustee elected by the Alumni Association.

### **Meetings of the Board**

The annual meeting of the Board of Trustees of the Evangelical Theological Seminary shall be held at such time and place as the Board itself may determine.

Special meetings of the Board of Trustees may be called at any time by the Executive Committee or by petition signed by any six trustees, by giving notice in writing to each member of the Board at least two weeks before such meeting.

### **Definition of a Quorum**

A majority of the members of the Board of Trustees shall constitute a quorum for the transaction of business.

## Organization of the Board

*Following the election by general conference, a bishop named by the board of bishops shall appoint a nominating committee who will present a list of nominees for officers and members of the Executive Committee of the Board. This list shall constitute a ballot and include qualifications of each candidate and will be mailed to each voting member of the Board immediately following the general conference session.*

## Faculty Participation in the Board of Trustees Meeting

(1) The President, the Dean and the Treasurer of the seminary shall be advisory members of the Board of Trustees with the privilege of participation.

(2) The members of the faculty shall have the privilege of attending the meetings of the Board as visitors.

## ARTICLE III. COMMITTEES OF THE BOARD OF TRUSTEES

### 1. Standing Committees Functioning during the meeting of the Board

The Executive Committee shall annually designate the committees that will function during the annual meeting.

Among the committees functioning during the meeting of the Board shall be: 1) Ways and Means; 2) Faculty and Curriculum.

### 2. Executive Committee

The Executive Committee shall be composed of the officers of the Board and four additional members of the Board, elected by the Board upon the nomination of the Committee on Nominations; and the President of the Seminary, ex-officio.

(1) The Executive Committee is authorized and empowered to act for the Board of Trustees in the interval of sessions of the Board, and it shall carry into effect the actions of the Board.

(2) In case of the death of an officer of the Board, or any other emergency occurring between sessions of the Board, the Executive Committee shall have power to fill vacancies in the offices of the Board of Trustees. Persons so elected shall hold office until the next meeting of the Board.

(3) The Treasurer shall sit with the Executive Committee in all matters relating to finance.

#### *Meetings and Reports*

(1) The Executive Committee shall hold at least two regular meetings during the year, shall control its own

organization and shall keep a careful record of its proceedings and submit the same to the Board of Trustees at its annual meeting.

(2) The proceedings of each meeting of the Executive Committee shall be mailed to all members of the Board.

(3) All meetings of the Executive Committee shall be open to all members of the Board, and any trustee present may, at the request of the members of that committee, act as a member of the Executive Committee for that meeting.

### **3. The Committee on Investments**

The Committee on Investments shall be composed of five or more persons, two of whom shall be the President and the Treasurer of the seminary, elected by the Board of Trustees, upon the nomination of the Committee on Nominations.

### **[4. The Committee on Nominations**

The Nominating Committee, of which the chairman of the Board of Trustees shall be chairman, shall consist of seven members, six of whom shall be nominated from the floor and elected by the Board of Trustees at its annual meeting in accordance with the provisions made in the Constitution. They shall be arranged in classes, three to be elected to serve for one year and three to be elected to serve for two years. The committee shall be responsible for the following:

- (1) Nominations for membership on the Board;
- (2) Nominations for officers of the Board;
- (3) Nominations for committee membership.]

### **5. Other Committees**

The following committees shall serve in an advisory capacity to the President as he deems necessary and report to the Executive Committee:

(1) The Committee on Library shall have as its concern the interests of the Evangelical Theological Seminary in the College and Seminary Library corporation and its program.

(2) The Committee on Theological, Educational Concerns, in cooperation with the Dean, shall work to strengthen faculty and curriculum and suggest ways and means to bring greater satisfactions and recognitions to the teaching ministry.

(3) The Committee on Business Concerns, in cooperation with the Treasurer, shall report the needs of the physical equipment of the school, inspect the properties of the Evangelical Theological Seminary, advise regarding the budget and other financial needs of the seminary, and may make recommendations concerning the annual budget and other financial needs of the seminary, and may make recom-

mendations concerning the annual budget and the solicitation of funds.

(4) Additional committees may be appointed as the Board of Trustees may determine. All committees not otherwise provided for by the Board shall be appointed by the Chairman of the Board.

## 6. Definition of a Quorum

A majority shall in each committee constitute a quorum for the transaction of business by said committee.

## ARTICLE IV. POWER OF ATTORNEY

The President of the seminary and the Treasurer of the seminary shall be and they are hereby authorized, empowered and directed for and on behalf of this corporation:

(1) to sell or otherwise dispose of from time to time, shares of stock or other securities as may be deemed advantageous and beneficial for the purpose of this corporation upon proper resolution by the Board of Trustees or the Committee on Investments;

(2) to endorse in the name of this corporation, certificates or shares of stock or other securities which may have been sold by or on behalf of this corporation, pursuant to the provisions of this paragraph;

(3) to release mortgages in whole or in part, as such mortgages may have been paid in whole or in part and likewise to sign deeds of property sold in accordance with the direction of the Board of Trustees or its Executive Committee;

(4) to sign and affix the seal of the corporation to all legal documents.

## ARTICLE V. BY-LAWS

The Board of Trustees of the Evangelical Theological Seminary shall provide by-laws which shall not violate any provisions of the "Discipline" or the Constitution and which may be amended at any meeting of the Board of Trustees by a two-thirds vote of those present and voting, provided notice of such amendment has previously been given to the members of the Board at a regular meeting or by correspondence.

## ARTICLE VI. AMENDMENTS

*The Constitution of the Evangelical Theological Seminary may be amended by the action of the General Conference of the Evangelical United Brethren Church.*

[The Constitution of the Evangelical Theological Seminary may be amended, supplemented, or repealed at any regular or special meeting by a majority vote of the trustees in office, or by the written assent of two-thirds (2/3) of the trustees in office, provided that written notice of the proposed change has been sent to all member-trustees at least thirty (30) days in advance of the meeting.]



# PROPOSED REVISION OF THE CONSTITUTION OF UNITED THEOLOGICAL SEMINARY

RESOLVED, that the Constitution of United Theological Seminary be amended in the following form:

## UNITED THEOLOGICAL SEMINARY CONSTITUTION

### ARTICLE I—NAME AND STATUS

Par. 2030. The name of this theological school is United Theological Seminary, an institution of The *United Methodist* Church, located in Dayton, Montgomery County, Ohio, incorporated under the laws of the state of Ohio as an institution operating exclusively for religious educational purposes and not for pecuniary profit.

United Theological Seminary is a union of The Bonebrake Theological Seminary, Dayton, Ohio, and The Evangelical School of Theology, a department of Albright College, Reading, Pennsylvania. The corporation shall be and is the successor to The Bonebrake Theological Seminary, Dayton, Ohio, and The Evangelical School of Theology, Reading, Pennsylvania.

### ARTICLE II—PURPOSE

Par. 2031. The purpose of United Theological Seminary is to educate persons who are called of God to the work of the Christian ministry and to the spread of the Gospel of Christ among men.

### ARTICLE III—SCOPE

Par. 2032. United Theological Seminary shall offer a course of study in preparation for the Christian ministry leading to the Master of Divinity degree. It may also develop a Department of Graduate Study leading to other degrees in theology.

### ARTICLE IV—TRUSTEES

Par. 2033. The board of trustees shall consist of not more than thirty-six persons. *The General Conference shall elect fifteen members, three being elected from each of the five jurisdictions. The board of trustees shall elect up to twenty trustees at large, of whom four shall be bishops having presidential responsibilities in the North Central Jurisdiction of The United Methodist Church, of whom four shall*

be laymen, and of whom one shall be a member of the Department of Ministry of the Board of Education. The Alumni Association shall elect one member. The term of office shall be four years or until their successors are elected.

Vacancies in the elected membership of the board of trustees shall be filled for the unexpired term by the board of trustees, with the exception of the trustee elected by the Alumni Association.

The board shall meet annually or more often as it or its executive committee may determine.

## ARTICLE V—DUTIES OF THE TRUSTEES

Par. 2034. The management of United Theological Seminary is vested in the board of trustees.

The board shall determine the policies under which the Seminary shall operate in harmony with the doctrines, polity, and purpose of The *United Methodist Church*.

The board of trustees shall elect annually the following administrative officers and educational personnel of the Seminary; a president, vice-president, dean of the Seminary, registrar, treasurer and the members of the Seminary faculty. It shall determine their respective salaries.

The board shall review the work of the administration and faculty and adopt measures for the advancement of the interests of the institution.

The board shall grant degrees as provided in its bylaws, in harmony with powers vested in it under the laws of the State of Ohio.

### Trustees of Continuing Corporations

Par. 2035. The board of trustees of United Theological Seminary shall be the board of trustees of the continuing corporation of The Bonebrake Theological Seminary. Albright College shall continue a committee on administration of the Evangelical School of Theology as formerly constituted to protect the interests of the said seminary organization.

## ARTICLE VI—COMMITTEES

Par. 2036. The executive committee shall be composed of the president of the board of trustees, the president and the vice-president of the Seminary, and six members of the board of trustees elected by the board, two of whom shall be laymen. The executive committee shall meet regularly at times which it shall determine, or on call of the chairman, to transact necessary business.

The executive committee shall elect an investment com-

mittee whose functions shall be as provided for in the bylaws. Its actions shall be subject to the approval of the executive committee.

The executive committee shall furnish each member of the board of trustees a copy of its minutes after each meeting, and shall submit to the board the record of its proceedings for examination and approval.

The board of trustees may appoint such other committees as it deems advisable.

#### ARTICLE VII—THE PRESIDENT

Par. 2037. The president is the administrative head of the Seminary and of all its departments. He shall exercise general supervision over all the interests of the Seminary.

He shall give to the board of trustees and to its executive committee comprehensive reports upon the work of the Seminary.

He shall be chairman of the Seminary faculty. He, with the concurrence of the dean and faculty, shall determine the courses of study, subject to approval of the board of trustees.

He shall recommend persons for election to the Seminary faculty.

#### ARTICLE VIII—THE VICE-PRESIDENT

Par. 2038. The vice-president shall perform such administrative duties as shall be assigned to him by the board of trustees or its executive committee, or the president. He shall perform such other duties as usually pertain to this office.

#### ARTICLE IX—THE DEAN OF THE SEMINARY

Par. 2039. The duties of the dean of the seminary shall be *to give leadership to the faculty in curriculum development and coordination; to arrange, in cooperation with the faculty, the program and schedule of studies; to supervise the evaluating and advising of students and administer related procedures; to promote the spiritual life of the seminary community.*

#### ARTICLE X—THE REGISTRAR

Par. 2040. The registrar shall be responsible for administering all matters relating to student enrollment and records. He shall care for the pre-enrollment of students and necessary certifications thereof. He shall receive and process all application forms and deliver them to the committee on admissions, communicating the committee's action

subsequently. He shall maintain the official academic records of students in permanent form.

#### ARTICLE XI—THE TREASURER

Par. 2041. The treasurer shall be the custodian of all funds and property of the Seminary. He shall study the financial needs of the Seminary, and shall make recommendations and suggest plans to increase the income of the Seminary. He shall solicit gifts, bequests, annuities, and other funds as needs may require and as the board of trustees or its executive committee may direct. He shall dispense funds according to the direction of the board or its executive committee.

In the name of United Theological Seminary, and under its corporate seal, the treasurer shall execute all deeds of transfer and other legal documents which may be authorized by the board of trustees or its executive committee.

The accounts of the treasurer shall be audited annually by a certified public accountant appointed by the board of trustees or its executive committee.

The treasurer shall be bonded.

#### ARTICLE XII—ENDOWMENT AND OTHER FUNDS

Par. 2042. All monies, or values of any kind contributed to the Seminary as an endowment, shall be held sacred as a permanent fund and securely invested, the interest only to be used in the operation of the Seminary. All other funds shall be used as the donors may designate, or as the board of trustees may determine.

#### ARTICLE XIII—OBLIGATION OF FACULTY

Par. 2043. A person who is being considered for election to the faculty of the Seminary prior to his election shall make declaration of his personal faith and theological position to the board of trustees or its executive committee, and upon the day of his inauguration shall publicly subscribe to the doctrines and polity of The *United Methodist Church* as set forth in its book of DISCIPLINE.

#### ARTICLE XIV—RETIREMENT POLICY

Par. 2044. An administrative officer or professor who has reached the age of seventy years prior to July 1 of such year shall be retired by the board of trustees as of July 1 of that year. An administrative officer or professor who reaches the age of sixty-five years prior to July 1 of such year may elect to retire. In each instance he shall be entitled to such retirement allowance as the board of trustees provides in

harmony with the provisions for retirement allowance for general church officers.

An administrative officer or professor in United Theological Seminary who has retired as provided above, or who because of disability has been voted retirement by the board of trustees, and has served a total of at least ten years in United Theological Seminary or its predecessor institutions, shall be entitled to a retirement allowance equal to one-third of the current salary paid for a person of the rank and position held at the time of retirement.

The widow of an administrative officer or professor in United Theological Seminary whose husband served at least ten years in United Theological Seminary or its predecessor institutions, and died while in service, or has been retired, shall receive an allowance equal to one-sixth of the current salary paid for a person of his rank and position in the Seminary. The widow of an administrative officer or professor in United Theological Seminary is not eligible for a retirement allowance if her marriage to said administrative officer or professor occurred subsequent to his retirement. If her marriage occurred prior to this retirement and the number of years of service with him as an administrative officer or professor in United Theological Seminary is less than ten years, she shall be eligible for a retirement allowance only on the basis of the actual number of years of active service rendered after the date of said marriage and prior to the date of his retirement. Should the widow remarry, her allowance shall cease at the time of her marriage.

(Former Article XV, Par. 2045, dealing with Pension Provisions is to be deleted from the Constitution. The administration has been authorized by the board of trustees in cooperation with the Board of Pensions to develop a pension program for United Theological Seminary. The executive Committee of the board of trustees is authorized to approve a pension plan and insert a paragraph descriptive of it in the By-Laws.)

#### ARTICLE XV—BYLAWS

Par. 2046. The board of trustees of United Theological Seminary shall provide its own bylaws which shall not violate any provisions of the constitution or the DISCIPLINE, and which may be amended by a two-thirds vote of the members present and voting thereon at a regular or special meeting provided notice of such amendment has previously been given to the members.

#### ARTICLE—AMENDMENTS

Par. 2047. *The Constitution of United Theological Seminary may be amended at any regular or special meeting by a*



*two-thirds vote of the trustees present, provided that written notice of the proposed change has been sent to all member-trustees at least thirty (30) days in advance of the meeting.*

BE IT FURTHER RESOLVED that the membership of the Board of Trustees as constituted on April 22, 1968, be continued until the 1972 General Conference of The United Methodist Church with the provision that vacancies in office may be filled in keeping with the provisions of foregoing Constitution.

# REPORT OF THE GENERAL COUNCIL OF ADMINISTRATION

By Paul V. Church, Executive Secretary

The General Council of Administration has held meetings of the entire Council of Administration on January 26, 1967, and March 7-8, 1968. The Executive Committee met on November 16, 1967, and January 8, 1968. A report on actions taken in these meetings which need General Conference approval will be made in a special report to the General Conference.

We would report the following actions on items referred to the General Council by the 41st General Conference meeting in Chicago, Illinois, November 8-17, 1966:

1. It has filled the position of Director of Christian Social Action by electing Rev. Warren Ebinger. He has been assigned to a position in The Board of Christian Social Concerns to become effective July 1, 1968.

WHEREAS, the petitions of six annual conferences appeal for the establishment of a full-time director of the Department of Christian Social Action; and

WHEREAS, the issues of our Christian Social Action witness are immediate and will without doubt continue and enlarge; and

WHEREAS, the treasury fund balances under the control of the Council of Administration justify the possibility of supporting such full time leadership and program; therefore be it

RESOLVED, that the Council of Administration be authorized to fill the position of full time leadership in Christian Social Action as soon as possible, with January 27, 1967 being the target date; and

That the Council of Administration be authorized to allocate funds from the budgets which are under its control and enlist financial support from other beneficiary units of the Christian Service fund budget in order to finance the Department of Christian Social Action. (Item 2, page 531, Proceedings, 1966.)

2. Action on repair of denominational shrines will be reported as an action of the March 7-8 meeting.

WHEREAS, a petition concerning need for funds for denominational shrines has been referred;

WHEREAS, said petition will involve a sum of approximately \$15,000 which is not budgeted for the projected improvements on Old Otterbein Church, Balti-

more, Maryland, and Albright Chapel, Kleinfeltersville, Pennsylvania; and

WHEREAS, the need for the said improvement is apparent, now therefore be it

RESOLVED, that the said improvement of these shrines of the Church be referred to the General Council of Administration with power to act if and as funds can be made available by budget adjustment or by other means obtained. (Item 10, page 688, Proceedings, 1966.)

3. No action on the reference of a fixed date for Easter since this matter has not come up for consideration.

WHEREAS, there has been referred the matter of a fixed date for Easter (see Book of Petitions, page M 50); now therefore be it

RESOLVED, that The Evangelical United Brethren Church here indicates its willingness to negotiate with other Christian groups toward the selection of a fixed date for Easter; further be it

RESOLVED, that the matter be referred to the General Council of Administration with power to act. (Item 17, page 695, Proceedings, 1966.)

4. Appointed Bishop R. H. Mueller, Paul V. Church, Lois C. Miller, John F. Schaefer and U. S. Estilow as delegates to the World Council of Churches Assembly at Uppsala, Sweden, July 4-20, 1968.

WHEREAS, the World Council of Churches will hold its Assembly in Uppsala, Sweden in July, 1968;

WHEREAS, The Evangelical United Brethren Church is entitled to be represented by five delegates;

RESOLVED, that the General Council of Administration or its executive committee be authorized to name this delegation.

Approval of this resolution was voted. (Report: General Council of Administration, page 377, Proceedings, 1966.)

5. Reviewed the report of the Department of Christian Stewardship as directed by the General Conference.

WHEREAS, the report of the Department of Christian Stewardship has been referred (see Blue Book of Reports, pages 53-62); and

WHEREAS, the Ways and Means Committee has carefully studied the report of the Department of Christian Stewardship; and

WHEREAS, the Committee has noted the comprehensiveness and depth of insight; and

WHEREAS, this Committee recognizes the importance of securing acceptable answers to the questions

raised and the suggestions made in the report; now therefore be it

RESOLVED, the report be and is hereby adopted; and further be it

RESOLVED, that the General Council of Administration give careful study to these matters for any guidance and direction it may be able to give; and further be it

RESOLVED, that the Program Councils of the annual conferences and the Departments of Christian Stewardship of annual conferences consider the questions and suggestions for study, and implementation. (Item 4, page 690, Proceedings, 1966.)

6. Deferred action on the appointment of a special committee to recommend a priority list for Campaigns for Special Gifts in the light of action on Church Union.

WHEREAS, a petition has been referred in the matter of funds for the Department of Urban Church (see Blue Book of Petitions, page M 66); and

WHEREAS, the Committee on Ways and Means recognizes the following factors:

- (1) The need for funds in greater amount for urban ministry is apparent; and
- (2) That there are many areas of the life and work of the Church from which come additional requests for support; and
- (3) That the problems involved in such a special campaign in relation to the needs of the total church are very great at this moment; now therefore be it

RESOLVED, that the petition is denied; and be it further

RESOLVED, that the General Conference, or its Council of Administration appoint a special committee, or designate an existing committee or board to make a study of the matter in relation to Campaigns for Special Gifts, and recommend a priority list for such campaigns for special gifts, establishing what is most important, next to importance, etc., in the mission of the Church. (Item 8, page 687, Proceedings, 1966.)

7. Appointed a Commission on Reconciliation and adopted the following resolution after hearing the report of the Commission.

WHEREAS, the 1966 General Conference ordered the creation of a "Commission on Unity":

WHEREAS, said commission has reported to the Executive Committee and the General Council of Administration and advises that there is a group of ministers, laymen and churches desirous of continuing as a

Montana conference of The Evangelical United Brethren Church and as its legal successor; now therefore be it

RESOLVED, that the Council of Administration recommends to The Evangelical United Brethren General Conference meeting in Dallas, Texas, that the petition of the Montana conference be denied; be it further

RESOLVED, that the Montana conference of The Evangelical United Brethren Church, which in every time is composed of those who are faithful to The Evangelical United Brethren Church, or its legal successor, reserves to itself the right to consent to or prohibit the sale of property held by the annual conference or its constituent congregations, subject to provisions of the Discipline; but it further

RESOLVED, that the "Commission on Unity" be instructed and empowered to continue to work with the Montana conference within the framework of its commission and the reports it has submitted to the General Council of Administration.

A similar resolution was adopted relating to the Pacific Northwest conference.

WHEREAS, there was referred to the Committee on Boundaries the report of the Commission on Church Union regarding the petition presented to the 1962 General Conference at Grand Rapids, Michigan from the Pacific Northwest conference of The Evangelical United Brethren Church; and

WHEREAS, this petition was referred by the 1962 General Conference to the Commission on Church Union for study and subsequent report to the General Conference; and

WHEREAS, the Commission on Church Union in making this study instructed Dr. Paul Washburn, Executive Secretary of the Commission to visit this conference and to seek understanding with the pastors and lay people of this conference; and

WHEREAS, this was done and the recommendations of the Commission on Church Union are based upon the report of Dr. Washburn and a careful study of the petition through this past quadrennium; and

WHEREAS, we have received the report from the Commission on Church Union, we include in this resolution their recommendation to the Pacific Northwest conference which is as follows:

"The Commission on Church Union believes that through faith in the one Lord Jesus Christ,



through commitment to the fellowship, connection and Discipline of The Evangelical United Brethren Church and through interdependence of the Pacific Northwest conference and The Evangelical United Brethren Church in church extension, Evangelical United Brethren people in the Pacific Northwest conference and in the whole Evangelical United Brethren Church have been reconciled to God and to each other. They are one people. The Commission cannot recommend that this reconciliation be ended.

"The Commission believes, also, that those members of The Evangelical United Brethren Church who keep their covenants with the rest of The Evangelical United Brethren Church must be considered to be The Evangelical United Brethren Church in any place and must have the right to possess the privileges and properties of said church.

"We therefore recommend that the petition of the Pacific Northwest conference be denied."

WHEREAS, the General Conference has referred to the Committee on Boundaries the matters relating to Boundaries and since the Committee has found it to be a much broader problem than boundaries; and

WHEREAS, this Committee on Boundaries has given much time to careful study of this report and shared with the conference superintendents of the Pacific Northwest conference; Dr. Paul Washburn, Executive Secretary of the Commission on Church Union; Dr. Paul Church, Executive Secretary of the General Council of Administration; and the Board of Bishops; and

WHEREAS, we recognize that far-reaching actions have been taken by this General Conference in regard to union with The Methodist Church; and

WHEREAS, there is apprehension on the part of some about maintaining our position theologically and evangelistically and the opportunity of expressing these in the everyday routine of life and the social concerns of the day; and

WHEREAS, we believe there is the earnest desire and commitment that will enable us to express these things in the way we feel best; and

WHEREAS, there is no indication on the part of the leadership of our church and The Methodist Church that we do otherwise, for it is in this pat-

tern that we can best serve the present age in sharing the "good news"; and

WHEREAS, this "good news" as experienced in Jesus Christ has caused us to be reconciled to God and each other, and made us to be coworkers with God in the involvement of the church, which is "the body of the living Christ" in the community; and

WHEREAS, there is nothing in "The Doctrinal Statements and the General Rules of The Methodist Church" or "The Confession of Faith of The Evangelical United Brethren Church" that would keep us from doing God's will; therefore be it

RESOLVED, that this General Conference seek to apply the renewing process to this concern indicated in the petition in the hope that this shall cause us to recognize that even though we may present the Gospel in different ways and we may express ourselves in different words, we are bound together in God's love. This image must be seen by the people all around us; and be it further

RESOLVED, that this General Conference authorize the General Council of Administration to appoint a special commission to study, formulate procedures, and give guidance in our common mission in the new church. It is to seek to maintain our unity in Christ. We recommend that at least one-half of the membership of this commission shall be people who have been previously unrelated to these matters. However, the immediate task of this commission shall be to express our unity with the Pacific Northwest conference of The Evangelical United Brethren Church. Findings of the special commission in regard to the needs and expressions of this conference and in relation to the Methodist conferences in this area shall be presented to the General Council of Administration for review and action; and if necessary, in cooperation with the Pacific Northwest conference (that remains in The Evangelical United Brethren Church), the special commission shall recommend ways and means of settlement of problems created by withdrawal; and be it further

RESOLVED, that we express our appreciation to the leadership, ministers, and members of the Pacific Northwest conference for the fine spirit of cooperation expressed in this General Conference and in the Committee on Boundaries on the part of the conference named; and be it further

RESOLVED, that the conclusions of the Commission on Church Union, as given in its report and the petitions from the Pacific Northwest conference and the problems concurrent therein be referred to this Special commission.

(4) Re: Montana Conference Petition

WHEREAS, there was referred to the Committee on Boundaries the Report of the Commission on Church Union regarding the petition presented to the 1962 General Conference at Grand Rapids, Michigan, from the Montana conference of The Evangelical United Brethren Church; and

WHEREAS, this petition was referred by the 1962 General Conference to the Commission on Church Union for study and subsequent report to the General Conference; and

WHEREAS, the Commission on Church Union in making this study instructed Dr. Paul Washburn, Executive Secretary of the Commission, to visit this conference and to seek understanding with the pastors and lay people of this conference; and

WHEREAS, this was done and the recommendations of the Commission on Church Union are based upon the report of Dr. Washburn and a careful study of the petition through this past quadrennium; and

WHEREAS, we have received the report from the Commission on Church Union, we included in this resolution their recommendation to the Montana conference which is as follows:

"The Commission on Church Union believes that through faith in the one Lord Jesus Christ, through commitment to the fellowship, connection and Discipline of The Evangelical United Brethren Church and through interdependence of the Montana conference and The Evangelical United Brethren Church in church extension, Evangelical United Brethren people in the Montana conference and in the whole Evangelical United Brethren Church have been reconciled to God and to each other. They are one people. The Commission cannot recommend that this reconciliation be ended.

"The Commission believes, also, that those members of The Evangelical United Brethren Church who keep their covenants with the rest of The Evangelical United Brethren Church must be

considered to be The Evangelical United Brethren Church in any place and must have the right to possess the privileges and properties of said church.

"We therefore recommend that the petition of the Montana conference be denied."

WHEREAS, the General Conference has referred to the Committee on Boundaries the matters relating to Boundaries and since the Committee has found it to be a much broader problem than boundaries; and

WHEREAS, this Committee on Boundaries has given time to careful study of this report and shared with the conference superintendent of the Montana conference; Dr. Paul Washburn, Executive Secretary of the Commission on Church Union; Dr. Paul Church, Executive Secretary of the General Council of Administration; and the Board of Bishops; and

WHEREAS, we recognize that far-reaching actions have been taken by this General Conference in regard to union with The Methodist Church; and

WHEREAS, there is apprehension on the part of some about maintaining our position theologically and evangelistically and the opportunity of expressing these in the everyday routine of life and the social concerns of the day; and

WHEREAS, we believe that there is the earnest desire and commitment that will enable us to express these things in the way we feel best; and

WHEREAS, there is no indication on the part of the leadership of our church and The Methodist Church that we do otherwise, for it is this pattern that we can best serve the present age in sharing the "good news"; and

WHEREAS, this "good news" as experienced in Jesus Christ has caused us to be reconciled to God and each other, and made us to be coworkers with God in the involvement of the church, which is "the body of the living Christ" in the community; and

WHEREAS, there is nothing in "The Doctrinal Statements of the General Rules of The Methodist Church" or "The Confession of Faith of The Evangelical United Brethren Church" that would keep us from doing God's will; therefore be it

RESOLVED, that this General Conference seek to apply the renewing process to this concern indicated in the petitions in the hope that this shall

cause us to recognize that even though we may present the Gospel in different ways and we may express ourselves in different words, we are bound together in God's love. This image must be seen by the people all around us; and be it further

RESOLVED, that this General Conference authorize the General Council of Administration to appoint a special commission to study, formulate procedures, and give guidance in our common mission in the new church. It is to seek to maintain our unity in Christ. We recommend that at least one-half of the membership of this commission shall be people who have been previously unrelated to these matters. However, the immediate task of this commission shall be to express our unity with the Montana conference of The Evangelical United Brethren Church. Findings of the special commission in regard to the needs and expressions of this conference, and in relation to the Methodist conferences in this area shall be presented to the General Council of Administration for review and action, and if necessary, in cooperation with the Montana conference (that remains in The Evangelical United Brethren Church) the special commission shall recommend ways and means of settlement of problems created by withdrawal; and be it further

RESOLVED, that we express our appreciation to the leadership, ministers, and members of the Montana conference for the fine spirit of cooperation expressed in this General Conference and in the Committee on Boundaries on the part of the conference named; and be it further

RESOLVED, that the conclusions of the Commission on Church Union, as given in its report, and the petitions from the Montana conference and the problems concurrent therein be referred to this special commission. (Pages 478-483, Proceedings, 1966.)

8. Upon report that the required vote on the Union of the Canada Conference with The United Church of Canada had been received, plans for the development by the two bodies were approved.

WHEREAS, the Canada conference has acted upon authorization granted by the General Conference at its 1962 session in Grand Rapids, Michigan, to enter into study with other communions and, if desired, work out a Basis of Union with any communion acceptable to our denominations; and having acted upon this authorization



have, together with the United Church of Canada, prepared a "Plan of Union" between The Evangelical United Brethren Church (Canada conference) and the United Church of Canada; and

WHEREAS, the Canada conference in session on May 26, 1966, approved said "Plan of Union" and has submitted the Plan to the Commission on Church Union for its study and recommendation for its approval by General Conference; and

WHEREAS, the General Council of The United Church of Canada in session on September 12, 1966 voted unanimously to adopt the "Plan of Union" and to receive The Evangelical United Brethren Church (Canada conference) into its fellowship; and

WHEREAS, the Canada conference in its 1966 annual conference session approved the submitting of a petition to General Conference requesting authorization to proceed with its plan for uniting with the United Church of Canada; and

WHEREAS, the said union is in effect a union with The Methodist Church inasmuch as The Methodist Church is a major part of The United Church of Canada; therefore be it

RESOLVED, that this General Conference upon recommendation of The Commission on Church Union, here and now take these actions:

- (1) The union of The Evangelical United Brethren Church (Canada conference) with The United Church of Canada in accordance with said "Plan of Union" be and the same is hereby authorized. (See *Discipline*, pp. 135, 183.)
- (2) To further implement said union authority be and the same is hereby granted to the Canada conference to appeal to the Government of the Province of Ontario for revision of its "Charter of Incorporation" being Chapter 112 of the Statutes of Ontario, 1903, as revised by Chapter 93 of the Statutes of Ontario, 1950; and further that said appeal for revision be in accordance with a bill to be submitted to the Legislature of Ontario.
- (3) The union of The Evangelical United Brethren Church (Canada conference) with The United Church of Canada shall be consummated at a time and in a fashion to be agreed upon by the Council of Administration of the Canada conference, the General Council of Administration of The Evangelical United Brethren Church, and the Executive

of the General Council of The United Church of Canada.

- (4) Notwithstanding anything to the contrary herein contained the authorization herein granted is to become operative only if and when this resolution is approved by a two-thirds affirmative vote of the aggregate number of members of all the annual conferences in North America present and voting thereon. (Page 550, Proceedings, 1966.)
9. Approved changes in Home Constitutions in keeping with authority given by the General Conference.

WHEREAS, the Haven Hubbard Memorial Home has completed an extensive addition for the care of the aging; and

WHEREAS, the increased responsibility demands new administrative policies and new structures; therefore be it

RESOLVED, we petition the General Conference of The Evangelical United Brethren Church in session in November of 1966, for permission to change the present constitution to conform to the new administrative structures, following research, and to be on an experimental basis.

We recommend that the Board of Trustees of Haven Hubbard Memorial Home be given permission to operate on an experimental basis in the light of administrative changes and that the constitutional changes desired by said board be submitted to the General Department of Health and Welfare for their review and recommendation. We further recommend that the changes in constitution be presented to the General Conference or the General Council of Administration for final approval. (Item 7, page 473, Proceedings, 1966.)

WHEREAS, the *Discipline 1963* provides, paragraph 2061 "The members of the boards of trustees of all homes for children and the aging of The Evangelical United Brethren Church shall be elected by the General Conference from their respective supporting areas, unless otherwise provided for by the General Conference," and

WHEREAS, a petition is before this General Conference to delegate this authority for the election of trustees to a benevolent home to the supporting conferences; and

WHEREAS, there needs to be a stronger relationship established between the supporting annual conferences and the respective benevolent institutions; and

WHEREAS, the nominating committee of the General Conference finds it difficult to intelligently nominate interested and able persons; and

WHEREAS, the General Conference delegates can not know the persons placed in nomination for an intelligent vote; therefore be it

RESOLVED, that the manner of nomination and the provisions for the election of trustees to the benevolent institutions be referred to the Committee on Benevolent institutions.

We recommend that the manner of nomination and the provisions for the election of trustees to the benevolent institutions may be determined by the boards of trustees of the benevolent homes in harmony with the compact agreements and upon approval of the annual conferences directly involved.

We further recommend that the requests for changes in constitutions related to the selection of trustees be referred to the General Department of Health and Welfare for review and recommendation.

We further recommend that changes in the constitutions of the benevolent homes shall be submitted for approval to the General Conference or the General Council of Administration. (Item 11, page 475, Proceedings, 1966.)

We recommend that the following resolution be adopted:

WHEREAS, the *Discipline 1963*, paragraph 1313, lists as one of the duties of the Department of Health and Welfare "to correlate the work and activities of our homes and hospitals so far as this is advisable," and

WHEREAS, The Department of Health and Welfare has given study to proposed constitutions and offered their recommendations; and

WHEREAS, there is need for greater uniformity in the constitutions and the administrative structures of our benevolent homes; therefore be it

RESOLVED, (a) that The Department of Health and Welfare study the administrative structures and the constitutions of our benevolent homes.

(b) That request for changes in constitutions related to providing uniformity in these matters be referred to the General Department of Health and Welfare for review and recommendation.

(c) That changes in the constitutions of the benevolent homes shall be submitted to the General Conference or the General Council of Administration for approval. (Item 17, page 477, Proceedings, 1966.)

10. In the light of Union with The Methodist Church no action was taken on:

- (1) Electing New Membership to General Church Boards

WHEREAS, there has been a recommendation referred from the General Council of Administration Committee on Structure; therefore be it

RESOLVED, that the General Conference continue the present membership on general boards and departments until union with The Methodist Church in 1968, or until such time as the General Council of Administration shall authorize new board membership to be elected by the members of the General Conference by mail ballot. (Item 1, page 669, Proceedings, 1966.)

- (2) Initiating a New Structure at the General Church Level

WHEREAS, there has been referred the report of the Structure Committee of the General Council of Administration (See Blue Book of Petitions, page M 21-30); and

WHEREAS, the work of the Structure Committee on general church structure was not completed in time for review and approval by the General Council of Administration before it was submitted to the General Conference; and

WHEREAS, the Committee on Ways and Means finds itself without time for adequate consideration of this report; and

WHEREAS, the proposed structure would not be initiated if The United Methodist Church is consummated in 1968; therefore be it

RESOLVED, that the recommendations made by the Committee on Structure be adopted for experimentation in the event union with The Methodist Church should not be consummated, and the said recommendations be referred to the General Council of Administration with power to affect the same as it may deem wise after careful study and in recognition that such implementation is on an experimental basis. (Item 1, page 670, Proceedings, 1966.)

- (3) Electing a Director of Communication

WHEREAS, there has been referred a series of petitions relative to a Director, Staff, and a Department of Communication (see Blue Book of Petitions, pages M 64, M 67, M 74, and M 75); and

WHEREAS, the said petitions concern what would constitute a new department with director and staff; and

WHEREAS, this General Conference has taken decision toward the formation of The United Methodist Church in 1968; and

WHEREAS, the formation of the said department would necessitate the appropriation of additional funds; therefore be it

RESOLVED, that the matter of a Department of Communication and the personnel and funds attached thereto be and hereby is referred to the General Council of Administration for further consideration and power to act thereon, provided that funds therefore are available, and in the event consummation of The United Methodist Church should fail. (Item 7, page 687, Proceedings, 1966.)

- (4) Appointing a Committee to Study Evangelical United Brethren Rituals.

WHEREAS, there has been referred a petition for a Committee to study and prepare Ritual (from the Council of Administration); and

WHEREAS, the Committee on Ways and Means, in view of the step taken by this General Conference toward union with The Methodist Church, believes that such a study may not be necessary; therefore be it

RESOLVED, that in the event union with The Methodist Church should not be consummated, the matter of a committee to make a study and recommendations on Ritual be referred to the Council of Administration with power to act. (Item 11, page 688, Proceedings, 1966.)

- (5) Special Committee Report on Problems of the New York Annual Conference

WHEREAS, a report from the New York Conference has been referred (see Blue Book of Reports, page 15); be it

RESOLVED, that the report of the Special Committee on New York Conference be and hereby is adopted, and that authorizations as requested be granted. (Item 3, page 689, Proceedings, 1966.)

- (6) Initiating a Denominational Fire Insurance Plan

WHEREAS, a study of a denominational insurance plan and recommendations thereon has been referred (see Blue Book of Petitions, pages M 1-4); and



WHEREAS, there is pending action toward the formation of The United Methodist Church; be it

RESOLVED, that we adopt the recommendation in principle; and further be it

RESOLVED, that action on the recommendation be deferred until after the decision on Church Union has been made. (Item 5, page 690, Proceedings, 1966.)

(7) Experimenting with Bi-annual Conference Sessions

WHEREAS, a proposal for bi-annual conference sessions has been referred (see Blue Book of Petitions, page M 9-20); and

WHEREAS, union with The Methodist Church has been approved by this General Conference; therefore be it

RESOLVED, that no experiment with bi-annual conference sessions be allowed until the decision on church union shall have been determined; and be it further

RESOLVED, that in the event union with The Methodist Church not be consummated, that beginning in 1968, the Board of Bishops, together with the General Council of Administration be authorized to begin the experiment of bi-annual sessions of conferences along the lines of the recommendation. (Item 6, page 690, Proceedings, 1966.)

(8) Revision of Statistical Blanks

WHEREAS, the General Conference has voted approval of union with The Methodist Church; and

WHEREAS, revisions of the Statistical Blanks would not become operative until 1967; and

WHEREAS, a new set of blanks should be formulated for the united church as soon after the outcome of the vote in the annual conferences is known as possible; be it

RESOLVED, that no change be made in the current statistical forms, but the General Church Statistician be authorized to clarify present rubrics where necessary; and

FURTHER, that in the event the annual conferences do not ratify union with The Methodist Church, the matter of revision of the statistical report blanks be referred to the General Council of Administration. (Item 2, page 667, Proceedings, 1966.)

- (9) Study of entire *Discipline* with a View to Updating  
 WHEREAS, a petition has been referred in the of two general recommendations (see page M 39 of the Blue Book of Petitions) :

"In the event that union is not achieved as planned and the major restructuring proposed by the committee is not adopted the committee endorsed the principle of eliminating cross board representation by general officers and a staff and the placing of the entire Board of Bishops on every church board. The Program Council now provides a place where program information is shared. The proposed new restructuring would also eliminate this multiple board membership on the part of the bishops, the general officers and staff.

"In the event that union with The Methodist Church is not an immediate prospect it is recommended that this General Conference authorize a restudy of the entire *Discipline* with a view of updating the entire book."

therefore be it

RESOLVED, that the said recommendations be and hereby are adopted as the action of this General Conference. (Item 47, page 684, Proceedings, 1966.)

- (10) Local Church Structure Study

WHEREAS, a petition concerning local church structure has been referred (see Blue Book of Petitions page M 51) ; and

WHEREAS, it has been the experience of the churches of the California conference that the new church structure does not simplify, but complicates the work of the local church; and

WHEREAS, one of the keys to the new church structure is the pyramiding of offices, i.e., that a person is a member of a commission or agency by virtue of his office in another organization; and

WHEREAS, this unwieldly procedure places a few individuals in a multitude of offices (many times against their own choosing) ; and

WHEREAS, the present organizational set-up is so cumbersome and involves people in so many meetings that they become discouraged before a decision can be made and a program activated; therefore be it

RESOLVED, that a study of our local church structure be authorized by the General Conference

with the purpose in mind of simplifying the organizational structure of the local church.

WHEREAS, study and later proposal is required for the fulfillment of the petition; therefore be it

RESOLVED, that the petition be referred to the Council of Administration for consideration. (Item 6, page 671, Proceedings, 1966.)

## **REPORT OF THE DEPARTMENT OF CHRISTIAN STEWARDSHIP**

The Department of Christian Stewardship has met twice since last General Conference. The second meeting, January 24-27, 1968, was a joint meeting with the Board of Managers of Evangelical United Brethren Men and the Board of Lay Activities of The Methodist Church. The work of these three bodies will be continued through the Board of the Laity in The United Methodist Church.

The Department, meeting January 24, 1968, took positive action:

1. To empower the Executive Committee
  - 1.1 To act on behalf of the Department in the interim period until the organization of the new Board of the Laity.
  - 1.2 To care for any and all business related to closing out the affairs of the Department, and the transfer of all Department assets and/or liabilities to the Division of Stewardship and Finance of the new Board of the Laity after it is organized.
2. To petition the Uniting General Conference
  - 2.1 To separate the Division of Stewardship and Finance from the Board of the Laity and create a separate Board of Stewardship, rather than adopt the proposed structure provided in Section XIII, paragraphs 1251-1329, Plan of Union, Part IV, revised.
  - 2.2 To authorize a study of total stewardship concerns in The United Methodist Church, as they are now related to the various boards and agencies, with the possibility that they may all be brought together under a single Board of Stewardship.
3. To approve a single budget for the Department for 1968, including both General Stewardship and Capital Funds.

The Department has continued its service to annual conferences and local churches. Since the last report the Directors have led fourteen stewardship workshops, participated

in two annual conference session nights of stewardship, shared in three pilot workshops on accumulated resources, met with four annual conference departments, consulted with several conference directors of stewardship, conducted fourteen Capital Funds programs, and participated in workshops, conferences, and regular meetings of The National Council of Churches of Christ. The Department is also serving as consultant to one annual conference in organizing and promoting a conference-wide campaign for capital needs. In addition, an Every Member Visit workshop was directed for The Methodist Church.

During 1967 the Department served eight local congregations in six conferences for a total of twenty-eight weeks of resident direction in the work of Capital Funds. Commitments for capital improvements and current budgets totaled \$1,211,971.

The total expenses of the Capital Funds section were \$18,162.00, which is a cost factor of only 1.49% for services.

The Department has endeavored to fulfill its responsibility in promotion of the Christian Service Fund. The brochure, **BECAUSE YOU SHARE**, was produced and offered free of charge to conferences and churches. There has also been promotion through **CHURCH AND HOME** and **SPOT-LIGHT**.

Conversations are continuing with the Methodists regarding materials inventory and staff relationships.

NELSON E. STANTS, *Executive Director*

## REPORT OF THE DEPARTMENT OF CHRISTIAN SOCIAL ACTION

The Department of Christian Social Action has been endeavoring to create interest and promote greater activity and participation in the current social issues in our Country and abroad.

Since the last General Conference in November, 1966, we report that we had thirty (30) registrants for our church in the 1967 Churchmen's Washington Seminar and thirty-four (34) registrants for the 1968 Seminar, (four over our quota), who shared this experience with profit and appreciation. These representatives come from our colleges, seminaries, annual conferences, local churches and publishing houses. All are leaders, clergy and lay personnel. We were third in size of representation; being surpassed only by The Lutheran and Methodist Churches.

The Executive Committee of the Department of Christian Social Action met four times during the year, once in joint session with the Executive Committee of the General Board

of Social Concerns of The Methodist Church, at Minneapolis on November 1 & 2, 1967. Another time we attended the annual meeting of the General Board at San Antonio on February 26-March 1, 1968.

We have been enjoying the finest fellowship with our cognate unit in The Methodist Church. We have been invited to participate in the preparation of several programs which will be effective in The United Methodist Church. We have shared with them as we could arrange. We expect to have an official representative on this Board sometime during this summer.

We have participated on the Committee on Emergency appeals, as formulated by the Program Council.

We have attended a meeting of the National Service Board of Religious Objectors (CO's) and have offered the support of our church to any member who for conscientious convictions and reasons cannot participate in war. We have suggestions for alternate service to those who request such service.

We have placed in the Quarterly Program Council Packet the Booklet "Vietnam Summons" by I. W. Moomaw and through The Board of Publication sent the National Council of Churches' Vietnam packet, including record to ministers requesting it.

At the request of Dr. Arthur S. Flemming, President of the National Council of Churches, I arranged and was granted an interview with Congressman Robert Taft, Jr. of Cincinnati, Ohio, with whom I discussed the Vietnam situation for a period of thirty (30) minutes, after which a report was made to Dr. Flemming and Dr. Kurtis Friend Naylor of the Department of International Affairs of the National Council of Churches of Christ. At the conclusion of the interview I gave Mr. Taft a copy of the National Council of Churches of Christ's "A Message to the Churches on Vietnam" December 3, 1965; "Resolution on Vietnam" September 15, 1967; and "Bishops' Statement on Vietnam" adopted by the Council of Bishops of The Methodist Church and Board of Bishops of The Evangelical United Brethren Church on November 16, 1967. Mr. Taft was most courteous and sympathetic. I pledged to him the support of The Evangelical United Brethren Church and the National Council of Churches of Christ and requested that he use his office and influence in helping to bring the war to a just and honorable conclusion.

We have alerted our pastors through the EU Briefs to be prepared for the possible recurrence of riots in the various urban centers during the summer of 1968. We are providing material to help leaders prepare for dealing with these situa-



tions with the endeavor to prevent, if possible and if necessary, to minister in such emergencies. We suggest "Guidelines for a Ministry of Compassion and Reconciliation by Laity and Clergy in the Riots in the Northern Urban Areas of the United States of America" by Reverend John P. Adams.

We have distributed, through the quarterly packet, the April 15, 1967 issue of "Concern" which is a special issue dealing with "Crime in America."

We have mailed material on the recent Food Collection Program, for the Mississippi Delta Area to pastors in Ohio and Indiana.

We look forward to greater interest, participation, and cooperation of our denomination in the area of Social Concerns as we have a full time Director on the General Board of Social Concerns in The United Methodist Church.

This area of concern is the life blood of the church's program today.

May we trust God and move forward with Christ in ministering to the needs of humanity. I am grateful to Bishop Heininger, Dr. Church and all colleagues in the department and related areas for assistance given in this phase of our church life. I am appreciative for the efficiency and cooperation of Miss Miller and Mrs. Moore, bookkeeping and secretarial staff.

Respectfully,  
CAWLEY H. STINE, *Director*

## REPORT OF CHAPLAINCY AND NATIONAL SERVICE

The Committee on Chaplaincy and National Service submits the following report:

We currently have seventy-one (71) Chaplains serving in the Armed Forces; twenty-eight (28) in the Army, seventeen (17) in the Navy, fifteen (15) in the Air Force and eleven (11) in the Veterans Administration of which six (6) are full-time and four are part-time Chaplains.

We have made twenty-four (24) ecclesiastical endorsements, eleven (11) re-endorsements for Veterans Administration, one (1) re-endorsement for the Moravian Church in Veterans Administration; six (6) ecclesiastical approvals; ten (10) promotions; two (2) appointments to the Staff Specialist Branch of the U.S. Army Reserve; one reserve component promotion not on active duty; one (1) conditional ecclesiastical endorsement; seven (7) entered active duty; one (1) relieved from active duty and one (1) recommendation as candidate for the position of Assistant

Chaplain at Cadet Chapel at the U.S. Military Academy in West Point, New York.

Additional information as to the above was reported to the Council of Administration March 1968.

Recent reports from our chaplains contain interesting and encouraging information. One report indicated one hundred fifty-three (153) first-time conversions and forty-seven (47) rededications. He stated, "Duty with Marine Recruits has been the most productive and rewarding ministry in my life." Other reports indicated ten (10) first-time conversions and seventeen (17) rededications; three (3) first-time conversions and one hundred forty-two (142) personal interviews. These ministries prove the effectiveness of our "Missionaries in Uniform."

We will no longer serve as Endorsing Agent for the Moravian Church; they recently began to do their own endorsing.

Our Evangelical United Brethren Chaplains are well prepared academically and spiritually for their work and serve with dignity and honor.

We are working in close cooperation with our cognate group in The Methodist Church; anticipating a profitable future for our Chaplains and the continuation of a deep spiritual ministry in the Armed Forces through The United Methodist Church.

I appreciate the counsel and support of Bishop Mueller, Chairman and Dr. E. Craig Brandenburg, Dr. John F. Schaefer and Dr. Norman W. Klump, members of the Committee. I am equally appreciative for the efficiency and cooperation of the office staff, Miss Miller and Mrs. Moore.

Respectfully,  
CAWLEY H. STINE, *Director-Secretary*

## REPORT OF BOARD OF EVANGELISM

*To the Members of the General Conference,  
Christian Greetings.*

The mandate given to the General Board of Evangelism by the General Conference in its session at Chicago, November 1966, and later affirmed by the vote of the Annual Conferences, has been to move with all deliberate speed toward the potentials which union with The Methodist Church affords us. Your Staff and General Board have given themselves as fully as possible to this mandate. In the interim between the sessions of the General Conference we have been able to effect a mutual agreement whereby the staff of the General Board of The Methodist Church and the staff of our own General Board have been integrated. These interim relationships have worked out very well, and have placed us in the position of being able to develop common strategy and planning as we look forward to the creation of the General Board of Evangelism in The United Methodist Church. An evidence of our oneness is the transfer of all evangelistic tracts and materials to Tidings as of January 1, 1968.

We have also given considerable time and effort to the orientation of Conference Secretaries and Conference Board Chairmen. The highlight of this program was the meeting of the Council on Evangelism at San Antonio, Texas, December 5-8. Twenty-six of our Annual Conferences were represented at that time. Also a series of workshops in Annual Conference bounds have been conducted on invitation of the Annual Conference.

We continue to find the work of the Program Council to be stimulating and a means of opening many doors of cooperation with the various boards and agencies of our communion. Moreover it should be noted that in terms of local church or regional projects we have found our working relationships to be primarily with the Division of National Missions. These projects and experiments will be carried into The United Methodist Church.

We have participated fully in the Ad Hoc Committee on Family Life and have given leadership to the Voluntary Service program as it becomes incorporated with the voluntary service opportunities of a larger denomination and continues on an interdenominational base.

One of the encouraging signs of interboard cooperation is the Panel on Overseas Evangelism. The Board of Evangelism, the Board of Missions of both denominations, and EUB Men from The Evangelical United Brethren Church,

and the Board of Laity of The Methodist Church have formed this panel to upgrade our ministries in the area of Overseas Evangelism Missions. This panel will no doubt have much to recommend to those responsible for this work in The United Methodist Church.

We continue to carry all of the responsibilities as Evangelical United Brethren incumbent upon us as we become The United Methodist Church, and seek your prayers and guidance in these days of momentous opportunity.

Respectfully submitted,  
JOSEPH H. YEAKEL  
RUEBEN P. JOB

## REPORT OF BOARD OF CHRISTIAN EDUCATION

*To the Esteemed members of the adjourned session of the Forty-first General Conference, Dallas, Texas, April 22, 1968.*

### Greetings:

It is both an honor and a privilege to present our last report to this adjourned session of the Forty-first General Conference of The Evangelical United Brethren Church. We have considered it a high honor to be entrusted with this sacred responsibility to be your staff. However, the privilege of bringing our last report does produce a feeling of nostalgia. As a staff we have been deeply involved in change, knowing we cannot stand still but must move on to new responsibilities and relationships. We are not afraid. We do not resist change. We have not attained full maturity, but we "... press toward the goal to win the prize which is God's call to the life above, in Christ Jesus." Philippians 4:15 (NEB)

This report is presented in four areas, namely: (1) General Administration, (2) Staff Responsibilities and Functions, (3) Division Review, (4) A Personal Word.

## I. GENERAL ADMINISTRATION

### Organization of the Board

The Board was organized in a Special Session at the General Conference, Chicago, Illinois, November 16, 1966, according to Paragraph 1383, *Discipline 1963* and elected the following officers:

President	Bishop J. Gordon Howard
Vice-President	Bishop R. H. Mueller
Treasurer	E. Craig Brandenburg
General Secretary	E. Craig Brandenburg

(elected by the General Conference)

The Executive Committee was elected as per Paragraph 1399 of *Discipline 1963*. (See minutes of November 16, 1966, Special Session, item 4.)

### The Staff

The Board elected staff in accordance with the authorization of Paragraph 1346 *Discipline 1963* as follows:

#### A. STAFF MEMBERS

Donald B. App, Director of Adult and Men's Work



W. Frank Crist, Assistant Director of Adult and Men's Work

William H. Garrett, Director of Youth Work

Esther E. Edwards, Director of Children's Work

Paul Price, Director of Church School Administration and Leadership

Quentin C. Lansman, Director of Dept. of College and University Life and Ministry

Warren J. Hartman, Director of Curriculum Research and Development

## B. SALARIES

Their salaries were adjusted by the Executive Committee in accordance with General Conference action.

## C. REALIGNMENT OF STAFF RESPONSIBILITIES

The Executive Committee studied staff responsibilities in order to implement actions taken by the General Conference in the revision of the General Board of Christian Education Constitution and to further facilitate the efficiency of the staff. They designated Executive Directors for the Divisions. They named to the Division of the Local Church, Donald B. App; Division of Higher Education, Quentin C. Lansman; and Division of Curriculum Research and Development, Warren J. Hartman.

## D. DELAYED NAMING DIRECTOR OF YOUNG ADULTS

After a thorough investigation and study, the Executive Committee took action not to elect a staff person for the position of Director of Young Adult Work at this time.

## E. YEARS OF SERVICE

The present staff has collectively rendered a large number of years as the Board's representatives. The service record is: Warren J. Hartman, February 1, 1953; E. Craig Brandenburg, January 1, 1955; Paul Price, May 1, 1955; Quentin C. Lansman, June 1, 1959; Donald B. App, May 1, 1961; William H. Garrett, May 1, 1964; W. Frank Crist, September 1, 1965; and Esther Edwards, October 1, 1965.

## Retirement

Paul Price is asking for retirement at the end of this year, December 31, 1968, since he has reached the age for voluntary retirement. We have discussed his work with him, and we agree that his decision is a wise one, rather than to move

to a new position for a year or so. On May 1, he will have rendered 13 years of service to the Church as a staff member of the Board. He has been a cooperative, dependable, willing worker. He has served in many areas of work wherever he was needed, and he was ready and willing to serve. There are few men in our denomination who know personally as many ministers and lay persons in church circles as does Dr. Price. We feel he deserves a salute from the Board before he concludes this period of his ministry.

### **Staff Resignations**

Mr. Frank Crist, Assistant Director of Adult and Men's Work, submitted his resignation effective January 31, 1968. He will become the Assistant Director of Development and Alumni Affairs, Lafayette College, Easton, Pennsylvania.

Mr. Crist joined the Board September 1, 1965. We have appreciated having him as a member of our staff family. He has been very cooperative, and we wish for him and his family the very finest in all their new relationships.

He has a good, keen mind, alert and sensitive to practical experience. He made a good contribution through his awareness of the necessity to properly communicate with people.

### **Official Minutes**

We are submitting a bound copy of the official Executive Committee and Board session minutes for meetings held since the Forty-first session of the General Conference, November 8-17, 1966, Chicago, Illinois. This is a complete and correct copy of the proceedings of the meetings and of all of the official actions of the Board.

### **Finances**

The treasurer's report has been audited by Battelle and Battelle, Certified Public Accountants, Dayton, Ohio, for the years of 1966 and 1967.

The annual audit has been reviewed by the Board and Executive Committee for 1966 and 1967 and is being published and circulated with the proceedings of the Board. The balance sheet for 1966 and 1967 is included.

### **Statistics**

The official statistics for the denomination have been compiled by the General Church Statistician, Paul V. Church, and reported by him. Thus we will not include in this report the statistics for Christian Education for the colleges or for the theological schools.

**Microfilm**

The records of the Board of Education of the former Church of the United Brethren in Christ, beginning January 6, 1870, and the records of the Board of Education of The Evangelical Church are all in order. These records have been put on microfilm. The Board has one copy, and the other is with the Historical Society of our Church.

The Board will deposit its original records with the EUB Historical Society, retaining one copy of the microfilm to be transferred, with other possessions, to the Board of Education of The United Methodist Church.

**Final Action**

We have requested the Board to grant the Executive Committee the final power assigned to the Board for the closing of its operations in the year of 1968—the closing of the books and records; the audit; the corporation and transfer of all monies, securities, legal papers, copies of its proceedings and other valuable possessions. The Executive Committee will make a final report to the now existing Board of Christian Education of The Evangelical United Brethren Church and file a copy with the Board of Education of The United Methodist Church.

**II. STAFF RESPONSIBILITIES AND FUNCTIONS**

The staff has attempted to take seriously the objective of the church—" . . . that all persons be aware of God through his self-disclosure. . . ." Through various channels of communication, including age level Guides; the Leaders; Spotlight; and conference, district and local workshops, the staff has worked diligently attempting to help persons understand more fully the objective of the Church and engaging them in the task defining strategy for fulfilling implication of the objective.

The staff is committed to begin with what God has done and is doing for the reconciliation of the world. Closely related is the necessity for an understanding of persons, an adequate theology of what it means to be human and an attempt to assimilate and use relevant insights from the behavioral sciences. We have seen our basic task to be that of assisting Annual Conference leaders in their efforts to support various ministries in the local churches. Accordingly, we have encouraged age level councils in Annual Conferences and local churches to derive their ministries, settings, and resources from both a hearty awareness of the Gospel and a wide-awake understanding of the human situation.

## Study and Experimentation

In order to acquire the essential information and develop the competencies which are required, the staff members have taken advantage of various enrichment opportunities. These include:

- correspondence, consultations, and conversations with Annual Conference leaders
- much reading in the respective fields
- human relations laboratories
- serious study in staff meetings
- study of trends indicated in surveys of conference and local church life
- communication with those in local congregations which are providing creative ministries.

In addition to this:

1. The staff has been kept aware of and has sought to use the findings of the Division of Curriculum Research and Development.
2. The staff has engaged in a variety of experimental projects.
3. The staff has attempted to keep abreast of experimentation by others related to its work.

## Field Services

Members of the staff have attempted to arrange their work schedules to provide as many field services as possible. Such contacts are viewed as major opportunities for two-way communication. These include:

1. CONSULTATIONS with conference age level councils and with conference directors and their Methodist counterparts.
2. WORKSHOPS with conference leaders, local pastors and other local church leaders, especially on (1) the education and development of leaders, and (2) understanding of curriculum and the potential use of new curriculum resources in The United Methodist Church.
3. COMMUNICATION with conference directors via mailings, telephone calls, tapes, and other media.
4. PROVIDING LEADERSHIP in coaching conferences, retreats, camps, laboratory schools, men's congresses.

## Resources

The staff has been responsible for or shared directly in the development of the following resources:

1. Reports of experimentation with age level councils.
2. Information releases for age level councils, including recommendations on helpful resources.

3. Materials relating to leadership development and curriculum resources, with suggestions for conference and local church action.
4. Ecumenically developed resources for camps and conferences.

### Leadership

Our current understanding about Christian leadership leads the staff to focus on four main points:

1. The Biblical description of the servant role of the Christian community as the most adequate point of view from which to approach the problem of a design for leadership education;
2. The significance of interpersonal relations for leadership;
3. Unity in the educational concern of the church, with great diversity of method in leadership education and development;
4. The best form of leadership education which educates for mission engages the learner *in* mission.

STAFF ACTIVITIES related to leadership development have included:

1. Area and conference workshops on curriculum and leadership.
2. Serving as consultants for laboratory enterprises.
3. Providing scholarships for laboratory participation.
4. Helping conference age level councils project strategies for leadership education within their conferences.
5. Encouragement of conference directors' participation in the November, 1967, Methodist Conference on Christian Education.

### Methodist Union

The staff has been hard pressed to keep up with all the various phases of the union with The Methodist Church since the final vote of the Annual Conferences was announced. We have evaluated each call from all three of the Divisions of the Board of Education, Board of Lay Activities, Study Committee on Ministry, Committee on Structure of Local Church, and participated fully.

### Ecumenical Involvements

With our limited funds and few staff members, we have done our best to give complete cooperation to ecumenical concerns. The agencies in which we have been cooperating include:

1. The Assembly meeting of the World Council on Christian Education and Sunday School Union and the Institute;



2. North American Committee (WCCE) ;
  3. National Council of Churches
    - Administrative Committee
    - General Assembly
    - Division of Christian Education and the Chairman of Budget and Finance
    - Program Board of Division and also Department of Educational Development
    - Study, Research, Experimentation and Evaluation Panel
    - Commissions on Marriage and Family, Social Structure, Educational Theory and Practice, Public Education and Theology and Ethics
  4. United Church Men
  5. Department of Education for Mission
  6. Consultation on Union (COCU)
    - Parish Life Committee
  7. Christian Youth Publications
- All of these involvements entail a multiplicity of sub-committee assignments.

### III. DIVISION REVIEW

This section of the report is a review developed along the lines of the three Divisions. It will simply give a brief resume of the work of the Departments in each Division.

#### Division of the Local Church

##### A. AGE LEVEL MINISTRIES

###### 1. *Overview*

Within the Division of the Local Church, there are three age-level Departments: Children's Work, Youth Work, Adult and Men's Work. The staff of these Departments make this joint report because (1) the functions of all the age-level Departments fall into the same categories and (2) much of the work of the age-level Departments is coordinated and, in some cases, performed in concert between the Departments.

###### 2. *General Age Level Councils*

The age-level staff of this Division serves also as the staff of the General Age Level Councils under the General Program Councils. They thus are the secretaries of the Age Level Councils and their respective Work Committees, except when these Age Level Work Committees are acting as the age-level sub-committees of the Church Curriculum Committees.

###### 3. *Resources for Local Church Leaders*

The age-level staff of this Division has either been re-

sponsible for or shared directly in the development of the following resources for local church leaders:

a. *Annual Age Level Guides*

Recent developments have included large sections in the adult and children's guides on basic understanding of the Gospel and of ministries to specific persons, and enlarged sections on "elective studies" in the Youth Guide.

b. *Age Level Sections in Spotlight*

c. *Children's Leader, Youth Leader and Adult Leader*, especially the inclusion of special sections for age level councils and for elective units of study.

d. *Family Life Packets*

These have provided resources for ministry with families throughout the year.

e. *Adult Reading/Study Book Lists*

f. *"Ideas for Lay-Clergy Dialogue"*

g. *Planbooks for Youth, Adults and Children 1968-69* (United Methodist)

These contain many of the elements of our EUB Guides, but lean more heavily in the direction of a description of curriculum resources for the church's educational ministry. Introductory articles do much of what was intended in the first sections of the 1968 EUB children's and adult Guides. A main difference between the Planbook for Adults and the EUB Guide for Adult Work is that the Planbook does not carry the coordinated calendar for adult ministries. This is impossible to provide in The United Methodist Church until some effective coordinating agency is discovered.

h. *Resources for Study Programs for EUB Men*

These have been developed cooperatively with the Women's Society of World Service, under the guidance of the Adult Work Council.

4. *Other Specific Age Level Ministries*

a. *Adult*

(1) Experimentation with new designs for Men's congresses and retreats.

(2) Lay-Clergy Dialogues—development and experimentation with approaches and settings.

(3) Study-Consultation for Board of Managers of EUB Men.

(4) Consultation with Conference Adult Work Councils to discern the need for their ministries and to help plan a strategy to meet these needs.

(5) Participation in development of revised legislation for the Board of the Laity—for general, annual conference, and district level. At the local

level, the Board of the Laity has sought to provide foundations for more effective education, enrichment, and support of the lay leader and to provide guidelines for Men's Work which will enable local church Councils on Ministries to develop adequate strategies of ministry to and through men.

b. *Youth*

- (1) The General Youth Work Council in concert with the Methodist Council on Youth Ministry, is now in the process of forming *new policy for youth ministry* in The United Methodist Church.
- (2) Providing an annual training session for Conference Youth Fellowship Associates.
- (3) Experimental junior high conference in Indiana North Conference.
- (4) Experimenting with a new approach to district YF programming in Clarksburg, West Virginia.
- (5) Helping several annual conferences develop effective youth consultant teams within their conferences (a variation of the conference YFA approach).
- (6) Participation in COCU Youth Staff Consultations.
- (7) Representation in International Christian Youth Exchange.
- (8) Member of ecumenical advisory committee for *Focus*, a youth ministry resource published by the United Church of Christ.

c. *Children*

- (1) Consultations and retreats with Conference Children's Work Councils to study the meaning of ministry with children.
- (2) Workshops and conferences with pastors and local church leaders dealing with ministry, leadership, and curriculum.
- (3) Consultations bringing together EUB/Methodist Conference Directors of Children's Work to study ways of integrating present concerns and plan carefully for the transitional period just ahead.

## B. ADMINISTRATION AND LEADERSHIP

This Department's most recent intensive activity was that of gathering information as to the preparation for leadership. It revealed that there is far more training for various leadership roles and activity in our church than has been known, though statistics for this are not available. We are made aware that training in depth is now a major project

for many Annual Conference Boards of Christian Education.

Leadership ventures are going forward—Laboratory, Observation Schools, experimental ventures, and some continuing Standard Courses and Home Study. Most of the training is in the use of small groups.

This Department has given its cooperation in the Leadership and Curriculum Workshops. We have reason to believe that excellent results are accruing to the total emphasis of our Board in leadership and curriculum.

### C. CAMPS, CONFERENCES AND ASSEMBLIES

The statistical report indicates a very strong emphasis and continuing progress. In fact, another significant advance of 18 settings in camps, conferences and assemblies has been the record for 1967, a total of 452 different major activities, not including EUB Men or WS Women, which adult groups utilize our camps and conference facilities for many of their retreats and small group conferences. It is of vital interest that 4886 counsellors and staff members gave valuable service to the children, youth, and adults who seek an experience of training and inspiration in outdoor Christian education. The figure of 452 is really not indicative of all of the outdoor settings sponsored, but it is amazing that within 12 years we have grown from 155 camps, conferences, and assemblies to a number three times as large and to counsellors and staff persons of four times that reported in 1956.

Though not a consistent rise, we are aware of a number of Annual Conferences whose church school membership and attendance has levelled off. When we contemplate the wider use of the term "Church School" as a reference to weekday emphases as well as Sunday church schools, we have some reason to be heartened. The administration across the church has continued to improve. Our teaching shows signs of a rise in dedication, materials, and methods as the basic reasons for such mild success. A very happy part of our task has been the growth of almost 100 persons sharing in the various aspects of work in Christian education in local churches.

We have over the years, given as much cooperation and participation in the interdenominational work of the Division of Christian Education and with other denominations in all of our church school, camp, audio-visual and church school architectural interests as we could. There have been many times when two or more meetings of these interdenominational groups were meeting at the same time, thus making difficult our sharing in as many of the ventures and

decisions as might have been possible with a larger staff or with less conflicts.

In the immediate future we shall be moving into common concerns with the Methodists; and to those who will carry the tasks and responsibilities, we give hearty encouragement. For this staff member, this report is sort of a valedictory; ere the end of 1968 sees us move to a different relationship. Sincerely we give utterance to the prayer of gratitude: "Lord, if I may, I'll serve another day."

#### D. NATIONAL ORGANIZATION

The Division of the Local Church provides staff services and supports two national organizations: The Board of Managers of Evangelical United Brethren Men and The General Youth Fellowship Executive Council.

##### 1. *EUB Men*

###### a. *Sixth Quadrennial Congress of EUB Men*

Very creative committees developed a program that promised to be an experience with the meaning of the Gospel as it becomes effective in the world. Innovative projections were made for Bible study, the use of music, reporting and drama. Unfortunately, insufficient registrations were received. The circumstances in which the Congress was to be held precluded a small meeting. Hence, after "pulling all the stops" on promotion without effect, the Congress was cancelled, much to the disappointment of many of those who had invested time, talent and money.

###### b. *Projects of EUB Men*

A very significant part of the work of EUB Men on the general level has been the projects undertaken. These included:

##### (1) *Annual projects* selected to stimulate the church at crucial points:

—1965 *Consolidation of Churches in Appalachia*.

The project selected Western Pennsylvania Conference, Juneau Charge, where four churches are being united to provide one congregation.

—1966—*Campus Ministry*. Conference committees were invited to select projects which could not be implemented without national assistance. Twelve very significant projects were selected by as many conferences.

—1967—*Continuing Education of the Clergy*. Emphasis here is on the clergyman being involved in a secular setting where he will have to search for understanding of the meaning of



the Gospel in the world of advancing technology. The Department of Ministry is working on the implementation of this project. Money is being received from the 1967 Men's Day offering.

(2) *Doctoral Fellowship Program.*

This project has been for persons who desire to earn doctor's degrees to be better equipped for the important positions in the church which demand great competency.

(3) *Dialogue with Students, Faculty and Laymen on Our Seminary Campuses.*

Several very significant dialogues have been held both at UTS and ETS. These have helped the students to be more fully aware of the competence of some laymen and of the problems of communication with laymen.

(4) *Hymnals for New Churches.*

This project has been expanded to include small churches that unite with other small churches (of the family chapel type) to form a more effective congregation. One third or more of the budget of EUB Men has gone into these projects.

2. *General Youth Fellowship Executive Council*

a. *Second Youth Convocation, July 1966*

This extremely large Convocation (over 2,100 persons, including about 300 adults) held at Estes Park, Colorado, had as its theme "Called To Be. . ." The theme, based on the Convocation objective of helping youth become more aware of and committed to their Christian mission in today's community, was broken open by an original drama in five acts (one act per day of the Convocation). Delegates were given special opportunity to clarify and assimilate their Convocation experiences in small search groups, under the leadership of youth who were carefully selected and given training in pre-Convocation laboratory experiences in five locations across the country.

b. *Education in Legislative Affairs*

In concert with the Methodist Council on Youth Ministry, the General YF Executive Council took action to encourage annual conference Youth Work Councils to select a "conference educator on legislative affairs." To insure adequate information and support for this venture, both Councils agreed to send two youth as "project coordinators" to Washington, D.C. during the summer of 1967. The project will be expanded in 1968 and will be directly related to the 1968 National Con-

ference of the United Methodist Youth Fellowship which will be held in Washington, D.C. and will focus on national and international affairs.

c. *Uniting of Councils*

The Methodist and EUB Councils on the general level will hold a joint meeting in February, 1968, during which a specific design for the complete union of the general YF Councils will be hammered out.

d. *Youth Service Fund*

The General YF Executive Council has been responsible for the Youth Service Fund which has had an annual goal of \$125,000. Receipts seem to indicate that we have hit a plateau just over \$100,000. The total for 1967 was \$103,292.29. Sixteen per cent (16%) of these funds are used for the operating expenses of the General YF and the Youth Department of the Board. The remainder is divided among a variety of national and overseas mission situations through a World Service Fund. Conversations and proposed official actions are well under way for the uniting of the EUB Youth Service Fund and the Methodist Youth Fund.

## Division of Higher Education

Since the creation of the Division in 1960, not all Departments have been provided with full-time staff. Because of our limited financial resources, we have expanded the Departments as we were able to do so.

The General Secretary of the Board has given direction to the Department of Educational Institutions relating to the colleges and seminaries. The Director of the former Department of College and University Life and Ministry was reassigned responsibility for the new Department of Ministry.

## A. EDUCATIONAL INSTITUTIONS

### 1. *Colleges*

Our seven colleges are Albright College, Reading, Pennsylvania; Indiana Central College, Indianapolis, Indiana; Lebanon Valley College, Annville, Pennsylvania; North Central College, Naperville, Illinois; Otterbein College, Westerville, Ohio; Shenandoah College and Shenandoah Conservatory of Music, Winchester, Virginia; and Westmar College, LeMars, Iowa.

These schools are all accredited by their regional accrediting association, and their professional and academic standings are good. All have had curriculum studies and made many revisions.

They are all in the midst of financial campaigns for capital improvements or endowment funds. These campaigns are not all at the same stage of development, some are beginning as others have just successfully concluded. All have new improvements of various kinds on their campuses—new buildings or remodeling of old ones, and some colleges have both of these improvements.

The student enrollment is increasing but not as rapidly at all the colleges as had been anticipated. Our enrollment of EUB students has not increased to any degree. We have a high percentage of students from outside the Church. The details concerning happenings on each campus will be reported by the presidents of these colleges.

These institutions have all been very cooperative with the Board. The Division of Higher Education of The Evangelical United Brethren Church has joined with the Division of Higher Education of The Methodist Church in requesting a firm allocation from the World Service and Finance Council for each institution during the coming quadrennium. This whole financial procedure will need to be restudied during the years ahead.

## 2. *Theological Schools*

The two theological schools—United Theological Seminary, Dayton, Ohio, and Evangelical Theological Seminary, Naperville, Illinois—have held their own or have made an increase in attendance, which is significant in this day of decline in Theological Education.

They have worked in cooperation through the Board's Joint Advisory Committee of Theological Seminaries. An appeal was presented to the World Service and Finance Council for a definite sum to be given to each institution during the next quadrennium similar to that which they had been receiving in The Evangelical United Brethren Church.

After the resignation of President Paul H. Eller in 1967 Evangelical Theological Seminary elected a new President, Dean Wayne Clymer. Dr. Eller resigned to take time to travel and to write a part of the history of the Church. After his sabbatical, he will return once more to the teaching of Church History. We wish Dr. and Mrs. Eller many years of happiness as they continue to make their contribution to Christ and the Church through the lives of our young ministers.

We pledge our full cooperation and support to President Clymer and his new administration and to Dean Wilbur C. Harr and the faculty. Evangelical Theological Seminary dedicated a new academic building this past

fall, which adds greatly to the campus for additional physical facilities were very much needed.

These institutions will have their own detailed reports for the General Conference.

We also cooperated with the World Service and Finance study of theological schools which will make two recommendations to the General Conference: one that a study be made of Theological Education in The United Methodist Church, and two that the plan for a Ministerial Education Fund be approved. We should study these recommendations when they are presented so we understand them and can speak intelligently to them in the joint Board sessions.

### 3. *Hillcrest Christian College, Medicine Hat, Alberta*

This institution belongs to the Northwest Canada Conference of The Evangelical United Brethren Church and operates with a direct relationship to the General Board of Christian Education of The Evangelical United Brethren Church. The General Secretary is an advisory member of the Board of Trustees.

The school maintains two departments: an accredited senior high school and a department which is seeking a junior college status.

Their enrollment has been very good, and progress has been made during the last few years.

They have a loyal, dedicated president; and he has a very devoted, enthusiastic staff and faculty. The school is very much the heart and center of the Annual Conference, with about 90% of the pastors being graduates.

A more detailed report will be given directly by them to the General Conference since they receive funds from the General Church.

### 4. *Philomath College Corporation*

The Philomath College Corporation met August 21, 1967, for the Annual meeting and to reorganize. The officers elected were:

President—R. M. Hilton  
Treasurer—Fenton Roscoe  
Secretary—Lloyd Uecker

The scholarships were considered in the following amounts:

To California Conference students . . . . .	\$ 800.00
To Montana Conference students . . . . .	\$ 450.00
To Pacific Northwest Conference students	\$2,700.00

Under the provisions of the Corporation Constitution, the scholarships are granted as follows:

(a) To students who attend EUB colleges and seminaries

- (b) To ministerial students
- (c) To ministers' children
- (d) To pastors for in-service training. The Constitution further states, "that recipients of scholarships must remain with the denomination (or its successor) at least four years from date of receiving scholarship, or repay scholarship in full with interest." The secretary was to inform applicants of these stipulations.

## B. REPORT OF THE DEPARTMENT OF MINISTRY

The action of General Conference in 1966 brought the former Board of Ministerial Education and Relations into the Board of Christian Education as a Department of Ministry in the Division of Higher Education.

As of January 1, 1967, the Executive Committee of the Board assigned Q. C. Lansman the responsibility as the Director of the new Department.

### 1. *Course of Study*

In this first year of the work of the Department, it has been necessary to concentrate much of the time upon the distribution and utilization of the new Course of Study, approved for use by the General Conference in November, 1966. In harmony with the re-organization of the Conferences for work in this area, the Conference Board of Ministry has been structured into the life of all annual conferences. The new study guides for the Course of Study have proven to be a most helpful addition to the work of the men enrolled in this program. The necessity of making a transition to The United Methodist Church requires certain "phasing out" policies.

### 2. *"Testing and Guidance Program"*

Of particular significance for future procedures of the Conference Boards of Ministry may be the experimental work which has been going forward in six of the annual conferences. Initiated under the previous Board of Ministerial Education and Relations, a "Testing and Guidance Program" has been going forward under the direct supervision of Dr. Harry DeWire of United Theological Seminary.

### 3. *Ministerial Statistics*

A particular concern of the Department is the trend in ministerial statistics as revealed in the following table. In almost all categories the trend over the past four years has been downward. The reversal of this trend demands priority in the new Department of the Ministry in The United Methodist Church.



MINISTERIAL STATISTICS  
(A Comparative Summary)

	1967	1966	1965	1964
1. Total Number of Charges . .	2896	2943	2963	2973
2. Total Number of Pastors under Appointment . . . . .	2805	2888	2922	2935
3. Total Number of Pastors Assigned to "Special Services" . . . . .	486	413	419	424
4. Total Number of <i>New</i> Elders . . . . .	145	133	122	134
5. Total Number of Losses . . .	274	222	225	228
6. Total Number of Proba- tioners . . . . .	548	583	602	621
7. Total Number of Ministerial Students . . . . .	452	480	481	479

4. *Continuing Education*

Conversations with the Board of Managers of EUB Men about the matter of financial assistance for a program of continuing education for the pastors of the church resulted in action to make this concern an object of special attention for the 1967 Men's Day offering. Ten thousand dollars (\$10,000.00) has been allocated for use by the Department. It is proposed that the Department work with the Board of Bishops in devising a plan which would apportion a share of the available money to each of the episcopal areas. In co-operation with the Board of Bishops the Department will then plan for specific projects in a "Continuing Education" program to be carried forward in each area. At this stage of negotiation of the details of union with The Methodist Church, it appears desirable to delay the implementation of this program.

5. *Doctoral Fellowship Program*

A special form of "Continuing Education" has been initiated by the Department through the Doctoral Fellowship Program. Again, through the cooperation and generosity of EUB Men, \$10,000.00 was made available for disbursement through the Department to those who met the requirements for assistance in a doctoral study program. Inquiries have been numerous. An initial grant has been awarded to Donald Shilling. Uncertainty as to the continuation of this program in The United Methodist Church prompted the committee to recommend that further grants not be made until union is consummated and a policy established with regard to this or similar programs.

## 6. Recruiting

The "recruiting" responsibilities, formerly given to a Joint Committee on Recruiting, have been centered in the Department of Ministry. Of particular interest has been the development of the *National Cooperative Enlistment Project*, under the auspices of the Department of Ministry of the National Council of Churches, and in cooperation with a number of the seminaries. EUB participation has been provided by the Department of Ministry, Evangelical Theological Seminary, and United Theological Seminary.

The Department has been related to the initiation of plans for a "Midwest Career Development Center" in Chicago, in cooperation with several denominations. This center will experiment with ways to be of assistance to young people seeking guidance with respect to church occupations, and with pastors who may be seeking counsel with regard to their own ministry.

A highly successful venture to which the Department is related is the *Cooperative College Registry*. While the recruiting interest focuses on finding candidates for church-related college faculties, it also serves a general recruiting concern as opportunities for discussing other church occupations often are presented. Nine denominations are now participating in the Registry. In 1966-67, over 5,000 candidates were registered. The number for 1967-68, apparently, is going to greatly exceed that of the previous year.

A similar registry service has been initiated for those who are interested in full-time campus ministry. The *Campus Ministry Personnel Registry* has been established as a part of the services of United Ministries in Higher Education. While more limited in scope than the College Registry, it also serves a vital function for the seven participating denominations of UMHE.

The three categories of responsibility for the Department of Ministry—ministerial relations, continuing education, and recruiting—constitute critical areas of concern for The Evangelical United Brethren Church as we come now to unite our future with The United Methodist Church. In the United Church we shall find certain of these responsibilities delegated differently. Where the responsibility is lodged is relatively unimportant. Our concern must always be that we bend every effort to confront men and women, boys and girls, with the challenge to the full recognition of the Lordship of Jesus Christ over every area of life.

## C. CAMPUS MINISTRY AND YOUNG ADULT WORK

The Constitution of the Board of Christian Education, approved by the General Conference in 1966, provided for the creation of a Department of Young Adult Work. This new Department was to bring together the previous Department of College and University Life and Ministry and the experimental work which had been assigned to the Director in the area of Older Youth-Young Adult. As circumstances developed, it proved inadvisable to secure additional staff for the new Department. The responsibility for the Department of Young Adult Work was then assigned as an additional part of the work of the Director of the Department of Ministry, for the interim period preceding the creation of The United Methodist Church.

1. *United Ministries in Higher Education*

The continuation of campus ministry work through EUB participation in United Ministries in Higher Education has been provided. This agency which was born in 1964 under the aegis of four denominations, including the EUB, has now grown to include seven denominational groups. United Ministries in Higher Education exists to provide for united policy planning and administration of resources, staff services and financial support, to enable the ministry of the church in higher education. The national leadership of UMHE affirms with enthusiasm and vigor:

"that we are called to participate in the proper work of the university, and, while not yet fully understood, this concept continues to be more and more significant in providing direction for ministry;

"that a truly ecumenical ministry is the only faithful expression for our time; and

"that we must continue to explore and develop new responses and new forms of ministry in the context of the ever-burgeoning dimensions of higher education."

To indicate the extent to which the UMHE communions have united in ministry to the campuses of the country, it may be observed that these communions are now supporting financially, wholly or in part, about 325 full-time campus ministers. These full-time persons serve in over 250 campuses, with an increasing number of them serving more than one academic institution.

2. *United Campus Christian Fellowship*

The campus movement of UMHE has been the United Campus Christian Fellowship created in 1960 by four denominations. In September of 1966, the UCCF, together with the Methodist Student Movement, and cer-

tain other student organizations, voted to find their continuing life and ministry in the context of the University Christian Movement. The structures now proposed for The United Methodist Church will make the UCM to be the national entity to which the United Methodist students will relate.

Continually expanding resources in publications will be available to local congregations as well as to local campuses through UMHE.

3. *Graduation Recognition Sunday*

In addition to the financial support and staff service given through UMHE, the EUB Division of Higher Education has directed the promotion of Graduation Recognition Sunday, a new observance by the 1966 General Conference. The "permissive" offering for campus ministry projects, related to the observance of the day, has not been widely observed. However, the use of the bulletin "inserts" for the day indicates a generally good observance of the day.

4. *Campus Ministry Grants*

The generous response of EUB Men, to a proposal that the Men's Day offering in 1966 include a grant of \$10,000.00 to the Division of Higher Education for assisting Campus Ministry development in the annual conferences, has been of great help. Twelve annual conferences have shared in this money, over a two-year period. The continuation of such assistance to the annual conferences for the initiation and expansion of work in campus ministry will depend upon the response to the "permissive" offering related to the observance of Graduation Recognition Sunday.

5. *National Young Adult Project*

Special attention has been given to Young Adult Work through EUB membership as a national sponsoring agency in the National Young Adult Project. Together with The Methodist Church and The United Church of Christ, The Evangelical United Brethren Church has given important assistance in the development of patterns and resources for ministry with Young Adults. Several full-time staff are serving the Project. Through the cooperation of the EUB Boards of Education, Evangelism, and National Missions, the part-time staff service of several other persons has also been made available. Other denominational groups are participating in regional and state projects, and in the development of new resources for use with Young Adults. The results of this experimental development will become an important part of the life of The United Methodist Church.

## Division of Curriculum Research and Development

In 1960 we entered into a process which was designed to update our curriculum resources. Concurrent with this was the recognition of our need for a continuous evaluation process. Because this is of necessity a continuous long-range effort, it was soon apparent that additional staff leadership must be made available. Consequently, in 1962 the General Conference authorized the establishment of the Division of Curriculum Research and Development.

Much of the work of this Division has been correlated with that which was being done in The Methodist Church and will continue on into The United Methodist Church.

## A. CURRICULUM DEVELOPMENT

### 1. *New Curriculum Resources*

Since 1963 representatives of our Church Curriculum Committee have been meeting with the Methodist Curriculum Committee. Likewise, representatives of the Methodist Curriculum Committee have been meeting with our Committee. Because of these close working relationships, it will be possible to introduce a common line of curriculum resources for use in all United Methodist Churches as of September, 1968.

The basic foundational design for the curriculum resources is the work of the Cooperative Curriculum Project in which representatives of The Evangelical United Brethren Church and The Methodist Church met with representatives of fourteen other Protestant denominations to develop a curriculum design which is entirely new. Decisions with respect to the development of the various curriculum resources which will be used in the different settings of The United Methodist Church were made in our two Curriculum Committees. In November, 1967, the total membership of the two Curriculum Committees met together and engaged in common tasks related to the development of additional curriculum resources.

We are making history. It is unlikely that any new major Protestant denomination to this date has ever been able to supply every one of its local churches with a complete line of new curriculum resources within four months after its formation. This will be possible only because we have enjoyed the finest working relationship and cooperation with the Methodist representatives.

The following is a listing of the titles of those resources which will be available as of September, 1968:



THE UNITED METHODIST CHURCH CURRICULUM

*Younger Children*

The United Methodist Teacher—Nursery  
The United Methodist Class Teaching Packet—Nursery II  
Nursery II Storybooks (set of 3 books)  
Nursery Days. Weekly Story Paper.  
The United Methodist Class Teaching Packet—Nursery I  
The United Methodist Nursery I Storybook  
The United Methodist Teacher—Kindergarten  
The United Methodist Class Teaching Packet—Kindergarten  
The United Methodist Pupil—Kindergarten  
The Kindergarten. Weekly story paper for children.

*Elementary Children—Wesley Series*

The United Methodist Teacher—I-II  
The United Methodist Class Teaching Packet I-II  
The United Methodist Student I-II  
ONE/TWO. Weekly story paper.  
The United Methodist Teacher III-IV  
The United Methodist Class Teaching Packet III-IV  
The United Methodist Student III-IV  
THREE/FOUR. Weekly story paper.  
The United Methodist Teacher V-VI  
The United Methodist Class Teaching Packet V-VI  
The United Methodist Student V-VI  
FIVE/SIX. Weekly story paper.

*Elementary Children—Asbury Series*

The United Methodist Teacher I-III  
The United Methodist Class Teaching Packet I-III  
The United Methodist Student I-III  
ONE/TWO. Weekly story paper for first and second graders.  
THREE-FOUR. Weekly story paper for third graders.  
The United Methodist Teacher IV-VI  
The United Methodist Class Teaching Packet IV-VI  
The United Methodist Student IV-VI  
THREE/FOUR. Weekly story paper for fourth graders.  
FIVE/SIX. Weekly story paper for fifth and sixth graders.

NEW YOUTH CURRICULUM RESOURCES

Youth Leader: Quarterly for all leaders in the youth ministry  
*For Week-by Week Systematic Study*

Junior Highs:	Explore	Student's Book Teacher's Guide Resource Kit
Middle Highs:	New Creation	Student's Book Leader's Guide Resource Kit
Senior Highs:	Real	Student's Book Class Guide Resource Kit

### *Schools of Religion Courses*

Junior Highs:	Introduction to the New Testament World Mission—The Serving Church
Senior Highs:	Christian Ethics Today: An Intro- duction Christianity and the Arts

### *Week-End PACS*

Junior Highs:	How Shall I Spend My Life? Winners Keepers, Losers Weepers: Poverty and Christian Responsibility
Senior Highs:	Choices, Choices: Modern Occupation for Christians Out of Darkness: A Study of the Meaning of Christ's Death

### *Informal Settings*

Junior Highs:	Hi Times—A Quarterly
Senior Highs:	Common Life—Semi-Annual Common Life Bulletin—2 per quarter

### *Monthly Magazines*

Junior Highs:	Accent on Youth
Senior Highs:	Face-to-Face

### *Special Resource Books*

Christian Word Celebration

### NEW ADULT CURRICULUM MATERIALS

#### *Foundation Studies in Christian Faith*

Study Book	} For each of eight units below:
Selected Readings	
Resource Kit	

Man's Search for a Meaningful Faith  
God with Us  
We Have This Heritage  
Faith in Search of Understanding  
Dimensions of Decision  
In Faith and Love  
The Inner Life  
The Christian in Today's World

*International Uniform Lesson Series*

Adult Leader. Quarterly for teachers.  
Adult Bible Studies. Quarterly for adult student.  
Lecciones Cristianas. Quarterly for Spanish-speaking  
United Methodist

*Other Publications*

Mature Years. Quarterly for older adults.  
The Church School. Monthly for Administrators.  
The Christian Home. Monthly for parents.

2. *Field Interpretation*

This Division assumed responsibility and leadership which involved all the staff of the three Divisions in the area and Annual Conference Curriculum-Leadership Workshops in anticipation of the new curriculum resources. More recently we have been attempting to encourage and assist our Annual Conference representatives as they are attempting to develop plans for co-operative field interpretation programs with cognate representatives from The Methodist Church.

3. *Confirmation Education Resources*

Plans are under way for the development of new resources which will replace those which were known as Catechetical and Doctrinal Instruction materials in our Church, and which were called Church Membership resources in The Methodist Church. (Exhibit VII and VIII)

There has been a difference in our points of view in our two Churches with respect to the development of these resources and their use. Traditionally the Methodists have concentrated on preparation for church membership. Consequently, the resources have been more in the form of church membership manuals. The time given to church membership classes varies from two or three weeks up to several months. There are also different points of view concerning the most appropriate age for persons to be given such training.

In The Evangelical United Brethren Church we have stressed catechetical and doctrinal instruction as being foundational to preparation for church membership. Consequently, our resources have reflected this point of view, and most of our pastors provide training which may run from several months up to two or even three years. The primary focus has been on those in junior high.

The joint sub-committee which was made up of three representatives from each denomination has drafted descriptions of proposed resources which consider the educational effort under consideration in terms of confirmation education. The suggestion has not yet been given final approval by the two denominational committees.

## B. CURRICULUM RESEARCH

Your staff is committed to the conviction that basic research is essential to an understanding of the real needs, interests, concerns, beliefs, and attitudes of the members of our church. A major three-phase research project has gathered data about and evaluated numerous dimensions of the ministry of The Evangelical United Brethren Church.

The project has included concerns of every board and agency of the church. The National Missions Division of the Board of Mission has co-sponsored the last and largest phase of the project. Findings are being made available to all persons who are responsible for planning, developing, and projecting the many programs and activities which comprise the work and ministry of our church. Some of them have already been incorporated in planning for the resources for The United Methodist Church. Since there are many similarities between The Evangelical United Brethren Church and The Methodist Church, many of the findings will hopefully be utilized by various boards and agencies of the new church.

A secondary, but valuable, contribution of the research project is that of providing some comprehensive data about The Evangelical United Brethren Church, its pastors, and its members which is not now available from any other source. The historical value of such information will be determined only by its use in the UMC. It will help the leaders of the new church to better interpret needs for both churches in field work as well as resources.

## IV. A PERSONAL WORD

### Our New Role

Since our staff members will be divided into the three newly created Divisions of the Board of Education of The

United Methodist Church, the close family relationship will be broken. However, we have enjoyed working together these years and they will serve as an inspiration to all of us. Our role has not been just to sustain each other or maintain our own existence. We are to give ourselves unreservedly. Our desire has been to exalt our Lord, assisting persons to grow and fulfill their mission in the world. In this broader scope of work, we hope to contribute to the establishment of unity and trust which will help cement the new staffs into a dynamic creative wholeness. In this relationship, a staff member will not function as a champion of the status quo but strive for renewal with a strong testimony to the world of our unity in Christ, an ecumenical witness for our Lord. We are committed to the involvement of the souls, minds, and bodies of men. Now with old barriers knocked down and a breath of fresh air blowing through our church structures, we advance to a new role and a new day of ministry.

### **Appreciation**

We your staff have served you as effectively and efficiently as we know how, giving ourselves wholeheartedly and without reserve, hereby giving an account of our stewardship to you and to Christ as our work comes to a close.

We all say in unison: Thank you for the confidence, faith, and trust you have had in us. We are indeed grateful to our Lord and Savior for this niche in which to serve him and our brethren.

Respectfully submitted by the staff,  
E. CRAIG BRANDENBURG,  
*General Secretary and Treasurer*  
WARREN J. HARTMAN  
PAUL PRICE  
Q. C. LANSMAN  
DONALD B. APP  
WILLIAM H. GARRETT  
ESTHER EDWARDS  
W. FRANK CRIST



# THE BOARD OF MISSIONS

## Report—General Secretary

The forty-first session of the General Conference, held in Chicago, Illinois, approved the restructuring of the Board of Missions. The Constitution called for a general board with four functional divisions; National Division, Missions Resources Division, Women's Division and World Division. A general secretary was elected by the General Conference with the board empowered to elect the executive secretaries of the divisions.

The board decided to proceed with the reorganization without electing additional staff persons except as retirement or resignation made replacement imperative. Mr. Schaefer was asked to continue to serve as the executive secretary, World Division; the Women's Division was organized with Miss Marion Baker as executive secretary; Norman W. Klump was elected the executive secretary of the National Division replacing Marlo N. Berger who retired and Cecil P. E. Pottieger was chosen as a staff member to fill a staff vacancy. Carl Eschbach, the chairman of the newly organized Missions Resources Division, was asked to serve as the executive officer of the division on a voluntary basis. W. O. Clark consented to continue to serve as the board's treasurer.

The constitution called for the organization of an Administrative Committee and a Secretarial Council, which were organized and meet regularly to consider matters related to administrative policies and program. A Finance Committee and the Committee on Emergency Relief were organized and assumed full responsibility for these important phases of the board's program.

The restructured board parallels closely the pattern of the Board of Missions, Methodist Church. This has facilitated the tasks of unification.

During this interim period the board has taken significant steps to expand its program of witness and service. The Department of Church Extension of the National Division revamped its program and established priorities for loans. The EUB Investment Fund continued to grow. Significant experiments were encouraged and funded in urban and non-metropolitan areas. Leadership training opportunities were expanded. The World Division continued its partnership in mission with related churches overseas. Special attention was given to the countries where there is overlapping with World Division programs of The Methodist Church. The Missions Resources Division promoted vigor-

ously a program of education which resulted in a marked increase in support. The Women's Division sponsored significant meetings in the area of leadership training and developed a creative program for local church women.

A large block of time was, of necessity, invested in union negotiations. An interboard committee of 14 members was organized and has greatly facilitated the process. Each division was encouraged to move as rapidly as possible toward staff and program unification. Efforts were made to involve the staff in this process. We are pleased to report that we have made significant progress and expect to complete our assignment by September when the new board is organized.

Five board members, namely F. G. Bollman, Carl B. Eschbach, W. C. Harr, Bishop R. H. Mueller and A. C. Spangler, were in attendance at the first meeting and served the board continually for these two decades. Miss Marion Baker, M. N. Berger, Benjamin Cain, W. O. Clark, Bishop G. E. Epp, Miss Janet Gilbert, Carl Heinmiller, Mrs. S. S. Hough, Miss Mary McLanachan, Mrs. J. Balmer Showers, S. B. Williams and S. G. Ziegler were among the officers and staff members in attendance at the first meeting who are still actively associated with the board. All of these, our co-workers, left their hallmark upon the board's program.

We express appreciation to Bishop H. R. Heininger, the president and to the vice-presidents, Bishops J. Gordon Howard and W. Maynard Sparks, Dr. Carl Eschbach and Mrs. D. Dwight Grove for the able leadership, the wise counsel, and the deep devotion invested in the board program and we express appreciation to the staff who have functioned well despite the changes and uncertainties inherent in our situation.

JOHN F. SCHAEFER  
January, 1968

## **DIVISION OF WORLD MISSIONS**

### **INTRODUCTION**

If a thousand years in the sight of God are but as a watch in the night, or as yesterday when it is gone, then two decades is a very brief time span. Twenty years ago the Board of Missions of The Evangelical United Brethren Church met in Dayton, Ohio for its first annual meeting. The report for the World Division was signed by the secretaries: Carl Heinmiller, S. G. Ziegler, and Carl Eschbach. It spoke of the imperative need for adjustment to the marked changes taking place everywhere in the post-war world. "To feed, to clothe, to gather again the dispersed peoples, and to unite them in a great forward movement for the Kingdom

of God in our generation, this is our God-given task," reads the report. And in an effort to accomplish this God-given task the World Division marshalled its resources and mounted its program.

On this occasion it seems fitting for us to review the achievements of the World Division during its lifetime. These two decades were years of crisis and revolution accompanied by rapid social and cultural changes. There has been advance, but it was advance through storm.

## SENDING OF PEOPLE

One contribution made to the mission of the church by the World Division during these two decades was the sending of committed Christians across boundaries to witness and serve in the name of Christ. Sending missionaries is increasingly fraught with problems for the mission board, for those who are sent, and for the receiving churches. And yet, we are convinced that the procedure developed for the selection, appointment, and sending of missionaries was one of the most important accomplishments.

In 1947, the World Division had 115 missionaries under appointment; today the Division has 145 missionaries serving overseas.

	<i>Evangelistic</i>	<i>Medical</i>	<i>Com. Develop.</i>	<i>Educa.</i>	<i>Misc.</i>	<i>Total</i>
Hong Kong . . . . .	4					4
Indonesia . . . . .	6					6
Japan . . . . .	13		1	3		17
Malaysia . . . . .					1	1
Philippines . . . . .	10	1	2	3		16
Brazil . . . . .	8		5	2		15
Puerto Rico . . . . .	2	2		1		5
Sierra Leone . . . . .	9	6	8	6	4	33
Nigeria . . . . .	12	10	4	6	2	34
CWS . . . . .					3	3
Leave of Absence						11
						<hr/> 145

We regret that our goal of two hundred missionaries under appointment established some years ago was never reached. Indeed, the lack of qualified candidates for mission service is one of our major concerns. This critical shortage of candidates has made it impossible for us to keep abreast with our present commitments.

During these years we have introduced several new features in our sending program. The first was the Mission Associate program which made possible overseas service on

a short-term basis for qualified and dedicated specialists of talent and skill. After a careful study of the role of the missionary in light of the changing situations we confront overseas, we reclassified our personnel into the following categories: Missionaries, Mission Associates, Christian Service Corps, and Christian Ambassadors Abroad. We list, too, in this connection the procedures adopted for the appointment of qualified personnel from our European Conference for service with the World Division. The shortage of missionaries on the fields was alleviated significantly as the number of missionaries from our churches in Europe increased.

During these two decades we have improved our orientation program by becoming a partner in the Stony Point Orientation Center. This involved a sizable investment with escalating costs for candidate orientation. We expanded our in-service training program which provides additional study opportunities for missionaries during furloughs. The three furlough mission residences, provided by the World Division, have been of inestimable value in this connection. The publishing of the *Guidebook for Overseas Missionaries* and supplement clarified approved policies and accepted procedures. Equally beneficial for missionaries and staff was the furlough retreat for missionaries held annually for a number of years and now combined with the Methodist World Division Greencastle furlough conference.

## GEOGRAPHICAL EXPANSION

A second important development during these two decades was the geographical expansion of our overseas program. Our advance was modest and offset by a disappointing withdrawal. This Division inherited commitments in Nigeria, Sierra Leone, Puerto Rico, The Dominican Republic, Ecuador, the Philippines, Japan, South and Central China, and Central Europe. Significant church growth is recorded on most of these fields. It extended its commitments to Brazil, Indonesia and Sarawak during these two decades.

The forced exodus from China was a serious setback. The story of the withdrawal, persecution and suppression of the church of Christ in China need not be repeated here. The retreat ended in Hong Kong where a large contingent of missionary personnel remains today. This beachhead is a significant bastion for the Christian community.

Our partner churches overseas have grown to maturity which enabled us to discontinue our mission structures and unify our programs with the national churches. In Nigeria and Ecuador small but committed congregations were

gathered into organized churches. The maturing of the indigenous national churches has increased the creative tension between the sending and the receiving agencies. This calls for patience and charity upon the part of all as new relationships emerge.

In the past several years we participated in significant consultations with churchmen from overseas. Delegated persons representing these churches attended the Cosmos Consultation at Green Lake, Wisconsin. This was followed by a retreat which brought representatives from related churches together for the first time to consider program priorities and strategy. The consultation planned for late March, 1968, will afford another opportunity for this kind of study and consultation.

### LEADERSHIP TRAINING

Another important development during these two decades was the expansion of our leadership training program. The training of national leaders was during these two decades the number one priority. We developed a program of scholarship support which is academically sound and functional. We moved away from the undergraduate program to a program of graduate studies, intern year fellowships, scholar and professor exchange. These programs resulted in the training of a significant number of nationals who now fill strategic leadership roles in the churches overseas.

During more recent years the Division helped to organize preaching missions to Japan, The Philippines, The Dominican Republic, Puerto Rico, and Sierra Leone. The missions provided opportunities for more than seventy of our pastors to become involved in the evangelistic programs of national churches. It also gave the participants a new appreciation of the mission program. The experiment in Sierra Leone with an international team was fruitful and might well become a pattern for future efforts. In the fall of 1966 a team of nationals from overseas participated in the Mission to North America which proved a blessing to the people who were involved in the mission as preachers or hearers. In these programs we worked closely with the Board of Evangelism.

### ECUMENICAL INVOLVEMENT

This division has been committed to the ecumenical movement and has made a significant contribution to it. The growth of this movement, culminating in the organization of the World Council of Churches, was one of the most heartening developments taking place during these two decades. As churches developed plans for working together



larger sums of money were channeled to ecumenical projects. Among the projects supported were the Theological Education Fund, the World Literature and Literacy Fund, and the Africa Emergency Fund. Several additional grants were made to projects of the World Council of Churches in countries where we are not at work. The World Division provided both personnel and funds for programs of relief and rehabilitation in amounts of increasing size.

The involvement of the division in united Protestant witness is mirrored in the Directory of Related Programs compiled and distributed in 1967 which lists the 125 institutional programs around the world with which we are involved. This includes relationship to 39 secondary schools, 11 colleges and universities, 16 theological seminaries, 8 teacher training colleges and 2 vocational schools plus 165 primary, kindergarten and elementary school programs. We have supported liberally several of the universities related to the United Board of Higher Education in Asia and made yearly contributions to the International Christian University in Japan. We are convinced that the future will demand greater involvement upon the part of the denominational boards and agencies in the ecumenical approach to the mission of the church.

We have been partners in seven united board programs. These involvements were most helpful for the staff and we trust, beneficial for the boards in which we participated.

## **FINANCIAL UNDERGIRDING**

Another significant contribution may be measured in dollars invested in personnel and program. Since the organization of The Evangelical United Brethren Church the members have placed at the disposal of the World Division a sum of \$36,500,000. Those who determine policies and those who administer the programs have taken seriously the responsibility of investing these funds wisely. There are churches, schools, hospitals, children's homes, theological seminaries, community development projects, radio and TV stations, social agencies, homes for the aged, and industrial centers, financed all or in part by the Division, providing services for large numbers of people in the name of our Savior. The most significant investments, however, were made in the lives of those who found new life in Him through the evangelistic outreach made possible by these gifts. Throughout the brief history of the church there has been a marked increase in giving for the board's overseas program. As information about our mission program became widely known, through our program of education and interpretation, giving increased appreciably,

We are convinced that the regional offices established by the World Division served as an open channel of communication between the board, the conference and the local church. The Rev. Mr. Charles Bartsch, Dr. V. L. Farnham and Dr. Parker C. Young pioneered in their establishment.

Two major denominational mission support programs were organized during these two decades. The first was the Kingdom Advance Program which provided substantial funds amounting to \$1,004,000 for rebuilding, relief and restitution so desperately needed following World War II. The Mission Advance Program which provided capital funds for conference, national and overseas mission projects, totaled \$1,650,000.

## APPRECIATION

Edwin O. Fisher, Jr. has served as an assistant executive secretary of this division since 1953. He has made a valuable contribution to the program and is responsible for many of the creative program features. He traveled widely, worked unceasingly and has ably represented the Division. We acknowledge, too, the dedicated services of W. O. Clark, our treasurer, and of the secretarial staff. We express appreciation to our fellow staff members on the board for the privilege of being associated with them.

And so, not forgetting the things that are past but eagerly anticipating the things which are ahead let us "press on toward the goal for the prize of the upward call of God in Christ Jesus. Let us hold true to what we have attained."

JOHN F. SCHAEFFER,  
January 12, 1968

## DIVISION OF NATIONAL MISSIONS

The quantity and quality of the resources provided for missions by God's people together with the uses made of all of the resources available is a valid indication of the prophetic nature of the church.

In the spent part of this century the economic resources made available to the Division in ratio to the economy has decreased. In personnel the ratio between the growth of the population and the available personnel has also declined. In 1967 the available dollars for the Division increased by about five times over the available funds in 1947-48. In the same period, however, the number of dollars made available through budget structures (Christian Service Fund) decreased from 33 1/3% to 17% of the total budget of the Division. The National Missions Division, along with the

other Divisions must depend upon other sources for its major support. This predicts serious complications for the future. (1) An increased competition for the Church's dollars. The Division will need to increase the velocity of its fund raising activities in order to fund the missionary outreach. An all church stewardship program that involves budget building would seem to be wise procedure. (2) An increasing overhead cost to the Division to maintain a creative thrust in mission. (3) This process of budgeting and funding program operation can only be a roadblock to total mission to total community. The probability of inter-board cooperation is no greater than the budgeting structures encourage and necessitate. The serious problem ahead for the Division is the provision of adequate financial means. The concepts and plans for mission can be realized only when adequate means are provided. It hardly seems prudent to project extensive plans for mission on the national scene until this problem is faced. The opportunities for mission in the present and future wait in expectation.

The one area that calls for immediate attention if the Church is to be able to maintain let alone increase her capabilities in dealing with the great issues of man is the local parish. Here is the main source of support both in money and personnel. The local parish needs help. The other area of mission that waits in expectation is inherent in the developing urbanized culture in high-density living. It is a simple question, "From whence will come the psychological stature of the individual to tolerate his neighbors rubbing his elbow day and night?" The answer: "Love your neighbor as you love yourself."

The part of this century that is now past can be regarded as a period of incubation. It is not yet obviously evident what new forms of life may be made available as a result of the conceptualization and reflection that has gone on. Many concepts have been in the process of incubation in the last 75 years. In the incubator in various phases of reflection and development have been such questions as (1) What is the mission of the Church? (2) The role of strategy and planning? (3) The form and function of ecumenism? (4) And what is the role of the laity as related to the role of the clergy? (5) What are the priorities for mission? (6) What is the theology for pluralistic society? One must add to this the harassment of the rightest movement within the institutional church and the emergence of the insistent minorities to face the great social issues inherent in the dimension of man's living.

Here has been the struggle. This struggle within the institutional church has been further complicated by the

fact that the church has had no functional process of caucus. The reflective processes have been done primarily by administrative and professional personnel of the church. The rank and file of the church members have not been invited to enter the arena for debate of the issues. Administration has and does function both administratively and legislatively. Out of this environment have emerged thousands of voices of lament and criticism both inside and outside the institutional church attacking the institution. This has served as a neurotoxin in the body Christ, the church, setting up a paralysis that has impaired the development of mission and has incapacitated the church to act with dispatch in obedience to Christ. This, then, is the second major problem which is a roadblock to the future of mission at home. Involvement in mission has been the "conference cry" for a score of years. The one necessary structure to make this possible is lacking. The degree of involvement of the individual, of the parish congregation is vitally related to the quantity of the available resources.

The National Division is not threatened by the future. It is sensitive to the fact that the fragmented operations of the past will be subject to change either by design or by default.

The National Division will continue to work on in present patterns and present structures using the available resources made available to her from the church. However, the Division is committed to yet another responsibility and that is to plan for the future and to chart a course of direction.

One thing is obvious and that is the Board of Missions, with particular reference to the National Division, must re-evaluate its funding processes in light of total objective to reach total community for Christ. It must see mission in the context of total unity undertaken by total church.

In the immediate future the Division is committed to some primary objectives:

1. The development of leadership for mission to total community.
2. The re-inforcement and development of the parish church as a valid form of mission and ministry in the world. This is not to exclude new forms and models of mission and ministry that are emerging.
3. A deeper commitment and the provision of greater dollar resources for research to the end of developing adequate strategy planning for total mission to total community.

This is the commitment that the National Missions Division brings to new United Methodist Church.

NORMAN W. KLUMP, *Executive Secretary*

## THE DIVISION OF WOMEN'S SERVICE REPORT TO GENERAL CONFERENCE

This past year and four months have been very like an early summer day spent in the Alps: first, ascending by cable car through the clouds, not being able to see the Jungfrau, yet knowing she is there; next, stopping to look down toward Interlaken, blanketed now with clouds; then, the clouds have lifted, going on—hiking—over an icy path, spending precious moments mincing along, watching our feet, often meeting others bound for the same destination and now and then stopping to enjoy the magnificent view up ahead or to note the lovely mountain flowers, tiny, bright and sturdy, growing above the timberline.

That is to say, there have been times of perplexity and uncertainty and other times of shared insight and new perspective. The abiding past and the challenging future have affected the difficult present.

## JOINT MEETINGS AND DECISIONS

The Joint Bylaws Committee of the Woman's Division of The Methodist Church and the Women's Division of The Evangelical United Brethren Church has worked on revisions of the constitutions of the Women's Division of the jurisdiction, conference, district and local Women's Society of Christian Service and Wesleyan Service Guild. The committee was renamed (Joint Committee on *Structure* and Bylaws) and enlarged at a joint meeting of the executive committees of the Divisions. It reported to the two divisions (and to a joint meeting) in January. The report included recommendations for Bylaws of the new Women's Division and of the Wesleyan Service Guild and proposals of nomenclature of officers in local, district and conference societies.

Exploratory task forces or joint committees (two made up of both Division and Staff members, two of Staff members only) have been at work on (1) Programs and Program Resources, (2) Finance, (3) Magazines and (4) Literature Distribution.

By invitation, the Executive Committee and Executive Secretary of the Women's Division met with the Committee on Long Range Planning of the Woman's Division in early November; several members of the Women's Division and Staff members met with the Joint Committee on Program Coordination of the Woman's Division and the Joint Commission on Education and Cultivation in early December; the Staff of the Women's Division met with the Staff of the Woman's Division on December 13, 1967 in New York.



The Women's Division (Evangelical United Brethren) and Woman's Division (Methodist) met jointly on January 9, 1968 in Denver. Mrs. D. Dwight Grove presided at this joint meeting at which time bylaws for the new Women's Division and the new Women's Society of Christian Service (jurisdiction, conference, district and local) were approved for recommendation to the new Women's Division and joint committee reports were read and accepted. This was an historic meeting. Other decisions included the following:

1. The recommendation that the publication of both *The World Evangel* and *The Methodist Woman* terminate with the December 1968 issue, and the publication of a new women's magazine begin in January, 1969
2. The recommendation that the Service Center of the Board of Missions in Cincinnati, Ohio be the distributing agency for Board of Missions materials for The United Methodist Church
3. A book of program resources prepared jointly for all local societies of the Women's Society of Christian Service of The United Methodist Church will be published for the period of January through August, 1969; it is anticipated that the program year will thereafter begin in September.

## 1968 REGIONAL SCHOOLS OF CHRISTIAN MISSIONS PLANNING COMMITTEES

Evangelical United Brethren women were invited to send representatives to each of the five Regional School of Christian Mission Planning Committee meetings and have been in attendance in each region for the two meetings held thus far and have helped with the planning of each School. Several of these women are assuming leadership roles in the various Schools.

The Schools are planned for next June to help "women understand the church's mission in the current world context and their responsibility within this mission." They afford "opportunities for specially planned coaching or training sessions for leaders and teachers" related to interdenominational and denominational themes, and supply "a variety of enrichment resources and experiences to meet the needs and interests of various persons from special areas of concern or where special problems exist." Each Conference Women's Council is being invited to send as many of its members as possible as representatives to the school in that region. A subsidy, upon request, is being provided from the General Funds to insure representation from each Conference.

## EXCHANGE VISITATION

This is the title given to a plan which the Women's Division developed eight years ago to provide for an exchange (or interchange) of visits of Christian women overseas and experiences of staff enrichment for the Staff of the Women's Society of World Service. A number of women have thereby visited us in our Quadrennial Conventions and in meetings of conference and local societies. Several of our Staff have been given the opportunity to return these visits in person.

The Women's Division approved, for the period May 19-July 7, 1967, Miss Marion L. Baker's official visits to Nigeria and Sierra Leone, and also, following four weeks in Africa, her attendance at a women's Ecumenical Conference in Taizé, France (sponsored by the Department of Cooperation of Men and Women in Church, Family and Society of the World Council of Churches) and a number of subsequent contacts in Germany and Switzerland.

The Division approved plans of the Misses Elaine M. Gasser and Mary Lue Warner to visit mission areas in the Orient, leaving on January 19, 1968 and returning on March 12. Brief stops were made in Athens and Jerusalem, in a few cities of India, and in Bangkok and Singapore; most of their time was spent in Japan, Hong Kong, the Philippines, Indonesia, and Sarawak seeing Evangelical United Brethren and Methodist work, the plans having been set up by missionaries.

## LEADERSHIP ORIENTATION—INTERPRETATION

A special called meeting of the Women's Division, the Standing Committees of the General Women's Society of World Service and the Conference WSWs Presidents was scheduled for March 21 and 22, 1968. The purpose of this meeting was

- to share information and to prepare for interpretation re the new Women's Society of Christian Service, its structure and program, and other matters related to union
- to provide leadership experience to help us understand our role as interpreters in this transition period, giving ample opportunity to react and encouraging a readiness to act with condence and joy.

The place of the meeting was Dayton, Ohio with the meetings held at the First Evangelical United Brethren Church.

## GUIDELINES FOR CONFERENCE SOCIETY UNION

At the October meeting of the Women's Division, "A Working Paper" was approved in principle for use in counseling conference WSWs officers re steps toward union

until such time as joint action might be taken by the two divisions.

In December, a paper entitled "Suggested Guidelines for Union of Methodist and Evangelical United Brethren Conference Societies" was issued jointly, with a covering letter to Conference Presidents over the signatures of the President of the Women's Division, Mrs. D. Dwight Grove and the President of the Woman's Division, Mrs. Glenn E. Laskey.

## HISTORY

A history of the Women's Society of World Service is to be written by Mrs. Calvin Reber, hopefully to be published by September 1.

The book is to have a format similar to the Year of Programs booklet. It will be printed at the Otterbein Press and sold through the Service Center in Cincinnati.

Promotion of the book, giving price and a firm publication date will appear in *The World Evangel*.

## UNFINISHED BUSINESS

The books for reading and study for 1968 were selected and the lists distributed to our women in October, 1967. Many have expressed their interest in a continuing reading program for women and in further exploration of the possibilities of an adult program of reading and study.

The cooperative efforts, on all levels of the Church's life, through the Program Council and the age level councils, to which women have given themselves wholeheartedly, have been considered of immeasurable value in recent years. Members of the Women's Division and its Staff share in the hope and prayer that the processes of program coordination may be continued and expanded in the life of The United Methodist Church.

MARION L. BAKER, *Executive Secretary*

## REPORT OF THE BOARD OF PENSIONS

**Harley E. Hiller, Executive Secretary**

*Esteemed Members of the Adjourned Session of the  
Forty-first General Conference of The Evangelical  
United Brethren Church*

This final report of the Board of Pensions of The Evangelical United Brethren Church briefly summarizes some of the activities of the Board of Pensions since this General Conference convened at Chicago, Illinois in November of 1966.

Since the favorable vote by the 1966 General Conference and the 1967 sessions of our Annual Conferences on Union with The Methodist Church we have been deeply involved in meetings with Conference Boards of Pensions in an attempt to create a better understanding of the pension program in The United Methodist Church, and also the important role these Conference Boards of Pensions will be playing in the pension program of the United Church. This intensive field work has been rewarding and very productive.

In this period there have been many meetings with Dr. Claire C. Hoyt, General Secretary of the General Board of Pensions of The Methodist Church at Evanston, Illinois and his staff. I am very happy to report that all of these meetings have been characterized by a fine spirit of good will, trust and real appreciation for the contribution which each Board will bring to the General Board of Pensions of The United Methodist Church.

On January 25, 1968 the pension equities of our ministers in the former Canada Conference of The Evangelical United Brethren Church were transferred to The Department of Pensions of The United Church of Canada. The details of this transfer are on record in the Minutes of the Executive Committee of the Board of Pensions dated January 25, 1968.

It should also be reported that on July 3, 1967 Dr. Sherman A. Cravens, a former Conference Superintendent in the Illinois Conference, joined the staff of the Board of Pensions serving in the position of Assistant to the Executive Secretary. In this relatively brief period of time he has made a most valuable contribution to the Board of Pensions and the entire Church in this important period of transition.

I am glad to report that at the Annual Meeting of the Board of Pensions held on October 30, 1967 authorization

was given to grant a special credit equal to seven (7%) per cent of the ministers' accumulated reserves as of December 31, 1966 in the Ministers' Reserve Pension Plan, and a special credit equal to six (6%) per cent to be given to the accumulated reserves of members in the Pension Plan for Lay Employees as of December 31, 1966. These credits are in addition to the usual interest accruals.

As of January 1, 1968 active memberships in our three denominational pension plans were as follows:

Senior Pension Plan .....	650
Ministers Reserve Pension Plan ...	2064
Pension Plan for Lay Employees ..	210
Participating Probationers (MRPP)	208
	<hr/>
Total .....	3132

The number of annuitants receiving pension benefits as of January 1, 1968 was as follows:

Senior Pension Plan (Ministers) ..	586
Senior Pension Plan (Widows) ...	585

Total .....	1171
Reserve Pension Plan (Ministers) ..	59
Reserve Pension Plan (Widows) ...	31

Total .....	90
Pension Plan for Lay Employees ...	19

Pension benefits paid out during calendar year 1967 amounted to \$1,125,358.62.

The Auditor's report for calendar year 1967 was not available when this report was written. However, our assets (book value) as of December 31, 1966 totaled \$21,483,638.47.

This final report would not be complete if I did not record my deepest appreciation to the many persons who have contributed in so many different ways to our pension program. I will always be grateful to these many individuals for the continuing concern and dedication they brought to this noble endeavor.

As we move now beyond prologue into this larger arena of ministry to ministers and their widows in The United Methodist Church we do so with eagerness and keen anticipation. It is my conviction that our past with its failures and successes, its resources and its heritage can and will enrich this larger ministry in the General Board of Pensions in The United Methodist Church.

Respectfully submitted,  
HARLEY E. HILLER



# REPORT OF BOARD OF PUBLICATION

By Donald A. Theuer, Publisher

*To the Bishops and Members of the Forty-first General Conference of The Evangelical United Brethren Church,*

Greetings in the name of our Lord and Savior, Jesus Christ:

As a result of the action of the 1966 General Conference, I was privileged to assume the responsibilities of Publisher of The Evangelical United Brethren Church in January, 1967. It gives me sincere pleasure to submit this one-year report to the final General Conference of The Evangelical United Brethren Church, and I do so with a sense of humble appreciation for the opportunity to serve the cause of Jesus Christ in this position.

On January 14, 1967, Dr. L. L. Huffman retired as Publisher of The Evangelical United Brethren Church. Dr. Huffman had served the church through its publishing enterprises for 21 years. His outstanding contribution to the Board of Publication was suitably recognized at a dinner early in January to which representatives of the City of Dayton, General Officers and friends were invited. Dr. J. Willard Krecker who retired as of January 1 as Editor of CHURCH and HOME was also honored at this time.

Following my assuming the responsibilities of Publisher on January 15, the following organizational appointments were made: Mr. Robert C. Barr, formerly Director of Merchandise, as Assistant Publisher with responsibility for the Church Service Division; Mr. Robert E. Yoke, formerly sales representative from The Otterbein Press, as Director of Church Literature and Service; Mr. C. L. Roberts, Merchandise Manager. Mr. Floyd W. Mevis continued as Director of Promotion.

## CHURCH SERVICE DIVISION

### Church School Literature

1967 was a year of uncertainty and flexibility for church school literature. Even after the favorable vote in the 1966 General Conference, the future was not to come into focus until the last few Annual Conferences ratified the Plan of Union during the summer.

Because of the extensive planning that had gone into the development of new materials and the desire to maintain as strong a position as possible, it was the unanimous

opinion of all concerned that we should, despite the uncertainty, proceed with the change in format and grading system in children's literature. Changes in the youth and adult materials were deferred. The new children's materials were made available for the October-December quarter. Substantial costs were incurred in this change-over, but the enthusiastic response of our people to the change has, we believe, justified the decision. We are also pleased that the editorial department was successful in its attempt to design an attractive format which could have carried on by itself, but now will serve as an effective bridge or transition to United Methodist material.

Following this report you will note the report of Dr. H. H. Hazenfield, Executive Editor of Church School Publications. Dr. Hazenfield and his dedicated staff deserve high praise for their effective service during a difficult year.

### **Circulation**

As in years past the decline in Sunday Church School enrollment had an adverse effect on our circulation. 3,236,000 pieces (excluding nursery) were distributed to our churches during the 1966-67 year, a decline of 6% from the previous year. Enrollment in church schools as reported in the Yearbook declined 4%.

Prices were increased for the first time in three years. The average increase, amounting to approximately 12%, was necessary due to spiraling costs. Our denominational material, nevertheless, continues to be competitively priced.

Our penetration of the market potential for our literature has declined since 1960 in all cases except FRIENDS, the story papers and ADULT BIBLE STUDIES. A significant part of this decline has occurred during the last two years. Although we do not have the statistics to prove it, this may be partly a result of more prudent decisions as to quantities purchased; that is, perhaps churches, feeling budget pressures, purchase more closely to their needs than before.

During this fiscal year more than \$25,000 of Methodist material was ordered through our Church Service Division. If this were translated into Evangelical United Brethren material, our gain would have been increased by nearly \$5,000.

### **CHURCH and HOME**

The circulation of our family magazine is approximately 213,000. This is a decline of 13,000 during the past year. A portion of this decline is attributed to a cleansing of the list which has occurred during and after conversion to

magnetic tape. The exhibit on the following page shows the subscriptions by Conference as related to the reported membership of the Conference.

## CHURCH and HOME CIRCULATION

<i>Conference</i>	<i>1968 Yearbook Membership</i>	<i>Circulation Dec., 1967</i>	<i>Circulation % of Membership</i>
California . . . . .	9,774	2,492	25
Canada . . . . .	10,140	2,224	22
Dakota . . . . .	9,237	2,920	32
Eastern . . . . .	72,462	16,897	23
Erie . . . . .	11,620	2,992	25
Florida . . . . .	3,543	1,078	30
Illinois . . . . .	45,156	12,697	28
Indiana North . . .	34,599	11,728	34
Indiana South . . .	37,447	9,462	25
Iowa . . . . .	22,094	7,655	35
Kansas . . . . .	25,761	8,243	32
Kentucky . . . . .	1,530	274	18
Michigan . . . . .	22,246	8,189	37
Minnesota . . . . .	15,519	6,297	41
Missouri . . . . .	2,787	434	16
Montana . . . . .	2,560	459	18
Nebraska . . . . .	13,089	4,548	35
New York . . . . .	6,929	919	13
Northwest Canada .	3,581	181	5
Ohio East . . . . .	37,773	8,769	23
Ohio Miami . . . . .	35,228	7,863	22
Ohio Sandusky . . .	42,577	10,639	25
Ohio Southeast . . .	30,697	4,780	16
Oklahoma-Texas . .	5,219	1,562	30
Pacific Northwest .	11,011	1,165	11
Rocky Mountain . .	7,983	2,802	35
Susquehanna . . . .	95,179	33,440	35
Tennessee . . . . .	4,825	255	5
Virginia . . . . .	22,049	4,307	20
Western Pennsylv. .	51,696	14,413	28
West Virginia . . .	24,472	3,335	14
Wisconsin . . . . .	27,315	10,620	39
746,099			
Total Family Plan . . . . .		203,639	
Total Non-Family Plan . . . . .		6,422	
Total Bulk Copies and Foreign .		1,837	
Individuals . . . . .		1,217	
Grand Total . . . . .		213,115	

We continue to receive cancellations of Family Plan participation. In spite of the dedicated efforts of the Conference Superintendents, Bishops and our staff in promoting the concept of CHURCH and HOME as an important part of the mission of the local church, many pastors and congregations have failed to catch the vision.

Dr. Curtis A. Chambers, Executive Editor, and his staff deserve high praise for their accomplishments this year. Their dedicated service to the church through its official family magazine is deeply appreciated by the Publisher. A brief report by Dr. Chambers is attached.

As Recommended by General Conference, CHURCH and HOME became a monthly publication in July, 1967. We have received many fine letters of commendation on the magazine in its new format. We are happy that these comments come from every corner of our church, and we are very gratified that there has been no negative reaction to the monthly frequency.

### **Merchandise**

The bookstore operation had a successful year as far as store sales are concerned. The total store sales budget was exceeded. A significant decline in mail order sales, however, resulted in a disappointing gain picture. Local church preoccupation with thoughts of union and serious decline in the use of denominational program material contributed to this decline. Annual Conference bookstore sales declined from \$38,200 in 1966 to \$29,600 in 1967.

### **Worship Folders**

We have been pleased with the continued acceptance of our Every Sunday Worship Folder service. Current circulation figures indicate that 1,558 churches purchase 250,000 copies of the folder each Sunday, a total of over 13 million folders during the year.

Rev. Floyd W. Mevis assumed the editorship of the worship folders in January and has done an excellent job in planning the service through 1968. It is assumed that as of January, 1969, all churches will be participating in the United Methodist service.

### **The Hymnal**

In March, 1967, our stock of hymnals was down to less than 5,000. Extensive consideration was given to the question of a reprint and the decision, shared with the Executive Committee, was made to print and bind 20,000. Three modifications were made to take cognizance of the future. The cover and inside first page were prepared *without* the de-

nomination name and a paragraph was inserted in the bishops' statement to commend the use of THE HYMNAL to churches of The United Methodist Church.

The total printing of 395,700 copies since THE HYMNAL was introduced in 1957 is indication enough of the wide acceptance of this volume. Our church owes a deep debt of gratitude to the multitude of persons who participated in the planning, editing, production and merchandising of THE HYMNAL.

### Books

The Editorial Advisory Committee for the publishing of the *History of The Evangelical United Brethren Church* has been working with Dr. J. Bruce Behney and Dr. Paul H. Eller who are collaborating in writing this history. Dr. Emory S. Bucke, Book Editor of The Methodist Publishing House, is a member of the committee, and it is suggested that the volume will be published by Abingdon Press, perhaps as a companion volume to the three-volume *History of Methodism* printed in 1964.

Dr. Arthur C. Core has prepared a manuscript for a book containing a compilation of writings by and about Philip William Otterbein. This will be a significant work for reference and study. It is anticipated that copies will be available in time for the Uniting Conference.

## PRINTING OPERATIONS

### The Evangelical Press

The Evangelical Press maintained its sales level during 1966-67 at approximately the previous year's level of \$4,768,000. During a period of rising costs *increased* sales are required to maintain gains. The net income is reported by The Evangelical Press was approximately \$20,000, a substantial reduction from \$100,000 the previous year.

During the year, the Board engaged the services of Booz, Allen and Hamilton, a management consultant firm, to perform a major study of The Evangelical Press operations, with particular reference to cost control and sales potential. Recommendations made by the consultants have been considered in detail and implementation of suggested changes is in progress.

### The Otterbein Press

The Otterbein Press made significant progress in its program of reshaping its sales efforts toward the publication field. Total sales in 1966-67 were \$4,582,000, an increase of 15% over the previous year. Gains from operations increased from \$103,000 in 1965-66 to \$162,000 in 1966-67.



Total income, however, was much lower since gains from sale of real estate in 1965-66 amounted to \$241,700. Sale of a Kroger Company property gift in 1966-67 netted \$29,500.

### GRANTS FOR MINISTERIAL PENSIONS

The Publisher's report to General Conference in 1966 reported pension grants distributed through 1966. During 1967, \$315,000 was distributed to Annual Conferences and \$100,000 to the General Board of Pensions. In its 1967 annual meeting, grants totaling \$150,000 to Annual Conferences and \$50,000 to the General Board of Pensions were authorized for payment in 1968.

### THE UNITED METHODIST CHURCH

Prior to the Annual Conference vote, a few preliminary discussions were held by the Publishers of The Evangelical United Brethren and Methodist Churches relating to the accomplishment of the consolidation of the two operations. With the final approval, however, the liaison committee of the two Boards met twice to discuss suggested changes in the publishing section of Part IV of the Plan of Union. The changes submitted to the Joint Commissioners for incorporation into the Plan of Union were unanimously agreed upon on October 16, 1967. Since that time it has been possible to arrange for reciprocal staff visits to facilities of the Evangelical United Brethren and Methodist publishing organizations.

The Publisher, with staff assistance, will prepare recommendations relating to the consolidation of the new Board of Publication. It is inevitable, however, that it will be necessary to implement some decisions prior to the organization of the Board. These actions will be submitted to the liaison committee for authorization.

It is exciting to contemplate the significant contribution that our Board of Publication will make to the publishing interests of The United Methodist Church. Physical and financial assets of almost 10 million dollars will continue to be used in the furtherance of our mission to publish the GOOD NEWS. But more important, the knowledge and experience of about 650 persons will be of immeasurable value as The United Methodist Church becomes a vital force for Jesus Christ in our time. It is, therefore, exciting to be in the midst of planning for the future. We solicit your continued prayer.

DONALD A. THEUER, *Publisher*

**CHURCH SCHOOL PUBLICATIONS**

The Editorial Department of church school publications has been working in two major areas since the last General Conference. While completing the current Evangelical United Brethren publications, the editors have worked with the Editorial Division of The Methodist Church through the Curriculum Committees planning the curriculum for The United Methodist Church. Because of this cooperative work, it is possible to move to a single list of curriculum resources in September, 1968.

The quarter system will be changed beginning with September. The first quarter will be September, October and November.

Children's publications were revised with the fall quarter of 1967 as a step of transition to the new curriculum materials. Although there has been some decrease in circulation of our church school publications, the majority of our churches have supported our Evangelical United Brethren church school publications. For this we are grateful.

It is natural that in light of church union editors have been concerned about the future. Although firm commitments of editorial staff positions in The United Methodist Church cannot be made before union and the organization of the new boards, it appears that there will be positions for all who can choose to continue in editorial work. Because of the completion of our Evangelical United Brethren publications and some vacancies in the staff of The Methodist Church, it has been necessary to make some staff adjustments. Some of our editors have chosen to continue in this important area of Christian service.

Reverend David I. Bradley was assigned to fill a vacancy in the Methodist editorial staff before church union. Reverend Paul E. Stuckey resigned during the year to accept the pastorate of First Church in Westerville, Ohio. Reverend Ronald P. Patterson was appointed to carry on the editorial work of Mr. Stuckey. Mrs. Carol Culbertson, editorial assistant, resigned December 29, 1967.

Dr. Raymond M. Veh completed 40 years of editorial service on October 10, 1967. This is a remarkable record of service and perhaps is unequaled. He plans to retire when BUILDERS ceases publication next August. The church owes a debt of gratitude and appreciation to Dr. Veh for his service to youth through these 40 years.

The editors express their appreciation to The Evangelical United Brethren Church for the privilege of serving in this area of the life of the church.

HAROLD H. HAZENFIELD  
*Executive Editor*

## REPORT OF EXECUTIVE EDITOR OF CHURCH AND HOME

Four and one-half years of publishing and more than 22 million magazines! This is the short but eventful history of CHURCH and HOME as we come to Dallas and the Uniting Conference of 1968.

First established in January of 1964, CHURCH AND HOME has been privileged to command a readership which encompasses most of the member families of The Evangelical United Brethren Church. Responsible for this remarkable and near-saturation coverage has been the dedicated leadership of Publishers Huffman and Theuer and their staffs, plus the excellent support of the bishops and the conference superintendents.

From the beginning of the magazine I have had the pleasure of being associated with Managing Editor Lee Ranck, whose professional skill and personal dedication leave their mark on every issue. Following the retirement of our executive editor, Dr. Joe Willard Kreckler, at the end of 1966, an editorial associate, Miss Mary Pat Pugh, joined our staff. Office secretaries are Mrs. Helen Lutz and Miss Carol Andrews.

Editors of CHURCH and HOME have always enjoyed cordial relations with editors of TOGETHER, our sister publication in The Methodist Church. However, in the last year and a half we have held increasingly frequent consultations with Dr. Ewing Wayland, editorial director, and members of his staff. These have proved very fruitful. Several regular features from TOGETHER now appear in CHURCH and HOME. Such relationships promise to be very helpful in the expected eventual merging of staffs and circulations in order to conform to the Plan of Union's provision for the publication of "a periodical for the family which shall be a general magazine informative and vital to the religious life of all United Methodists." (See Paragraph 888, Plan of Union.)

Another valuable and productive association for CHURCH and HOME has been its participation in Interchurch Features over the last three years. Some of the best articles in the magazine have come from this cooperative venture. Interchurch Features includes these official magazines from member denominations of the Consultation on Church Union: PRESBYTERIAN LIFE, THE EPISCOPALIAN, UNITED CHURCH HERALD, THE CHRISTIAN, UNITED CHURCH OBSERVER, PRESBYTERIAN SURVEY, THE LUTHERAN, TOGETHER, and CHURCH and HOME.

The purpose of CHURCH and HOME may be described in part in these words taken from "Editorial Opinion" in the January, 1967, issue:

"CHURCH and HOME attempts to interpret to the world what is going on in the church—and to the church what is going on in the world. We are convinced that the church must make clear its actions and its goals to its constituency and to the public. And it must be aware of the kind of social order in which it exists. Honesty and openness of communication in all the church is doing is basic to its ministry in the world.

\* \* \* \*

"We consider all of life as relevant to the Christian gospel and therefore of legitimate concern to a church publication. Our purpose is to provide commentary and guidance concerning the issues of modern life, to investigate the true role of Christian faith in our times, and to offer guidelines for creative personal, social, and family living. The whole range of the human scene is God's concern—and hence must be our own.

"Living up to all of these principles is a big order. But these are the goals which CHURCH and HOME pursues."

CURTIS A. CHAMBERS

## REPORT OF HISTORICAL SOCIETY

*To the Members of the Special Session of The Evangelical United Brethren General Conference:*

Please permit us to share a few of the accomplishments and concerns of The Historical Society:

### 1. BI-CENTENNIAL OBSERVANCE

The 1966 General Conference requested The Historical Society to plan a 200th anniversary observance in commemoration of the meeting of Martin Boehm with Phillip William Otterbein at the Isaac Long Barn, Lancaster County, Pennsylvania. A special committee was formed to represent The Historical Society of the denomination and the societies of the Eastern and Susquehanna Conferences. The date chosen to observe this occasion was Pentecost Sunday, May 14, 1967. Although it was a rainy day, forcing the committee to move the program into a nearby high school building, more than 1100 persons attended. This included fraternal representatives from the Mennonite, United Church of Christ (Reformed), the United Brethren in Christ (Old Constitution), and The Methodist Church.

### 2. HISTORICAL SHRINES

The Evangelical United Brethren Church has at least two historical shrines to bring into The United Methodist Church.

- a. The Old Otterbein Church, Baltimore, Maryland. A small congregation maintains the church property in a commendable manner.
- b. The Albright Memorial Chapel, Kleinfeltersville, Pennsylvania. The Historical Society provides the upkeep of this property for the denomination. It is being maintained at a minimum expense. Exterior repairs were needed in 1966-67 to protect the building from deteriorating. The cost of these improvements amounted to \$2,231.48, of which the general Council of Administration provided \$2,000.00.

### 3. A WRITTEN HISTORY

Nearly twenty-two years have passed since the formation of The Evangelical United Brethren Church. During this period we did not produce a new denominational history. Dr. Paul Eller, Naperville, Illinois, and Dr. J. Bruce Behney, Dayton, Ohio, have been commissioned to prepare jointly a history which will depict our story from its beginnings to



the present day. It is planned that this book will be published by 1970.

#### 4. HISTORICAL DEPOSITORY

An important consideration for the continuing study in Evangelical United Brethren history following church union will be to provide scholars with a strong central depository. We have been increasing our central depository significantly as follows:

- a. The Board of Publication approved our depository as the place to store its records and place its two historical libraries. With the acquisition of these two libraries, formerly located at the publishing houses, a large number of missing periodicals were obtained for our denominational list of Serials.
- b. A concerted effort has been conducted to acquire missing conference journals. More than 6700 years of annual sessions were involved in the 222 annual conferences that had existed during 168 year of our history. We have nearly 90% of the records of these annual sessions at hand, either in printed, handwritten, or microfilm form.
- c. General church agencies have nearly completed the micro-filming of their minutes and other pertinent records so that either the originals or a microfilm set may be placed in the depository for security and research.
- d. Private sources continue to supply us with fine accession of materials. These come from individuals and congregations across the church.

#### 5. ANNUAL CONFERENCE HISTORY

There are two important factors that ought to be considered if there will be continued study of an annual conference's history.

- a. The depository will need to be enlarged through the acquisition of the current and past records of the annual conference agencies and leaders. With the final session of the agency or soon thereafter, the records should be transferred to the depository. Often these records are stored in private homes and may be lost entirely to the church unless some provisions are made by an annual conference for their placement in the historical depository. If it is essential that a body of material should be placed in the cognate agency of the new conference, the record should be copied by either microfilm or xerox. (The Commission on Archives and History of The United Methodist Church will provide this service at cost from its own equipment.)

- b. The Evangelical United Brethren annual conference depository ought to be kept together in a central location after church union. Even when the Evangelical United Brethren conference will be split into two or more new conferences, the original records should be retained in only one depository. Duplicates and/or copies may be made and placed in the several locations. The central depository ought to be accessible and available to each new conference that may be formed.

The gospel of Jesus Christ is relevant for this space age, just as it has always been in ages past. May we use our knowledge of history to avoid the mistakes of the past and to help us interpret God's revelation to man. We look to the future with the expectation that in union there will be strength. The new Commission on Archives and History ought to be stronger than its predecessor organizations, for each will bring to it certain strengths. With faith in God and just pride in our historical past we thank The Evangelical United Brethren Church for the opportunity that has been given to us to serve in this area of responsibility.

WHEREAS the Discipline of The Evangelical United Brethren Church indicates that vacancies on the trustee board of The Historical Society of The Evangelical United Brethren Church, a non-profit Ohio corporation, may only be filled by the General Conference of the General Council of Administration of The Evangelical United Brethren Church;

WHEREAS it is possible that a vacancy may occur on the trustee board of The Historical Society prior to its merger with the Association of Methodist Historical Societies in late 1968;

THEREFORE, BE IT RESOLVED the The Historical Society recommends to the General Conference that it be empowered to fill any and all vacancies that may occur on the trustee board.

## **EVANGELICAL THEOLOGICAL SEMINARY**

The following are a few of the events of general interest in the developing life of Evangelical Theological Seminary, Naperville, Illinois.

### **PERSONNEL CHANGES**

#### **Administrative**

The Reverend Wayne K. Clymer, Ph.D., was installed as the fifth president of the Seminary, November 7, 1967. He succeeds Dr. Paul H. Eller who retired from office to devote his time to teaching and writing. The Reverend Wilber C. Harr, Ph.D., was elected by the Board of Trustees to the office of Dean of the Seminary. The Reverend Wayne Bon-Durant is the new Business Manager.

#### **Faculty**

The following persons have been added to the faculty: The Reverend Louis W. Bloede, Th.D., Assistant Professor of Worship and Homiletics; The Reverend William Richard Stegner, Ph.D., Assistant Professor of New Testament; The Reverend John David Burton, Associate Professor of Pastoral Care and Director of Research and Training in Parish Development. The Reverend G. Martin Ruoss is now Theological Reference Librarian, and Dr. Glen C. Stewert is Director of the College and Seminary Library.

### **CURRICULUM**

After extended consultation with the alumni, theological schools, and students, the faculty devoted a full year to fashioning a new curriculum. The first year focuses upon the world in which the Church must minister. The second year focuses upon the heritage of the life and thought of the Church, its self-understanding. The third year focuses upon the equipment of the Church for ministry. Although these are the several foci, there is a continual dialectic between the Word of our ministry and the world in which it must become flesh. The experience of the student extends into the vast resources of the Chicago area through observation and experience in the secular and religious dimensions of contemporary culture.

### **ESTABLISHMENT OF A CENTER FOR RESEARCH AND TRAINING IN PARISH DEVELOPMENT**

Confident that theological education and training belongs to the ongoing life of the Church and its ministry, the Seminary has established a center that will engage in research

and training for ministers coping with ever changing social, economic, and political structures. Convinced that there is no substitute for parish churches, but recognizing the need for many forms of ministry, the Seminary will work toward an understanding of, and producing models for, effective parish involvement in our society, and toward providing opportunities for ministers to improve their communication and administrative skills. Programs will also be sponsored through the year for continuing education in the heritage of our faith. Extension courses for pastors in centers isolated from theological schools are being provided. The Reverend John David Burton is the Director of the Center.

## **BUILDING**

A new Academic Center has been built at a cost of \$600,000.00. This new fully air-conditioned building provides conference and classrooms, student lounge, auditorium, bookstore, and faculty offices. It will be used throughout the year for continuing ministerial and lay education, as well as for the regular program of the Seminary. The building was dedicated November 7th, 1967.

WAYNE K. CLYMER, *President*

# UNITED THEOLOGICAL SEMINARY

*John R. Knecht, President*

*To the Members of the General Conference:*

Herein is contained a brief report of the significant events in the life of United Theological Seminary since the 1966 General Conference.

## CURRICULAR REVISION

One of the major considerations has been the continued improvement of our curriculum. Like most schools we are deeply involved in rethinking our task. In our previous report, we explained the revisions in our curriculum which emphasize: 1. Self-understanding in relation to ministry through observation and reflection. 2. Learning the professional roles of the minister. 3. Integration of the student's total seminary experience.

The faculty is making increasing use of cross divisional teams and field assignments as a part of the teaching process.

During the 1967-68 academic year the faculty and representative students are spending six weekends rethinking our curriculum. It is our hope that we will be able to make those changes which will more adequately prepare persons for effective ministry in our complex society.

## FACULTY CHANGES

Dr. Roy D. Miller will be retiring June 30, 1969. In recognition of the dual responsibility he has had to bear, we have employed two new professors to replace him. The Rev. Charles S. Brown will begin serving as Assistant Professor of Church and Society July 1, 1968. The Rev. Kenneth H. Pohly will be engaged in further graduate training at Vanderbilt University during the 1968-69 academic year. He will succeed Dr. Miller as Director of Field Education July 1, 1969. We are anticipating the coming of these two men very much.

## ENROLLMENT

Our enrollment has continued to grow. We have had an increase in enrollment for six consecutive years, in fact. The coming of the Rev. John K. Bergland to our staff as Director of Admissions, with major responsibility in recruiting, has been a great asset. He has been able to meet with and counsel many who are vocationally uncertain. One source of concern is the declining number of young persons declaring them-



selves interested in church vocations. Many who formerly entered one of the church vocations are now serving in other helping ministries outside the church, e.g. the Peace Corps, Vista.

## IMPLICATIONS OF METHODIST UNION

We have been exploring various areas of cooperation with The Methodist Theological School in Ohio. Our faculties and student bodies initially carried out reciprocal visits to each other's campus. Growing out of these visits, both faculties appointed a smaller committee for joint meetings to explore such areas as faculty and student exchange, policy regarding student pastorates, tuition, common calendar, recruiting, student aid, etc.

Since union has been voted by the annual conferences more frequent meetings have been taking place. In August 1967, the bishops most directly related to these two schools and the presidents met to discuss the relationship of the schools. It was felt that both schools should continue for the foreseeable future. The possibility of a national study of theological education was discussed which could have implications for the ultimate merging of these schools.

More recently the faculties of the two schools have taken action setting up a Joint Curriculum Committee which will review the curricular developments of both schools which are of basic significance, explore common curricular policies where they contribute to strength, encourage and initiate creative curricular developments.

In December 1967, the presidents of the four theological schools located in the North Central Jurisdiction met in Chicago at the call of Bishop Thomas Pryor along with Bishops Heininger and Howard and Dr. Gerald McCullough of the Methodist Department of the Ministry. The schools involved were Garrett, Evangelical, Methodist (Ohio), and United.

The discussion centered on the relation of the schools to the conferences and jurisdiction, recruiting, fund raising, the Ministerial Education Fund, the role of the seminaries in the renewal of the church, continuing education, training for the non-ordained, etc. A good spirit was manifest. A resolution was passed calling for a national study of theological education in The United Methodist Church.

We anticipate the growing opportunities for quality theological education in the united church.

## INSTITUTIONAL COOPERATION

While we have been engaged in these discussions with Methodist seminaries we have also been pursuing a closer

relationship to neighboring colleges, universities, and seminaries. We have been a part of the Cooperative Project in Religion in Higher Education of Southwest Ohio from its inception in 1965. Twelve institutions are now participating members in a program that involves the interchange of faculties, students, and library facilities. A Master of Arts degree is being planned in conjunction with neighboring universities. Four of the schools, including United, will co-operatively employ a professor of Judiac Studies beginning September 1, 1968.

The five seminaries which are members of the project; Hamma, Payne, St. Leonard's, Hebrew Union, and United, are exploring the possibilities of developing a cooperative arrangement in their field education programs.

Hamma, Payne, St. Leonard's, Evangelical Lutheran, Methodist (Ohio), St. Charles, and United are meeting to discuss what we can do together. These seven seminaries are exploring the clustering concept or regional center idea for southwest Ohio.

The national accrediting association for theological education, The American Association of Theological Schools, has been making a study of trends in theological education. The study seems to point in the direction of cooperative clustering in urban settings related to universities.

As a school we are seeking to keep pace with the rapid changes being thrust upon us and with the demand for theological excellence in equipping persons for ministry.

## **FINANCIAL UNDERGIRDING**

A plan for more adequate support of the seminaries and indeed all ministerial education will be presented to the uniting General Conference. This plan known as The Ministerial Education Fund and popularly called the "Two Percent Plan" is greatly needed. The church must accept more fully and realistically its financial responsibility in the education of its ministry. According to the plan, each local church would be assessed an amount equivalent to 2% of its current operating budget (exclusive of capital fund expenditures, servicing of debts, and certain benevolent contributions). The annual conference will receive one-fourth of the amount raised for its own program of ministerial education, including scholarships, loans to students, and for continuing education. The other three-fourths would be administered by the general Department of the Ministry, in behalf of the theological schools and all phases of ministerial education for which it is responsible in the church at large.

This plan for national support for ministerial education

has much to commend it. Each theological school will receive equitably more than it is currently receiving. The conferences will have more funds for scholarship, student loans, and their total program of ministerial education including continuing education.

## CONCLUSION

United Theological Seminary exists "to educate persons who are called of God to the work of the Christian ministry and to the spread of the Gospel of Christ among men." The ninety-seven years of our existence have brought many changes including several experiences of church union. Always, however, there has been the faithfulness of God and even greater opportunities for witness and service. We anticipate, therefore, the future with confidence, knowing that as God has led us "hitherto" He will lead us "whithersoever" we may be called to go.

## ALBRIGHT COLLEGE

Arthur L. Schultz, President

### *To Members of the General Conference:*

The Evangelical United Brethren Church has been good to Albright College and we want you to know how much we appreciate your support, interest and prayers.

Since the last General Conference in Chicago and during 1967, Albright College has been involved in a Long-Range Planning Study, projecting the course of the College to 1981, the 125th Anniversary Year of the College's founding. This was accomplished through an organization of committees comprised of Trustees, Faculty, Students, Alumni and Administration. The Goals and Objectives of the College for the next fifteen years were approved by the Board of Trustees in Annual Session, October 27, 1967.

A significant change in the curriculum of Albright College is the plan to offer a Bachelor of Science degree in Nursing. This program is projected to begin in September, 1969.

Our enrollment continues to grow, being limited each year by the housing facilities available. There was an increase again this year with the Freshman Class numbering 330 and the total full-time enrollment is 1,175, the largest student body in the history of Albright College. Boarding students number 844 or 72% of the full-time enrollment and 28% or 331 are day students.

On March 15, 1967, the central section of the new \$1,500,000 Campus Center Building was opened and by October 15, 1967, the theater section was completed. This new building, dedicated on October 26, 1967, provides excellent facilities for student activities and recreation. The beautiful new bookstore and canteen area have both received increased patronage. The theater has a seating capacity for 285 persons and is fully equipped for stage productions and audio-visual presentations. The ground floor of the theater section houses the studios of WXAC-FM, the campus radio station, as well as music practice rooms, band room, and theater dressing rooms.

East Hall, a resident hall for upperclassmen was completed just in time for the opening of the fall semester last September. There are accommodations for 138 students and guest quarters located on the ground floor. This new structure is similar to other residence halls in the area and completes the quadrangle of dormitories.

For the tenth consecutive year, Albright College has com-

pleted a fiscal year with a balanced budget, despite rising costs and demands for many new services. Albright's 1967-68 operating budget of 3.5 million dollars exceeds the previous year's operation by approximately \$500,000. The Second Century Fund Campaign to raise \$2,300,000 is now in the third and final year. As of December 31, 1967, total gifts and subscriptions amounted to \$2,120,066. The support and cooperation given to this major campaign by churchmen has been truly generous and gratifying. We look forward hopefully to raising the \$179,934 needed to achieve the basic need of \$2,300,000 prior to June 30, 1968.

We are now building a Computer Center in the ground floor of the Library-Administration Building and making plans to air-condition the Chapel-Auditorium by June 1, 1968.

Albright College is grateful to The Evangelical United Brethren Church for financial support and outstanding students. These are indeed great days in which to be engaged in the work of Christian Higher Education. The challenges are many. The problems must be solved. Yet, more than ever, we are convinced that together with God our objectives can and will be reached and the growth and influence of Albright College will continue to increase mightily in the years that lie ahead. We pray that God may give us all the vision, strength, courage and dedication which we need to face the future.



## INDIANA CENTRAL COLLEGE

*To the Members of the General Conference  
of The Evangelical United Brethren Church:*

The purpose of this brief statement is to update the report made to the members of the conference which met in Chicago in 1966. Since that report anticipated much of the program for the 1966-67 academic year, this addendum relates mostly to the present year and to future projections.

The enrollment continues to increase. The major increase in the last two years, not previously reported, has been as a result of the beginning of our graduate program. Figures for 1966-67 and 1967-68 are listed below.

	<i>Summer Session</i>	<i>Day School</i>	<i>Evening Division</i>	<i>Graduate Division</i>
1966 . . . . .	643			
1966-67 . . .		968	1,388	72
1967 . . . . .	670			90
1967-68 . . .		1,033	1,389	103

Finance continues to be a problem for all institutions of higher education. We are fortunate to be able to operate on a balanced budget. This requires careful budgeting and in some instances the deferment of needed purchases. It can be anticipated that with pressures for increased salaries and other rising costs the financial problems will become more difficult. New resources of funds must be found if higher education is to be adequately financed.

Not unrelated to finance is the major problem of securing and retaining an adequately prepared and dedicated teaching faculty. The quality of teaching at the undergraduate level is one of the most important considerations in our entire system of education. It needs to have a high priority in the years ahead. The church college should lead in this area.

At its June, 1967, meeting the Board of Trustees of Indiana Central adopted a new long-range development program projected to 1985. This program is designed to provide facilities for an institution with a regular undergraduate day school enrollment of 2,000 and corresponding increases in the evening division and graduate school.

A most important element in the program is that of increasing the permanent endowment of the college. This will require the securing of a minimum of \$20,000,000 as an endowment fund. It will also require perhaps \$5,000,000 for additional buildings exclusive of dormitories. It is hoped that the additional dormitories that will be needed can be procured on a self-liquidating basis. As a first phase in this

development the college is now conducting a campaign among church members in its constituent area to secure the first \$1,000,000 toward the endowment fund goal. The college also has a new dormitory for 250 students at the drawing board stage.

We express our sincere appreciation to The Evangelical United Brethren Church for its support through the years and look forward to even greater opportunities for Christian service within the structure of The United Methodist Church.

Respectfully submitted,  
I. LYND ESCH, *President*

# LEBANON VALLEY COLLEGE

Allan W. Mund, Acting President

*To the Members of the General Conference  
of The Evangelical United Brethren Church*

Herewith is presented the report of Lebanon Valley College to this General Conference covering the 1966-67 year.

For the past several quadrennia, this report has been prepared and submitted by Dr. Frederic K. Miller, President. In January, 1967, Dr. Miller, who had served so excellently his Alma Mater as President for seventeen years and as a member of the faculty for the preceding thirteen years, announced his retirement. Indeed this College is indebted to his dedicated leadership, the full measure of which will be realized in the many years to come. While his leaving was a tremendous loss, we are very proud of the fact that he now serves the State of Pennsylvania as its First Commissioner for Higher Education.

## CENTENNIAL

In our report presented to the General Conference in the fall of 1966, it was reported that this past year was designated as our Centennial year with the theme "The Discriminating Mind and the Understanding Heart."

In that report we recorded our most sincere gratitude to our Heavenly Father for the dedicated lives and support from the Church, our Board of Trustees, faculty, administration, students, alumni and friends. We would wish to underscore our thankfulness for God's manifold blessings as evidenced in the life and history of our first century of service of the Church and its youth.

The report also included the highlights of a series of special programs covering the first six months of the Centennial celebration. In October, 1966 it was our joy and privilege to dedicate our Chapel to the glory of God and the youth we serve. This magnificent house of worship is a bold statement of the centrality of God and Christianity in the life and objectives of this College. The Centennial celebration was brought to outstanding conclusion with a three-day academic symposium which included the following participants: Dr. Huston Smith, Professor of Philosophy, Massachusetts Institute of Technology; Dr. Charles C. Price, University Professor of Chemistry, University of Pennsylvania; Dr. Kenneth E. Boulding, Professor of Economics, University of Michigan; and Dr. Henry Steele Commager, Professor of History, Amherst College.

## ENROLLMENT

Cumulative registration figures for the year reveal a total of 862 students in the day program compared with 835 in 1965-66. Evening school registration of 133 represented a slight increase over the previous year.

The religious census for the year reveals that Evangelical United Brethren students represent the greatest percentage (23%) of all denominations. The combination of Methodist and Evangelical United Brethren students totaled 34 percent of the student body.

In general, morale among our students has been high during the past year. Students continue to be faced with many conflicting and increased pressures. They tend to exhibit the same signs of concern and restlessness that one has come to expect from college campuses in this decade. But the vast majority of our students are acquainted with our aims and objectives. We remain convinced that the program started more than a decade ago, that of granting our students increasing responsibility has permitted them to retain their individual identities and precluded many of the problems encountered on many college campuses today.

## ADMINISTRATION AND FACULTY

The ever increasing perennial problem facing colleges and universities has been that of securing and retaining a sufficient number of excellently educated and properly motivated members of the faculty. While Lebanon Valley College has been most fortunate in securing loyal, dedicated and excellently trained staff members, it is increasingly aware of the basic problem of retention of such people. We are cognizant of the fact that the principle of loyalty and dedication is a "two-way" proposition and, therefore, this College must continue to respond to its staff in the same manner that the staff has responded to the College.

With deep sadness we record the passing of several outstanding and loyal staff members: Professor G. A. Richie, Professor Paul A. W. Wallace, Mrs. Alma Tredick, Dr. Harold C. Hollingsworth, Mrs. Austin C. Flood, and Professor Reynaldo Rovers. Each of these members of the College staff made an indelible impression upon students and colleagues. We salute their memories and express appreciation for the contributions they made to the development of this institution.

The continuation of the policy of sabbatical leaves is a major impact in the upgrading of faculty. During the year three faculty members were granted leaves to pursue doctoral or postdoctoral work.

In a number of significant ways this year has been one of study and evaluation of some of the important phases of the academic program. The implementation of the evaluations and recommendations which have and will emerge from these studies will determine in large measure the course of the College's academic progress for many years to come. Of broad significance for curriculum development were the recommendations from the Committee on Calendar and Curriculum Development. In a similar fashion the faculty-administrative Committee on Admissions and Recruitment Policy and Program was involved in matters of curriculum. The kind of student the College will attract; the kind of student who will best profit from and contribute to the totality of the College, will determine and be determined by the kind of program offered by this institution. Other important studies have been in the areas of Financial Aid and Library Resources.

The faculty has inaugurated the experimental use of closed circuit television as an instructional tool. Obviously, there are advantages and disadvantages involved in such teaching and it will take some time and use before ultimate determination can be made as to the future of this medium.

## **FACILITIES**

With the dedication of the Chapel in October, 1966 the College had for the first time in its history adequate facilities specifically designed as a house of worship. The lower level of the Chapel contains academic facilities including a lecture hall, four classrooms, a seminar room and faculty offices for the departments of philosophy, religion and sociology.

Although College Center plans have been prepared by the architect, construction has not begun because of the non-availability of federal or private funds. New campus lighting has been installed on a portion of the campus. A sewerage system has been installed in Annville and should become operative for the College in the early part of 1968. New windows and stairwells were installed in the Administration Building. With the acquisition of three properties adjacent to the campus, the College now possesses the added space for expansion. At the present time there is a need of two additional residences for men and one for women if the College is to realize its enrollment goals as projected for 1970 in the master long range plan.

## **FINANCES**

A comprehensive comparison of the past quadrennium was contained in our report last year. Therefore, this report will simply update those figures for 1966-67. On June 30,



1967 total funds of Lebanon Valley College amounted to \$9,681,981 compared with \$8,979,261 the previous year. Total Current Fund Revenue for fiscal 1967 was \$2,283,580 compared with \$2,031,466 for fiscal 1966. The endowment funds grew from \$2,146,266 to \$2,245,189 during that same period.

## DEVELOPMENT

Lebanon Valley College is exceedingly grateful for the unusual and outstanding financial support given to its Centennial Fund Campaign. In the fall of 1964 a goal of \$1,150,000 was established by the Board of Trustees. In February, 1965 that goal was raised to \$1,300,000. It is a real pleasure to apprise you that the total subscribed to that Campaign stood at \$1,635,000 by December of 1967. Even more significant is the fact that to date 95% of the subscriptions have been paid in full with payments arriving each day.

Such generous and sacrificial giving on the part of the Church, alumni, business and industry, parents and friends gives testimony to the importance and appreciation of Christian higher education. We shall always remember the devotion of hundreds of volunteers who made this success possible.

The support of the Eastern and Susquehanna Conferences through the dollar-per-member-per-year and other financial programs serves as a real inspiration and stimulation to the giving of others.

## RELIGIOUS ACTIVITIES

The Student Christian Association and Delta Tau Chi continue to contribute significantly to the spiritual life of the campus, the community and the two supporting Conferences. Their activities range from sponsoring morning prayers, assisting with Chapel and other services, visiting orphanages and homes to sending student deputations to various churches of the supporting Conferences.

The weekly Chapel services have brought to the campus leaders of local, national and international repute. The two from overseas were Mr. John Akar, the Director of Sierra Leone Broadcasting Service and the Reverend Hermann Sticher, Superintendent of the South Germany Conference. Other guests were: Drs. Sheridan W. Bell, Donald R. Buckey, Edward L. R. Elson and Newton H. Fritchley. Dr. D. Elton Trueblood presented the Balmer Showers Lecture using the theme *Intelligent Orthodoxy*. It was also our pleasure to have Dr. Peter A. Bertocci of Boston University as our leader for discussions during Religious Emphasis Week. Dr. Hagan Staack, Professor of Religion, Muhlen-

berg College, and Dr. Nathan A. Scott, Jr., Professor of Theology and Literature, University of Chicago, ably presented the Religion and Life Lectures.

The College continues to offer its facilities and personnel in the service of the Church. We are most happy to host the Eastern and Susquehanna Conferences on a rotating basis with Albright College. It was also our pleasure to have the Quadrennial Conference for the Denominational Historical Society, the Eastern Area of the Evangelical United Brethren Laboratory School for Church School Workers, the Eastern Conference Senior High Youth Conference, and the Philadelphia Conference of the Methodist Church Laboratory School meet on our campus.

## CONCLUSION

Much is being written these days about the future of the church-related college. And indeed if one looks only at the financial problems, they are difficult. But to look at only the financial problems which confront us would be to overlook challenges which are far more stimulating, encouraging, and which can be met by determined effort and sacrificial zeal. If our nation is to maintain, as most of us feel it must maintain, a diversified system of higher education; and if the Church desires to continue its central influence in the development of young people, as I am sure all of us do, then the years ahead can be glorious ones for both the College and the Church. For, despite all difficulties and obstacles, we can make Lebanon Valley College an ever increasing positive force in the total program of the Church by keeping its academic sights high and its spiritual tone sincere. I share with you great hopes in the Union and know that the new united Church will give added strength and substance to its educational arm. It will always be a pleasure and a privilege to serve the Church as a part of its great venture into the future.

Respectfully submitted,  
ALLAN W. MUND

# NORTH CENTRAL COLLEGE

Arlo L. Shilling, President

*To the Members of the General Conference of The Evangelical United Brethren Church:*

The commitments of North Central College are:

## 1. COMMITMENT TO ITS CHURCH RELATION

North Central's concept of the church-related college is not simply that of one organization sponsoring another, but rather that of fulfilling the Christian vocation through the educational process. North Central's purpose is to prepare students to enter into the varied work of the world guided by a vision of life under God.

## 2. COMMITMENT TO EXCELLENCE

North Central is committed to maintaining distinguished teaching and to constant strengthening of its educational program. Our first and foremost responsibility is to be a strong academic institution.

## 3. COMMITMENT TO SERVICE

An institution is but an instrument for carrying out worthy purposes. North Central must be an instrument of service in the broadest sense and to this end must be committed to extending educational opportunity and contributing to the cultural climate of its community, the nation, and the world at large.

## 4. COMMITMENT TO THE LIBERAL ARTS TRADITION

The function of the liberal arts is to develop breadth of understanding, constructive and imaginative thinking, sound judgment, and an ability to communicate and articulate all of these things. North Central is committed to the view that such education is not merely "preparatory" for specific vocational or professional studies, but an essential foundation in knowledge and capabilities which the modern world demands of the educated citizen.

The general revisions which North Central inaugurated in 1963 have breathed new life into the venerable old concept of curriculum, that great race for wisdom and understanding. Full implementation of the new curriculum is not complete, but already the quality of our educative endeavor has been significantly improved. Course enrollment patterns are shifting, and faculty teaching assignments are subject

to continuing review. Major decisions with far-reaching implications are constantly required of faculty and administration alike. A healthy willingness to experiment is evident—but with it an equally healthy concern to preserve only those innovations which educate our students most effectively and efficiently.

All of North Central's curricular divisions are cognizant of the need to expand and diversify their repertory of advanced offerings. The modern knowledge explosion and the seriousness with which today's collegians approach the educative enterprise have lent urgency to the problem but, at the same time, have suggested what perhaps is the perfect solution. Most of North Central's departments are restructuring their advance courses in order to provide more opportunity for independent investigation. The January Term for Research and Study continues to be the most significant curricular development since the revisions of 1963. It permits students to pursue independent study programs and faculty to devise cross-disciplinary approaches. And it allows students and teachers together to work on a parity in basic research.

More North Central graduates are enrolling in advanced degree programs than ever before, and many are moving directly into respected, responsible positions with apparent ease. This is evidence of the high caliber and superior competence of our faculty. It is evidence also that our faculty understands its role and function.

The past year and a half has been filled almost to overflowing with those essentials of campus life which are remembered nostalgically when all else might be forgotten. The coffee hours and concerts, the debates and discussions, the seminars and conferences, the teas and recitals, the dinners, dances, and programs of the Campus Church, the endless bull-sessions—all had their place in enhancing and perpetuating the distinctive North Central ethos. In addition, a full schedule of official campus events served as rallying points for a major segment of the college community.

During this period of time, North Central has had many occasions to be very proud of its student body. Participation in the total life of the college was excellent. The level of academic performance was exceptionally high. New channels of communication were established on campus, in town, and even far beyond. Judgment, discretion, and responsible leadership prevailed in student affairs at all times.

One of the constant concerns of every institution—whether commercial or charitable, religious or educational—is that of its sustenance. All too often the struggle to

remain strong leaves little time, energy, and money with which to fulfill the purpose of its existence. And even if life and death are not at stake, then—for some Parkisonian reason—almost all of its resources are turned back in on itself anyway.

It is not hard to understand why the problem exists. A college, for example, cannot function without a physical plant, without some location in time and space. It cannot function without library, classrooms, laboratories and the life. A few years ago, the combined library of the college and seminary undertook an important program of systematic acquisition. The goal is 115,000 volumes by 1970, and that goal must be met if the college and seminary are to continue to be able to fulfill their responsibilities. With the acquisitions since the last General Conference session, the library holdings now approach 100,000 volumes—in addition to thousands of periodicals, microfilms, and other resource material. To accommodate the acquisition, extensive and expensive remodeling was required this past year, and additional expansion is contemplated in the future.

A Master Plan was adopted for campus development. As previously reported, two new facilities have been added—E. E. Rall Residence Hall and the Kaufman Dining Hall. During the past year, Barbara Pfeiffer Memorial Hall was completely renovated; 1,057 new theatre-type seats were installed. Better acoustical control was accomplished through the closing of windows, the installation of carpeting and redecoration. During 1968 and 1969 Goldspohn Science Building will be completely renovated, and a new Science Center erected; contemplated total cost, two million dollars. Upon completion of these programs, Old Main will also be completely renovated. This Master Plan also calls for the centralization of all student residence and dining room facilities. The Freshman dorm facilities—Kroehler South, Kroehler North, Kroehler House and Dining Room—are now for sale. When the sale is consummated, all these facilities will be concentrated on the Fort Hill Campus.

WONC, North Central's new four-kilowatt FM radio station, will go on the air the first part of 1968. In addition to regular campus programming of music, news and sports, WONC will extend its facilities to the Chicago suburban area. Suburban news, sports events, and community public service broadcasts will be part of the schedule of every day.

North Central College is excited about the new relationship and responsibility to The United Methodist Church. We will be better able to serve the educational needs of Northern Illinois and Wisconsin, as well as provide an essential segment in the total program of Christian higher education.



# REPORT ON OTTERBEIN COLLEGE

Lynn W. Turner, President

Last year was an eventful twelve-month period in the history of Otterbein College. In Ohio, The United Methodist Church has five colleges. Ohio Wesleyan University and Otterbein are but fifteen miles apart. Ohio Northern University, Baldwin-Wallace College, and Mount Union College are the other three.

We already have excellent relations with our Methodist sister institutions. All of us work together in the Ohio Foundation of Independent Colleges and the Independent College Alumni Associates. For eight years or more we have been not only cordially invited by the Methodist Board of Education to attend many of its meetings, but have been treated with marked courtesy when we did attend.

We have found the officials at our closest neighbor, Ohio Wesleyan University, especially receptive to suggestions of closer cooperative efforts. While Dr. Emerson Shuck was the Vice President for Academic Affairs at Ohio Wesleyan University, he explored this matter in some depth with our Academic Dean, Dr. James V. Miller. These discussions led to a meeting on May 31 between President Elden Smith, Vice President Emerson Shuck, Business Manager Robert W. Meyer, Development Director Fred B. Leighton, and Trustee Board Chairman John A. Eckler of Ohio Wesleyan and President Lynn W. Turner, Academic Dean James V. Miller, Business Manager Woodrow R. Macke, Development Director Wade S. Miller and Trustee Board Chairman Harold L. Boda of Otterbein College. At this meeting it was determined that we would like to explore the possibilities of cooperative education on bolder levels than anyone has yet tried in this country. We are hopeful that our two institutions might discover avenues for constructive cooperation which will become patterns for similar efforts among private colleges throughout the nation. Dr. G. Lester Anderson of State University of New York, Buffalo, New York, is acting as consultant to us.

Among our pressing financial needs which require infusions of new capital are the following buildings—a library, an infirmary, a women's dormitory, a chapel, a field house, and an administrative center. Thorough renovation of such old buildings as Towers, campus beautification and land acquisitions will require very substantial sums of money. Our endowment should be at least \$10,000 per student. Our most immediate requirement is for \$1,314,000 to

match \$657,000 granted by the United States Office of Education.

Last year we joined our sister institutions of the Ohio College Association in establishing a central depository and reference retrieval library in Columbus. During the summer of 1966, the business managers of several central Ohio colleges began meeting to discuss the possibilities of joint efforts in the arcane area of data processing. It soon became evident that something more than the pooling of ignorance was required. In January, 1967, we invited Systemation, Inc., a consulting firm from Boston, to propose the outlines of an expert study of our problems and eventually, seven of us—Antioch, Denison, Kenyon, Ohio Wesleyan, Otterbein, Wittenberg and Wooster, agreed to employ Systemation for a computer feasibility study. On September 11 of the same year, Systemation presented the results of their study to us. We are scheduled to decide whether all or any of us will accept the recommendations of Systemation, Inc., and embark upon a cooperative use of computer facilities.

Beginning with the academic year 1968-69, the College will move to a quarter calendar (three 10½ week terms will compose the academic year), and a curricular pattern designed to engage each student in three courses each term. Several common courses are being fashioned to relate the concerns and disciplines of the liberal arts to the historical and natural environment which conditions human life for weal and woe. A reading list will be assigned to span the college career. The readings are designed to bridge the spaces between courses and provide a ground from which continued dialogue may spring.

The new three-term three-course calendar-curriculum has necessitated a change in the current sabbatical program. A new pattern will replace a sabbatical semester at full salary or a sabbatical year at half salary with a sabbatical term at full salary. The first sabbatical will come during the tenth term of employment at Otterbein and each succeeding sabbatical will fall every seventh term and will be mandatory. The funds normally spent on replacements will be granted to the faculty members on sabbatical leaves.

Many articles and books about the uncertain future of the small church college in America have appeared recently in the press. Some observers are convinced that this unique segment of American higher education is doomed to rapid extinction. They point to the increasing proportion of young people who choose to attend the tax-supported rather than the private colleges (now about 80 per cent) and to the difficulty of raising by voluntary subscriptions the enormous sums of money required to keep colleges alive and vital in

our rapidly changing world. The questions they raise are serious ones which cannot merely be shrugged away or dissolved in blind optimism.

How well can the church-related colleges withstand the shocks and contortions of the power struggle now rending the educational world? We are all deeply concerned about the student revolts which seem to defy authority on so many campuses, the impassable gulfs which seem to appear so easily between faculties and administrations, the strikes which follow hard upon the heels of organization among non-academic employees, and the general atmosphere of disturbance and turmoil so prevalent in the groves of Academe.

I think that it is our good fortune, first of all, to have a faculty, a student body, and working staff made up, for the most part, of people who have a genuine affection and respect for this institution and who are intelligent enough to recognize that their own interests are injured when the college is attacked. In the second place, we all know that we need no official grievance committee to make our wants known or our legitimate complaints heard. The channels of communication are open. As much as possible, decisions are made by democratic processes. Such a system works to everyone's advantage in a society of rational and charitable human beings. The students, faculty and staff of Otterbein College deserve unstinted praise for being persons of this description.

# SHENANDOAH COLLEGE

## SHENANDOAH CONSERVATORY OF MUSIC

Forrest S. Racey, President

*To the Members of the General Conference  
of The Evangelical United Brethren Church:*

As requested by the General Council of Administration of The Evangelical United Brethren Church, a brief report from Shenandoah College: Shenandoah Conservatory of Music, Winchester, Virginia, is respectfully submitted to the General Conference assembled in session, Dallas, Texas.

### PURPOSE

Within the context of Christian Higher Education, Shenandoah College exists as a Junior College for the purpose of offering Associate Degrees in university parallel programs in the Arts and Sciences and selected terminal programs.

Within the context of Christian Higher Education, Shenandoah Conservatory of Music exists for the purpose of offering instruction leading to baccalaureate degrees in the areas of applied music, church music, and music education.

### ACCREDITATION

Shenandoah College is accredited by the Southern Association of Colleges and Schools. Shenandoah Conservatory of Music is a full member of the National Association of Schools of Music.

Shenandoah College is happy to announce that since the last meeting of the General Conference an institutional self-study has been completed, a visitation team from the Southern Association of Colleges and Schools has been on the campus and has made its report to the Commission on Colleges, and the Southern Association has reaffirmed the accreditation of Shenandoah.

Shenandoah College is pleased to announce that since the last meeting of the General Conference the Virginia State Board of Nurses Examiners has accredited the Nursing program in Shenandoah College.

### THE CAMPUS

In 1960 Shenandoah was relocated from Dayton, Virginia, to Winchester, Virginia. At Winchester, Shenandoah occupies a forty-four acre campus and has access to the

facilities provided by the Winchester Recreation Department.

At the time Shenandoah began operation in Winchester, only two buildings had been erected on the Winchester Campus. At the present time six modern buildings have been erected at a cost of \$2,404,713.00. These buildings include two academic buildings, three dormitories, and a combination student center-student housing building.

The Board of Trustees has authorized the construction of a new physical education and classroom building. At the time this report was being prepared for the General Conference, it appears that all the financing for the new buildings was in order and the architect is proceeding with the completion of plans and specifications for the new physical education and classroom building.

## **RELIGIOUS LIFE**

The supervision of religious activities on the Campus of Shenandoah is under the guidance of a Director of Religious activities. Graduation from either the College or Conservatory is contingent upon the successful completion of one or more courses in religion. Religious chapel is conducted once a week and chapel services are under the supervision of the Director of Religious activities.

Various student organizations contribute to the total religious life of the Campus. Students also participate in many Church activities in the City of Winchester and surrounding areas.

## **FACULTY**

The constantly expanding program of Higher Education in America has created a shortage of competent instructors on the college level. Both Shenandoah College and Shenandoah Conservatory of Music have been fortunate in securing competent instructors who meet the requirements for accreditation.

## **STUDENT ACTIVITIES**

Students are encouraged to participate in scholastic, religious, dramatic, and student government activities. Students in both the College and Conservatory are eligible for participation in the concert choir, concert band, small ensembles, and operatic productions. Each year a wide range of student, faculty, and guest recitals are scheduled.

Shenandoah College is a member of the Tri-State Athletic Conference and the National Junior College Athletic Association, Region 15. Varsity teams compete in football,



basketball, baseball, and golf. The Physical Education Department sponsors an intramural sports program.

### FINANCES AND ENROLLMENT

Excellency in education cannot be completely determined by student enrollment and financial assets. The fact still remains, however, that a successful program in higher education will result in an increase in student enrollment and in an increase in financial support.

The brief comparative statement of assets set forth in the table below is indicative of increased student enrollment and increased financial support at Shenandoah.

Comparative Assets at Shenandoah College: Shenandoah Conservatory of Music

June 30, 1959—\$ 387,035.11

June 30, 1960—\$ 755,171.26

June 30, 1967—\$2,726,587.85

### APPRECIATION

Shenandoah College and Shenandoah Conservatory of Music desire to express sincere appreciation to the General Conference of The Evangelical United Brethren Church for its concern for and support of Christian Higher Education. To individuals in the College and Conservatory community and to Foundations and business enterprises for assistance in making Shenandoah's academic program a success, grateful thanks are expressed.

## REPORT OF WESTMAR COLLEGE

*To the Members of the General Conference  
of The Evangelical United Brethren Church:*

This report to the final General Conference of The Evangelical United Brethren Church is respectfully submitted for perusal, information and historical importance.

### LONG RANGE PLANNING

Westmar College continues to look toward the future. The President's Annual Report highlighted this as it pointed up areas of concern, directions that are being planned and steps that are being taken. The development plans involve continued expansion of facilities to meet the increasing enrollments that are envisioned. Westmar intends to remain a small college but in order to serve the thirteen hundred that are anticipated by 1971, additional purchase of land has been made and facilities are in the construction or planning stages. Negotiations for the construction of an additional dormitory have now been completed. In addition to the dormitory, a commons buildings is also being constructed. Total cost of this project will be \$1,600,000. Dormitory occupancy is scheduled for September of 1968 while the commons facilities are to be available by January of 1969. It is further anticipated that the expansion of the library will be underway by November of 1968. The cost of this is estimated at \$450,000 with part of it to be covered by a government grant. The Development department of the college continues to lay plans for the Fine Arts-Auditorium building which is next.

### ADMISSIONS AND ENROLLMENT

Westmar College continues to be a cosmopolitan college in relationship to religious affiliation and geographical distribution of its student body. The goal of 50 per cent of our students from the supporting denomination continues to be maintained. However, the intermingling of all denominational groups on our campus brings a dialogue which we feel is very effective. Further, approximately 50 per cent of our students come from within the state of Iowa while the remainder come from 31 other states. It will continue to be the philosophy of Westmar to provide this sort of cosmopolitan atmosphere in which young people can dialogue in preparation for the future.

The enrollment picture continues to give encouragement through its substantial and stable growth. Restudying of the role of the summer and evening school programs is

constantly going on in order to ascertain how these can be more effectively used. The following column of figures indicate the full-time enrollment over the past several years.

1963—676

1964—764

1965—870

1966—940

1967—963

Our young people interested in the area of pre-theology and church-related vocations numbered 65 during 1966-67.

The June graduating class of 1967 represented a broad cross section of academic pursuit. The listing below will give that indication.

Art .....	3	Mathematics .....	16
Biology .....	12	Music .....	1
Business Administration ..	10	Music Education .....	2
Business Education .....	4	Natural Science Divisional	2
Chemistry .....	4	Philosophy .....	1
Economics .....	2	Physical Education .....	23
Elementary Education ..	38	Physics .....	3
English .....	8	Political Science .....	2
History .....	5	Psychology .....	3
Home Economics .....	5	Religion .....	6
Humanities Divisional ..	1	Secretarial Science .....	1
Industrial Arts .....	10	Social Science Divisional	3
Language .....		Sociology .....	5
French .....	1	Speech .....	2
Spanish .....	5		

## RELIGIOUS AFFILIATION

Westmar College continues to be proud of its affiliation with the church. We look forward to identification with The United Methodist Church. It is our sincere hope that we can continue to minister to former constituents and reach new ones within that denomination in a very effective way.

Because of the union between the Methodist and Evangelical United Brethren churches, Westmar and Morningside colleges have appointed special study committees. Morningside is a Methodist school located twenty-five miles from the Westmar campus. These committees are continuing to meet to investigate ways in which these two institutions can more effectively serve The United Methodist Church. This mutual discussion is only a continuation of a program that began a number of years ago and culminated in trustee representation on both boards by the presidents of these sister institutions.

## RELIGIOUS LIFE

Chaplain Harold French has brought real vitality and body to the Religious Life program of the school. The beginning of this school year saw a chapel option program which has been received very favorably by our students. Each student is offered the opportunity of selecting one of five different chapel options. These include the following:

Church and classroom discussion

Vesper service

Mid-week worship service

Discussion on current topics of interest

Roman Catholic service

In addition, the chaplain continues to bring to the campus speakers of note who complement the program which he, personally, sets forth for dialogue among students.

## BUILDING PROGRAM

Since the last report to the General Conference, Westmar College has completed a science hall at the cost of \$965,300. It was officially dedicated on October 15, 1967 in honor of Dr. D. O. Kime, former faculty member and president of Westmar College. His widow, Mrs. D. O. Kime, was present for the dedication. Extensive remodeling has been completed in the old science facilities making this available for Psychology classrooms and administrative offices.

## FACULTY

Of the full-time faculty members, 29 per cent are holders of the doctoral degrees. The remaining persons all have master's degrees or more.

Several faculty members continue on leave of absence for the completion of their doctorates. The doctorate programs of two individuals reported to the last General Conference have been completed.

The classification of faculty as to rank is as follows:

Professor .....	6
Associate Professor .....	15
Assistant Professor .....	21
Instructor .....	17

The American Association of University Professors chapter continues to be active in its concerns for faculty interest. The total faculty is organized to function under a Faculty Senate. This group functions autonomously with specific committees to whom responsibilities is delegated for academic concern.

## **ADMINISTRATIVE STAFF**

The college continues to be administered by an administrative staff under the direction of the president. The administrative organization is divided into academic affairs, headed by the Academic Dean; student affairs, headed by the Dean of Students; business affairs handled by a Business Manager and Director of Finance; and college relations directed by the Director of Development. A new position was created this year in the Executive Assistant to the President.

## **STUDENT AFFAIRS**

The student affairs activities of the campus are headed by the Dean of Students. This man, a capable administrator, has helped to create through campus activities, cocurricular activities and specific student concerns a very fine atmosphere within the student body. A very well integrated program of counseling, headed by the Director of Counseling under the supervision of the Dean of Students, ties in well with the student counselors within each dormitory.

The student government continues to carry out its very responsible leadership role on the campus. It is a member of the United States National Student Association and has very objectively looked at some of the problems which it sees within the organization but have determined to remain a member of it in order to let its witness be heard.

## **ACADEMIC AFFAIRS**

For the past several years the faculty of Westmar College has been studying and examining the academic program of the institution. Within the past year it voted to revamp the the total curriculum from its present program to a 4-1-4 program. This program will be initiated in September of 1968. It basically will be composed of a four month academic semester in which a student will carry four courses; a month interim in which each student will be granted the privilege to concentrate on selected areas of academic concern; and a four month second semester comparable to the first. Both the students and faculty look forward to this new program with high anticipation of what it will do for greater dialogue and intellectual pursuit.

## **PRESIDENTIAL RETIREMENT**

At the annual meeting of the Board in October 1967, President Kalas requested of the Board the privilege of official retirement on June 30, 1968 with a six month leave of absence. A special committee has been at work for several



years in selecting his successor. The Board mutually accepted the retirement as of June 30, 1968. They named Dr. Laurence C. Smith to be his successor. Dr. Smith is presently Academic Dean at William Woods College and is a graduate of York College in the year of 1946.

## FINANCE

(As of August 30, 1967)

Endowments .....	\$ 605,285
Annuity Funds .....	111,100
Plant Fund Assets .....	3,573,264
Fiscal Budget 1966-67 .....	1,843,970
Fiscal Budget 1967-68 .....	2,123,545

Long-range estate planning continues to receive major emphasis in the Development department. Known bequests of individuals, who are interested in private education and its continuance, do continue to increase.

## APPRECIATION

This report to the final official body of The Evangelical United Brethren Church is a report with a "forward look." Much is being said about the dire plight of the church-related college. However, there is a forward look for these institutions for serious minded young people are looking for the type of dialogue which is possible within their walls. Further, there is a forward look if the denominations which gave them birth are interested in the total mission of the church which envelops education. The very fine financial support which Westmar College has received from its supporting denomination has been a very vivid testimony of their concern for the total mission of the church. These financial undergirdings are only a symbol of the deeper spiritual support which makes finances possible.

DR. HARRY KALAS, *President*

## EVANGELICAL HOME

Lewisburg, Penna.

Evangelical Home is a multiple service facility with a capacity of 110 aging persons. The facility is located in the central part of the State and occupies about 240 acres of choice ground somewhat removed from the community of Lewisburg, but near enough to make access to the business area quite easy. There is a full medical program which includes round-the-clock nursing services, regular Doctors visits, consultative specialists, Podiatrist, Psychiatrist and off-premise dental and optometry service.

The Home has served aging persons for fifty-two years, and until 1959 served some children. There are several cottages on the grounds for retired ministers and their wives as well as three dormitories. The Home provides its own laundry service and makes available to residents facilities for personal laundry. Food services are under experienced dieticians and spiritual services are provided regularly for all on the grounds of the Home.

New facilities are to be constructed in the months ahead for retirees, and a 100 bed Nursing Home is scheduled for construction in cooperation with the Central Pennsylvania Conference of The Methodist Church. This latter program having been projected prior to the union. The total construction cost is expected to exceed \$2,000,000.00.

Long-range planning calls for adding to the staff registered Dietician, Social Worker, Chaplain and other needed personnel. The new Nursing Home will call for a qualified Administrator with no other Administrative responsibilities. The time-schedule for construction calls for completion in late 1969.

PAUL S. WHELOCK, *Superintendent*

## EVANGELICAL MANOR

For eighty years this generous arm of the church has extended a helping hand to aged members in need of care.

The past quadrennium has brought no change in the Manor's purpose or desire. For the first time in some years the 70 rooms are filled with residents. The ten bed infirmary section is very inadequate and crowded. The new building is being planned to provide a new infirmary unit and to update the present structure. Many applicants cannot be accepted by the Manor due to the lack of proper facilities.

To provide these adequate facilities new sources of income will be necessary as will greater participation from present sources. The funds for the care of many of the church's needy come in whole or in part from the church as represented by this institution. As we are called to care for more ill aged we shall be even more dependent upon the church for financial assistance.

The busy residents of the Manor enjoy the large city's facilities as well as the quiet park like grounds of the Manor. In front of the building roars the nation's busy highway, U.S. 1, while on the rear of the Manor a doe and her fawns, as well as fox, rabbits and birds, enjoy sanctuary.

Many opportunities for self expression are found in the arts and crafts department where hobbies bring small, but gratifying, returns to the residents. Recreational activities are proving of interest to many.

The members of the Board are now selected entirely from the Eastern Conference in which the Manor is located. We, at the Manor, are grateful for the many hours this fine dedicated Board contributes to the welfare of the Manor.

The staff of twenty-six dedicated employees are diligent in their efforts to bring the best care possible to the residents.

The place of the Manor in the northeast section of this great city is assured, for here 500,000 people have but three church oriented residential homes to turn to for care. This ministry of the church is truly needed here.

The entire Manor staff, Board, and residents unite in thanking everyone who has contributed to the Manor during the past many years. We hope to prove worthy of your continued support in our concern for the future.

HERBERT E. RYAN, *Administrator*, Evangelical Manor

## THE FLAT ROCK CHILDREN'S HOME

The Flat Rock Children's Home since General Conference in 1966 has made no major changes in the physical plant other than of a maintenance nature. New secondary wiring has been done within the year to replace deteriorated equipment, both inside and outside the cottages. Temporary changes have been made in houseparent quarters to make it possible to house a husband and wife team with a small family.

The Board of Trustees as a result of much study in relation to the future of the Home, has determined to continue to give custodial care to youngsters who may be related to the Home through the Church or related agencies. The average enrollment over the past year has been forty, with a total of eighty-eight youngsters being served in some way by the Home.

The Building Campaign will be completed in this year 1968 and it is anticipated that response will allow procedure with the building of cottages as planned. Better housing, better programming, better qualified personnel are the basic goals toward which we strive if we are to care for the responsibility we have accepted in relation to the needs of youth.

During the past year much attention has been given to the building of program. All youngsters of qualifying age had the opportunity to attend church camp; the public school participated in the Youth Opportunity Program of remedial education and recreation and our Home youth made up a large portion of the enrollment. A group activity, and counseling program is functioning. Planned off campus activity, such as school activities, and weekend visitation, are being used extensively for the rehabilitation of minds and bodies.

Service to youth is one of the basic responsibilities of the Church and through the facilities of Flat Rock Children's Home this service is being rendered by our Church.

LEWIS A. JOHNSON, *Superintendent*

## FRIENDLY ACRES

### *Report to the 1968 General Conference:*

Friendly Acres is a home for the aging with facilities for retirement living as well as Skilled Nursing care. The Home is located in the city of Newton, Kansas upon a 20 acre area. Since the last General Conference an addition has been completed giving room for 48 more residents; three cottages and three duplexes have been added to the retirement center and six housekeeping apartments have been built in an unfinished area of the central building. The present capacity is 107 in the central building and 27 living units in the retirement center. This gives accommodations for about 150 residents.

Since two of the five wings in the central building are nursing care units, the number of staff members is rather high. This includes 40 full time and 20 part time employees. The aim and purpose is to provide a Christian Home for the aging, give good care when needed, provide a well rounded program, and maintain a home-like atmosphere.

WILMER H. NELSON, *Superintendent*



## HAVEN HUBBARD MEMORIAL HOME

At the time of General Conference in 1966, the Haven Hubbard Memorial Home had just completed a new addition consisting of a thirty-six bed comprehensive nursing care center, thirteen two-room apartments, food storage, craft and recreational facilities, a new, modern kitchen and extensive re-modeling of the original Home building. Since that time the staffing has been completed and the adjustment to the added facilities has been made.

Since General Conference, Hubbard Hall, which is the building composed of the Hubbard's home and the original nursing center, has been completely renovated. It is now composed of single rooms and apartments for staff members.

The administrative policies of the Home have been revised by the addition of an assistant administrator and more responsibility assigned to department heads. The office of Matron has been discontinued and much of the work assigned to her is now assumed by a Supervisor of Home Services.

Services to Home members has been expanded to include regular visits by a chiropodist as well as those of a hearing aid consultant and repair man. A sewing club, prayer group, glee and reading clubs are a few of the additional recreational activities.

Cordially yours,  
MEARL L. DUSTIN, *Administrator*

## OTTERBEIN HOME

### REPORT TO GENERAL CONFERENCE

Charles K. Dilgard, Superintendent-Treasurer

The Otterbein Home closed its 1967 year with a total resident members in its care of 143. This is an increase of 7 over the total at the end of 1966. Of the total at the end of 1967, 63 were nursing care patients, 66 were in resident halls, and 14 were cottage residents.

Otterbein continues to have an unusual closeness among its members and employees. The traditional hominess and great Christian concern for one another quickly endears new members into the fellowship. Many new members express after they have come, that they are only sorry that they had not made arrangements to come sooner. Adding to the already strong religious program, we have increased our emphasis in the area of activities, arts and crafts. The minister of the separately organized EUB Church on campus has recently been appointed to a part time relationship on the executive staff of the home to become program director for ALL campus activity. Six additional rooms are being converted to give space for various activity. A search is underway for a certified occupational therapist to add to the staff in this area.

We believe that nursing care at Otterbein is second to none. Close attention to personal needs of nursing patients is always the order of the day. Bed sores are unheard of at Otterbein. Christian love added to the nursing care usually expected, makes this difference. Further strengthening of this program will be the immediate addition of a Physical Therapy room in early 1968 and the services of a part time Therapist will be added. Occupational therapy in the nursing center has been increased and will be greatly enhanced as soon as a certified "O.T." can be added.

Outstanding among all church homes, has been the capacity of Otterbein to render an unusually high rate of "benevolent" care. This writer has found that most church homes have a capacity to receive between 10 and 20 percent of their residents who are unable to pay full cost of care. A recent study of the residents of Otterbein showed that 110 of the 145 resident members are being assisted financially through the CHRISTMAS OFFERING and other special gifts. This outstanding record of care is possible only because The Evangelical United Brethren Church over the years has supported this home substantially. Even though this record is unusually high in comparison to other Church

homes, the capacity of Otterbein to render benevolent care has diminished in recent years due to the fact that costs have been going up much more rapidly than the amount of the offerings.

In terms of individuals, the study showed that as of January, 1967, 3 persons had received financial "subsidy" of over \$40,000 each, 8 received \$30,000-\$39,000 to that date, 6 received \$20,000-\$29,000, 33 were subsidized \$10,000-\$19,000 and 60 received less than \$10,000. The balance of the members are able to pay their own full cost of care and do.

Even though a number of our residents do receive Ohio Aid for Aged assistance, the Church subsidy must more than match all of this type of aid. Present rate of aid from the State of Ohio ranges from \$98 for ambulatory to \$250 for skilled nursing care. The low rate of state aid in Ohio accounts greatly for the fact that Otterbein must continue to receive substantial support from the church in the future if it is to maintain its ability to render benevolent care.

During the year 1967, the Board of Trustees has been engaged in a study of its admissions policy and has made several basic changes. A number of new plans have been developed to make it possible to more nearly tailor a financial program to meet the needs of the new member. New members are expected to pay as much as they are able up to their cost of care, BUT NO MORE. Life care plans are still offered and monthly payment plans have been added.

We will be adding a new Mobile Home area to our campus during 1968 to give further variety to types of living on our campus. Present types of housing include cottages, apartments, single rooms, and nursing care area. Persons living in cottages or mobile homes will *not* be subsidized from the gifts of the church.

Constitutional changes will be presented to the General Conference (or General Council of Administration) in order to relate the Otterbein Home to the Ohio Miami Conference and its successor United Methodist Conference. Future trustees will be elected by this conference with consideration to the supporting area over the "phase out period." (See report from the Department of Health and Welfare concerning financial support during the transition years for all EUB homes.)

The long range planning committee appointed a year ago continues its study of the home and its farm operation. It is hoped that a definitive report will be approved by the Board of Trustees in 1968 pointing the way to a major new development in facilities for the care of our aged.

CHARLES K. DILGARD, *Superintendent-Treasurer*

## PACIFIC EVANGELICAL UNITED BRETHREN HOME

The Pacific Evangelical United Brethren Home for the Aging is located in the City of Burbank, California near the heart of Los Angeles area. Burbank is noted as a city of high educational and social achievement. When the property was purchased in 1923 for Thirty Thousand Dollars (\$30,000) it was on the edge of the city. With the rapid growth since 1940, it is now considered in the main business area and its valuation has increased to over Seven Hundred Thousand Dollars (\$700,000). The location makes it ideal for the residents to easily reach many places of interest from a business, educational and social aspect.

The main building of two and three stories is of brick and stucco construction. There are sixty single rooms that are reserved for the residents of the Home. The main building also contains a large lounge, a dining room, kitchen and offices for the staff. There are two duplex and one triplex apartments which are reserved for retired ministers and wives. A garage of ten stalls is located in the rear of the property that give adequate parking. The main building is licensed by the State Department of Social Welfare as a Home for the Aging and has had over the years a first class rating. This building is strictly for the care of ambulatory people. The guests pay on a monthly basis for their room and care. The rate for members of the Church is from \$125 to \$135 a month. Those who are not members of the Church, pay from \$135 to \$150 a month. The average cost for the guests of the Home averaged \$134 per month last year.

Those who must be under nursing care, are housed in our Infirmary which is licensed by the State Department of Public Health. We are licensed for eighteen beds and the average for the past two years has been twenty patients per month with a growing waiting list. The cost for care in the Infirmary varies from \$275 to \$450 a month depending upon the type of care needed. We have a staff of eight nurses. The average cost last year was \$315 per month.

There is a beautiful chapel located between the main building and the Infirmary which provides for regular services on Sunday and during the week. A public address system carries the worship services and morning devotions into each room of the Infirmary so that all can share in the spiritual life of the Home. A mid-week service can be shared in by all the residents and visitors of the Home. Morning devotions are conducted in the dining room following the morning meal and in the evening a favorite hymn is selected

by one of the residents. There are also programs given by the various community and church groups throughout the year.

The newest building is a commodious home for the Superintendent which was erected in 1956 at a cost of \$11,500.

The Pacific Home is not heavily endowed. It operates on a non-profit basis and must depend largely upon the fees of the guests, the offerings of the churches and gifts from friends. During the past four years, the Board of Trustees have spent most of the reserve funds in planning for the relocation of the Home to Santa Ana, California. In 1964, after considerable study, the Trustees voted to sell the present Burbank property and to relocate at 2100 North Grand Avenue in Santa Ana. The site is directly across the street from the Grand Avenue Church and is within a short distance of many places of interest in southern California.

The architectural firm of Orr, Strange, Inslee and Sene-feld were employed and they have plans calling for a four-story building with an additional one-story building for apartment living. The total plan calls for 76 single units, 52 semi-suites, 22 suites and 11 housekeeping units. The Home will include a health center of thirty beds, a clinic, a dining room seating two hundred people, two lounges on each floor besides the main lounge, a chapel, canteen, beauty parlor, hobby and craft rooms and ample storage space.

The firm of M. J. Brocks and Sons have been employed as the contractor. The estimated cost of construction is \$2,710,-659.00 with furnishings of \$200,000. The land consisting of 4.7 acres is valued at \$400,000. The total valuation of the Home will be more than three and a half million dollars. The money from the sale of the Burbank property will be applied towards the indebtedness. The new Home is being financed by the Federal Housing Administration.

WILLIAM P. WATKINS, *Administrator*



## QUINCY EVANGELICAL UNITED BRETHREN ORPHANAGE AND HOME

S. Fred Christman, D.D., Superintendent

Quincy Home, at the meeting of the 1966 General Conference, was in process of filling its latest unit at Lititz, Pennsylvania, which adds 48 retirement residents to the roster within its care. This influx raises the total care of Quincy, for the older adult to 176 persons. There are 66 boys and girls in residence in the children's unit. During the past year, planning and programming included Dietary, Social Work and Physiotherapy, in addition to the more than twenty medical and allied professionals, from general practice of medicine to psychiatry, generally available.

Construction and major maintenance for the year and one-half, involved the building of a superintendent's manse, an eight-place garage for bus, trucks and cars, and replacement of the last stoker, with oil burner, which makes the operation totally fueled by oil and electricity. Cost of living, realignment of wages and hours, under new legislation, and the escalation of cost of supplies will raise the per capita cost of care to a minimum of \$200 per capita in the 1968 budget over 1967. Skilled labor in the nursing field is in scarce supply anywhere, and reserves for replacement or relief are almost non-existent in the Lititz area, with the immensity of the expansion of nursing facilities in the past two years, totalling seven to eight hundred beds, within a six mile radius.

Quincy takes its place with the Home of each denomination in a realization that the number of older adults has reached a peak, where it is not the responsibility of the church or the state and vocational governments, but all agencies, institutions—religious and civil, must pool their resources to meet a need that is real and most urgent.

## THE WESTERN HOME

Rev. J. I. LaFavre, D.D., Superintendent

Located at 420 E. 11th St., Cedar Falls, Iowa, this Home, founded in 1911, is near Highways 218 and 20 and invites visitors. The total capacity is 244. 208 beds are in the retirement home and 36 beds in Health Hall, the nursing center. The Home is staffed by 56 working full time and 27 part time. 41 are nurses and aides. A protective, wholesome and inspiring environment is provided.

Last year many safety improvements were made. The reception, hobby and recreation rooms were upgraded. 21 private toilets were installed to modernize rooms in the first wings.

In 1967 a new Staff Residence, housing 12, was built costing \$151,284.

A new Kitchen-Dining Room addition is under construction at the north end of the main building. Included will be 10 rooms for couples built on the street level. Cost will be \$457,759.

Applications should be made now before this space is all reserved.

## HILLCREST CHRISTIAN COLLEGE

Introduction of a Concentrated One-Year Bible College Program and successful completion of the Centennial Project are perhaps the two most significant developments in the life of Hillcrest Christian College during the year 1967.

The concentrated one-year Bible College course has grown out of a concern involving both the school and the young people of today. It has become evident through the recent years that an increasing number of young people proceed to university, technical or vocational training of some kind immediately after high school. Because of the emphasis on secular education today and the need for extensive specialized training for almost every vocation or job, young people are faced with the decision of spending three years of Bible College and then starting all over in a long period of secular education and job training. For young people going on to university this would mean a total educational stretch of from six to seven years before completing their degree and becoming wage-earners.

At the same time a great number of these same young people would very much like to have the benefit of some Bible College training as a means to organizing of their own personal faith before going on to secular training and into their life's work. The concentrated one-year program is designed to provide young people with such an opportunity. It is designed specifically to help young people meet the non-Christian ideologies and secular influences of our day.

The Centennial Project took the form of a Memorial to the late Bishop E. W. Praetorius. The goal for this special project was set at \$30,000. A total of \$32,500 was donated to the project with most of the contributions coming from within the Northwest Canada Conference. This sum represents the cost of the college chapel which will be dedicated as a memorial to our late Bishop.

A. W. MAETCHE, *President*

**REPORTS**  
**TO**  
**UNITING CONFERENCE**

# **THE METHODIST CHURCH AND CHURCH-GOVERNMENT RELATIONS**

## **The Report of a Study Commission**

**EDITOR'S NOTE:** This report was referred to the Legislative Committee on Christian Social Concerns. For action see reports Nos. 11-16 of this Committee. Pages 1240-1251.

### **PART I-INTRODUCTION**

#### **1. Purpose and Perspective**

Since the beginning of recorded history, religion and politics have been vital aspects of human experience. In our time, the religious and political aspects of human activity find their most characteristic institutionalized expression through churches and the agencies and processes of civil government, respectively. Both forms of association exist within the same society, and in many instances include the same individuals. This simultaneous existence leads, on the one hand, to shared responsibility for many facets of societal life, thus necessitating active cooperation between churches and governments. On the other hand, the distinctive interests of religious and governmental agencies often lead to conflict. Consequently, patterns of interaction must be established that will protect the integrity of both church and state.

Most major issues of church-government relations involve both theological and sociological dimensions. This report—including the study on which it is based—has been prepared in the light of the basic perspectives and insights of Christian faith.

The Study Commission on Church-Government Relations (hereafter referred to as the "Commission") has recognized that the complex issues of church-government relations which confront Americans at this point in time arise primarily from two sets of factors. The first consists of the role and activities of churches as social institutions. The second embraces the performance of public functions by government agencies and officials. Of major concern for church-government relations are the public policies formulated and administered to meet the needs of the total populace for minimum security and well-being.

It is a basic Christian affirmation that God is the ultimate source of all authority. Christians believe that God has endowed man with the capacity to exercise authority. They recognize that man exercises authority largely through the



institutions he develops. Man has evolved both religious and political institutions—churches and governments. Christians view these and all other institutions as instruments to be used under the sovereignty and judgment of God. Man's religious and political institutions, therefore, must find their justification as means to ends that accord with the will and purpose of God.

Within this general context this report examines the social (economic, cultural, constitutional, and political) aspects of existing and emergent issues of church-government relations. Its aim is to inform thought and guide action at the practical points where the social policies of churches and the public policies of governments either converge or conflict. These are the focal points for contemporary issues of church-government relations. They provide actual contexts for problems which neither the churches nor governments can ignore or solve separately.

This report is concerned primarily with church-government relations in the United States of America. The particular pattern of America's cultural and social development and the unique nature of the American constitutional tradition have combined to give a distinctive character to church-government relations in the United States. Many of the principles enumerated in the propositional statements have considerable bearing on policies, programs, and procedures in the work of United States churches abroad. However, this does not mean that the peculiar patterns of church-government relationships as they have emerged in the U.S.A. are necessarily or fully applicable to church-government relations in overseas countries. Therefore, the Commission makes no claim that all the viewpoints and recommendations contained in this report should receive the same appraisal from both American and overseas members of The (United) Methodist Church.

The Commission respectfully points out limitations of this report. Some dimensions of church-government relations have not been considered. Many aspects of the material treated in this document deserve continuing study.

## 2. Explanation of Key Concepts

### A. Churches

As one among many other types of institutions in modern society, churches are visible human communities in which individuals relate themselves to each other pursuant to their concept of Ultimate Reality. In popular discussions of church-government relations, the term "churches" is often used to refer to a large variety of organizations and groups

with *religious interests*.<sup>1</sup> Thus the term is used to refer to congregations, denominations, sects, interdenominational bodies, certain kinds of special-purpose agencies, and numerous other types of associations that have religious interests. The word "churches," therefore, will be used in this generic sense to refer to all organizations and groups with religious interests.

In any consideration of church-government relations, one central fact must be kept in mind. Though all churches share a common concern for religious interests, the variation among them is substantial. In the first place, churches vary with respect to the scope of their jurisdiction, the breadth of their operations, and the geographical distribution of their members. Secondly, not all churches are *primarily* concerned with the same *particular* religious interests. Thirdly, there are variations among churches with respect to the significance their members attach to religious interests in relation to nonreligious interests. In the fourth place, churches are unequal in the possession of the means for effectively promoting their religious interests. Finally, the pattern of internal relations between leaders and rank-and-file members may vary widely among churches.

## B. Governments

The political organization of society comes to a focus in governments. Through these institutions of civil authority the members of society seek to achieve order, the common good, justice, and freedom. Hence this system of human relationships is not an end in itself, but is established by man to serve his needs as a creature of God.

The term "governments" is used in this report to refer to (1) the *aggregate* of individuals—public officials—who exercise governmental authority and perform governmental functions in our society; and (2) the accepted or regular *procedures, processes, and agencies* through which these officials exercise that authority and perform those functions. In the United States, governments exist on three levels: national, state, and local. On each level there are three broadly distinguishable types of officials and agencies: legislative, executive, and judicial. Church-government relations

<sup>1</sup> In this report the phrase "religious interests" refers to a key analytical concept. Whenever it is used it will refer to those human valuations or concerns which involve one or more of the following: *First*, a belief that the Ultimate for man exists (however it may be conceived) and that certain aspects of life derive from the Ultimate; *second*, a psychological commitment to some conception of the imperatives of the Ultimate; *third*, a system of ethics specifically related to and consistent with a particular viewpoint regarding the implications of the Ultimate for the individual in relation to his fellow-men; and *fourth*, institutional patterns of behavior designed to insure that the individual's allegiance to the Ultimate is expressed in the whole of his experience, and not just in a part of it.

may involve every level of government and every type of governmental agency.

Government consists of structures of relationships among individuals and groups of persons. In a society with democratic political institutions there is always a close correlation between the processes and functions of governments and the social values that the populace believes it ought to promote through this system of human relationships. The bearing of this vital fact on church-government relations in the United States has been carefully considered.

To this point, the objective has been twofold: to indicate the Commission's conceptual framework and to explain the key terms and phrases that have served as major tools of analysis. The points made in this introduction may be summarized as follows:

*First*, churches and governments are two types of primary sub-systems of society considered as a whole.

*Second*, both types of sub-systems are the outgrowth of the freedom man has under God to establish institutions to serve his needs and help him achieve his potential as a human being.

*Third*, neither churches nor governments comprise a monolithic social structure; on the contrary, there are considerable ranges of structural diversity and functional variation within each type.

*Fourth*, relations between churches and governments must be examined not only by the use of principles of theology and political theory, but also in the contexts in which they occur in American society.

The next step is to review the major religious, governmental, and social settings in which contemporary issues of church-government relations arise in the United States.

## PART II

### CONTEXTS OF CHURCH-GOVERNMENT RELATIONS

Churches and governments represent two types of primary sub-systems within American society. They are two focal points around which revolve complex patterns of human relationships, aimed, respectively, at achieving the good life for man and making the elements of his environment more orderly and predictable. Churches and governments utilize many of the same social processes; draw upon the same resource bases of the society; have interpenetrating memberships; and pursue parallel, overlapping, and at times, conflicting objects. Thus in reality, relations between those two focal points of human valuations, thoughts, and endeavors are unavoidable. A distinction between the insti-

tutions of religious authority and the institutions of civil authority appears to be universal, but equally universal in contemporary American society is the interpretation of the two authorities.

The true nature of relations between churches and governments in the United States becomes clear only when it is realized that the actual and inescapable fact of our time is not their *separation* but their *interaction* and their *correlation*.

In the past fifty years, a number of social forces have combined to multiply the points of contact between churches and government, and significantly increase the frequency of interaction at any given point of contact. Among the social forces that have contributed to this transformation have been the extensive institutional development of churches, the tremendous expansion of the functions of governments, and the rapid industrialization and urbanization of American society.

### 1. The Contemporary Religious Scene

In examining the factors that influence relations between churches and governments, the context of present conditions and recent developments among the churches must be considered. One development is the far-reaching transformation which has occurred in the organizational aspects of churches. In the United States, the present organizational structures of groups with religious interests are radically different from those of fifty years ago. The once relatively simple forms of association for the promotion of religious interests have evolved into exceedingly complex organizations. The emergence of highly organized religious bodies is no doubt partly a product of the same basic social forces which, in the realm of economics and politics, Kenneth Boulding has characterized as the "organizational revolution." Important results of this development have been significant changes in the relation of churches with civil authorities at all levels of government in the United States.

Churches have acquired a large amount of economic and social power. They employ labor, provide social services, and operate educational institutions; they sponsor recreation, entertainment, and cultural enterprises; they are landlords as well as tenants; and they collect, expend, and invest money, as well as administer retirement and pension systems. Clearly churches now have the power to make economic and social decisions that vitally affect the lives and welfare of millions of people. No government can completely ignore the manner in which this economic and social power is exercised by church officials.

Another aspect of the contemporary religious scene which influences relations between churches and governments is the increasing popularity of religious activities. The enhanced position accorded to religious interests following World War II is indicated by the fact that church membership reached a new peak; church attendance and contributions soared; new and expensive church plants increased; church life in suburbia boomed; the energy devoted to real or apparent religious interests took on new proportions; and churches manifested a new concern for the problems of urbanization. This meant that the points of interpenetration of churches and governments were multiplied and the frequency of interaction at many given points was increased.

The development of a vital ecumenical movement is another social force which influences relations between churches and governments. Generally speaking, the ecumenical movement pertains to the trend toward a greater degree of common interest among Christians throughout the world. In America and elsewhere, it has centered around the gravitation of all Christian communions toward a closer association among themselves. It has focused attention on the basic aspects of a shared faith, has sought to overcome divisions among communions, and has emphasized common tasks in society. The ecumenical movement has found expression in a variety of formal organizations and informal groups. These associations have demonstrated a capacity to influence the course of public events in community, state, and nation. Many of the policy decisions which governments must make have a significant effect on the religious interests of ecumenical groups.

Finally, the movement to assert and validate the social relevance of religious interests has brought about new patterns of relations between churches and governments. A "new breed" of church leaders and members has asserted, both in words and in social action activities, that religious interests are not simply matters of personal belief, worship, and piety, but that they are also relevant to public policy and the world of daily affairs. Congregations, denominations, and administrative agencies of interdenominational religious bodies have joined in efforts to reconstruct the economic and political systems of American society along lines that will insure a greater realization of ethical and religious values. One result of this development has been the establishment of new and more sophisticated patterns of relations between churches and governments.



## 2. Contemporary Governmental Scene

The American people have a strong historic tradition of reliance on voluntary, private solutions of social problems. Despite this tradition, during the past fifty years the functions of governments in meeting social needs have expanded enormously at every level of public authority. An increasing number of people in our society have been willing to utilize the processes of government as a major instrument for achieving desirable social objectives. Americans have given their governments major responsibilities in such vital matters as promotion of full employment, control of atomic energy, fostering education and research, provision of foreign aid, stimulation and encouragement of urban redevelopment, control of communicable diseases, elimination of racial discrimination, provision of adequate housing for low-income families, and eradication of poverty in the midst of affluence. These and other "general welfare" functions of governments at all levels of public authority are broadly accepted as both necessary and legitimate.

The social forces that have produced the need for and the acceptance of expanded responsibilities for governments are many and varied. They include (1) fundamental changes in the size and social characteristics of the population of the United States; (2) reassessment of the value of conserving and developing the nation's natural and human resources; (3) advance and diffusion of science and technology; (4) increases in the size of business enterprises, particularly the modern corporation; (5) mass migration of people from rural areas to urban centers; (6) impact of steadily rising incomes on demands for governmental services; (7) recurrence of severe fluctuations in the business cycle and their impact on all segments of the population; (8) economic, social, cultural, and political developments in other parts of the world; and (9) radical changes in the international situation which have brought war and the increased possibility of war.

Today the American people expect all governments in the United States to perform many and varied functions to "establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity." In the second half of the twentieth century, the character of American society is such that no government can perform its functions without becoming involved in some relations with churches.

Thus the issue that challenges the present generation of Americans is not the question whether or not governments shall be permitted to establish or maintain relations with

churches. Rather the central issue involves two fundamental questions quite different in nature: (1) what patterns of church-government relations are appropriate in the context of twentieth-century American society; and (2) what criteria shall be used to distinguish appropriate from inappropriate patterns of church-government relations?

Our generation confronts the task of determining for itself the particular standards which shall regulate the inescapable relations between churches and governments. What is needed is a set of standards which will (1) adequately reflect the twentieth-century character of American social, political, economic, cultural, and religious life; and (2) enable us, at the same time, to preserve religious liberty and conserve the essential values of our unique democratic institutions and traditions.

In the American political order, a broad regulative norm of church-government relations is incorporated in the Federal Constitution. The First Amendment explicitly states that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof . . ." This provision contains two primary constitutional limitations on the actions of governments in dealing with religious interests. It should be clear that practical situations may arise in which the requirements of these two limitations of the First Amendment will appear to be incompatible. Governments must, on the one hand, abstain from practices that constitute "establishment" of religious interests and, at the same time, it must insure the "free exercise" of such interests. As a result a government policy or program which to some individuals may seem to be required in order to avoid establishment of religious interests will seem to others to be a denial of the free expression of such interests.

It appears that three fundamental points of principle have emerged in the construction of the constitutional language.

*First*, religious belief or disbelief on the part of an individual or group may not be made the object of governmental action, nor may any government foster or deter religious belief or disbelief *per se*.

*Second*, except for valid considerations of public health, welfare, morals, and order, the right of individuals and groups to express religious belief or disbelief may not be prohibited or restrained by governments.

*Third*, religious interests *per se* may not be made the object of government policies and programs for the purpose of either advancing or inhibiting those interests.

These constitutional norms of church-government relations are neither self-explanatory nor static. They have to

be interpreted. Adaptation of constitutional morality to the ethical imperatives of a changing social order is not simply an exercise in history, or formal logic, or legal gymnastics; nor is it primarily an exercise in biblical exegesis. Rather, it is a difficult enterprise in responsible problem solving and conflict resolution. It requires the exercise of creativeness when the elements of the past and those of the present do not match, when historical and contemporary social experience do not complement each other.

A pertinent aspect of the contemporary governmental scene is the firm commitment of the Federal government to an effective attack on the problems of the underdevelopment or poor development of the nation's human resources. In pursuing this commitment, Congress has, over the past two decades, made extensive use of a policy technique previously developed to achieve national objectives through grants to support selected functions of private business enterprises. With respect to policies and programs of human resource development, Congress has provided financial assistance for specified activities of private nonprofit organizations. In fact, such organizations of all types have emerged as a central focus of human resource development policies and programs of the Federal government.

It is primarily in connection with the growth of cooperative sharing of responsibility for human resource development by the Federal government and private nonprofit organizations that highly controversial issues of church-government relations have arisen in the last generation. A large number of the private nonprofit organizations that cooperate with the Federal government have religious interests. The issues that have resulted pose a complex, and as yet unresolved, question: *Should nonprofit organizations with religious interests be regarded as in a different legal category from similar groups which do not have religious interests?*

With respect to issues of church-government relations which arise in this context of public policy, two fundamental problems confront both the churches and governments. Each problem may be posed in the form of a basic question.

*First*, with respect to the need for both effective development of human resources and the preservation of essential values of a democratic social order, what rules should govern relations between governments and *any* or *all* private nonprofit organizations?

*Second*, should any special rules apply where private nonprofit organizations have religious interests? An adequate response to this latter question requires attention to re-

ligious liberty and the mission of churches, as well as the desirability of maintaining a viable secular government.

### 3. The Contemporary Social Scene

Present-day issues of church-government relations cannot be viewed in isolation from the total societal development of our revolutionary and fast-moving day—developments that raise policy questions of a profound moral character. The shrinking of our planet, the freedom aspirations of the newly emerging nations, the quasi-hot war, the threat of nuclear extermination, the call to disarmament, and the promotion of effective means for securing the peace raise the issues of church-government relations on the international level. Our internal developments are equally momentous. Population growth, the urban sprawl, the flight to the suburbs, the decay of the inner city, the demand of non-whites for equal treatment, the concern for the needs of the poor, and the effects of automation point up the basic human problems at stake in our socio-economic development. Any serious efforts to deal with these problems will involve relations between churches and governments. None of the critical urban problems of contemporary American society can be addressed effectively within the particular framework of church-government relations that were inherited from the nineteenth century.

A most significant factor of the contemporary social scene is pluralism. The problem of determining what constitutes an appropriate pattern of church-government relations is made more complex by the fact that American society is pluralistic. There exists within our society a multitude of groups with sharply divergent religious beliefs and faiths. Even within "families" of communions there are many distinct groups with religious interests, each with a different view of the ultimate order of the universe, each articulating a different system of moral permissions and limitations, and each possessing a mode of worship of its own. Controversies over specific matters of church-government relations often indicate that many Americans have yet to understand and accept some of the practical implications of cultural and religious pluralism.

The problem of determining what constitutes appropriate relations between churches and governments is, therefore, multi-dimensional in character. This is the kind of problem that can never be *completely* resolved, at least for *all* times. Nevertheless, it is not being too optimistic to expect that our generation shall gain new insights into the nature of the problem; acquire a new understanding of the social forces underlying it at this point in time; develop new techniques



for coping with specific manifestations of the problem; and establish new levels of consensus with respect to necessary adjustments in existing patterns of church-government relations.

When specific issues of church-government relations are considered from this perspective, it easily becomes apparent that most of them are really problems of social and political ethics. The Commission believes that Methodists must bring such problems within an ethical context. With this objective in mind, the Commission briefly examines selected issues of church-government relations and presents for consideration a propositional statement regarding each issue.

### PART III

#### SELECTED ISSUES AND STATEMENTS OF POSITION \*

Issues involving questions of proper relations between churches and governments arise in diverse contexts of social practice and public policy. Satisfactory agreements with respect to such issues cannot be negotiated if the issues are examined and dealt with in isolation from the total societal settings in which they are cast or in isolation from one another. The Commission found that the total social settings of church-government relations in the United States today include at least three basic factors: the varying and often conflicting commitments of national, state, and local governments to help achieve the ethical goals of a "responsible society";<sup>1</sup> the quest of churches for social relevance; and the determination of churches to help solve the critical problems of our society.

A theory of church-government relations can only provide a perspective for dealing with a range of problems; it cannot solve the problems. Specific issues of church-government relations should be considered at least from the perspective of the three fundamental social factors just indicated. Consequently, the Commission has included in this section brief discussions of the social contexts and moral implications of selected issues of church-government relations which are of major significance. A propositional statement follows the discussion of each issue. If adopted by the Gen-

\* Each of the 6 sections of Part III contains a *discussion* ("A," lightface type), which is for background and information only, and a *statement of position* ("B," boldface type), which is offered for General Conference action.

<sup>1</sup> "Man is created and called to be a free being, responsible to God and his neighbor. Any tendencies in State and society depriving man of the possibility of acting responsibly are a denial of God's intention for man and his work of salvation. A responsible society is one where freedom is the freedom of men who acknowledge responsibility to justice and public order, and where those who hold political authority or economic power are responsible for its exercise to God and the people whose welfare is affected by it." Amsterdam Assembly, World Council of Churches, *The Church and the Disorder of Society* (1948), p. 192.



eral Conference, each propositional statement would represent a clearly articulated position of The (United) Methodist Church.

## 1. RELIGIOUS LIBERTY

### A. Church-Government Relations and Religious Liberty: A Discussion of the Issue

In its study of a wide range of issues of religious liberty, the Commission proceeded on the premise that religious liberty is at once a principle of Christian theology, a concept of political philosophy, and an aspect of American constitutional law.

The Commission has assumed that in the context of Christian theology religious liberty means, at least, the capacity, opportunity, and responsibility, given to man by God, to determine *his own* faith and creed. Its essence consists of genuine options in matters of faith and creed, and the capacity in some real way to control one's response to those options, not only in attitudes but also in actions. When it is institutionalized, religious liberty is one expression of the principle that conscience ought not be coerced.

While this theological perspective influences thought and affects the ethos of judgment, it does not determine the specific content of religious liberty either as a concept of political philosophy or as a principle of American constitutional law. In such non-theological contexts, religious liberty has come to mean freedom of conscience in matters of religion; freedom of religious expression; and freedom of religious association, including the freedom to establish and maintain organizations to promote religious interests.

Some individuals and groups adhere to the viewpoint that religious liberty, regardless of whether it is conceived in terms of Christian theology or political philosophy, cannot be secured where governments are dominated by any group which is committed to using civil authority either to advance or inhibit religious interests; or where governments do not maintain strict impartiality in their dealings with the various religious interests that compete for the loyalty of the individual. Support for this viewpoint is claimed in the United States in the provision of the Federal Constitution prohibiting an establishment of religion and proscribing any religious test for public office.

Where relations between churches and governments are the primary focus of concern, practical issues of religious liberty can be identified and examined in many different social settings. However, every issue of church-government relations does not necessarily involve a question of religious liberty. Such a question is involved only where there is

a claim that a given government has forced or is attempting to force an individual or group to act in a manner which is contrary to religious belief and commitment.

Freedom of conscience is sometimes referred to as if it were the same thing as religious liberty. It is inaccurate to do so, because *conscience* is a more inclusive concept than religion as commonly understood. Conscience is the deepest and most inward compulsion to obey restraining or commanding principles of conduct relating the individual to his fellowman and to his universe. Though not every issue of freedom of conscience is necessarily an issue of religious liberty, there is a religious dimension to every issue of conscience whenever ultimate loyalties are at stake.

## B. A Statement Concerning Church-Government Relations and Religious Liberty

### I

Christians share commitment to the protection of human dignity and recognition of the right of every individual to freedom of thought, conscience, and religion. In the Christian tradition, in the heritage of Western philosophy, and in the emerging consensus of mankind, this freedom is deemed to be inherent in human personality. The (United) Methodist Church rejoices, therefore, to be in agreement with the principles of the Universal Declaration of Human Rights, the viewpoints of Vatican Council II regarding religious liberty, and basic affirmations of other religious communities concerning religious liberty. We seek the universal observance, in law and in social practices, of fundamental freedoms for all men everywhere.

In the modern world, a crucial freedom is the freedom of every person—individually or in association with others—to hold or change religious beliefs; to express religious beliefs in worship, teaching, and practice; and to proclaim and to act upon the implications of religious beliefs for relationships in a social and political community.

We support the explicit constitutional safeguards which have long undergirded religious liberty in the United States of America. We believe that it is of utmost importance for all persons, religious groups, and governments to maintain a continuing vigilance to insure that religious liberty be guaranteed. We respectfully request all national churches within the fellowship of the world Methodist family to continue to work for the realization and support of religious liberty in the constitutions, governmental forms, and social practices of their respective countries.

## II

While freedom to *hold* religious beliefs is absolute, freedom to *express* religious beliefs cannot be absolute. We are in agreement with decisions of the courts which hold that free expressions of religious beliefs may not be curtailed unless, in a specific set of circumstances, a particular form of religious expression is shown to pose a clear and present danger to a substantial interest of the community which a government has an obligation to protect.

## III

We affirm the principle that religious liberty includes the right of objection to all war or to a particular war on grounds of conscience rooted in religious faith or commitment. In this connection, however, we call upon Methodists to recognize the need for a broader concept of religious faith or commitment than that traditionally associated with churches and affirmation of belief in a Supreme Being. Moreover, since objection to war on conscientious grounds other than religious faith or commitment may have fundamental implications for religious liberty, we believe that the policy of national governments to grant deferment from military service on grounds of conscience ought to take into account factors other than religious training and belief in a Supreme Being. Even where fundamental implications for religious liberty may not exist we believe a more broadly based policy of national governments is consistent with the ethical imperatives of responsible civil authority in a responsible society.

## IV

We believe there has often been misunderstanding regarding that aspect of the American system of religious liberty which is grounded in the constitutional principle that prohibits an establishment of religion. If properly interpreted, the constitutional provision which precludes governments from taking any action "respecting an establishment of religion" has a positive effect on the maintenance of religious liberty. We interpret that provision to mean that governmental action affecting religious interests may not have as its *purpose* or *primary effect* the advancement or inhibition of such interests.

According to our interpretation of the "religion" clauses of the First Amendment of the Constitution, governments are forbidden to support religious organizations *per se*; except where such action is necessary to guarantee free

exercise of religion, they are not permitted to sponsor or aid religious worship even though there is no required participation of individuals in such worship activities. Therefore, we are in agreement with the Supreme Court's decisions declaring unconstitutional regular worship services as part of a public school program. We believe these decisions enhance and strengthen religious liberty within the religious pluralism that characterizes the United States of America.

We recognize that religious liberty includes the freedom of an individual to be an agnostic, a *non*-theist, an atheist or even an *anti*-theist. Otherwise, the civil community would be invested with authority to establish orthodoxy in matters of belief. We are confident that such a state of affairs would constitute a threat to all religious interests. According to the ethical concept of a responsible society, government commits a morally indefensible act when it imposes upon its people—by force, fear, or other means—the profession or repudiation of any belief. Theologically speaking, religious liberty is the freedom that God has given, in his creative act, to all men to think and to choose belief in God for themselves, including the freedom to doubt and deny him.

## V

We recognize that civil authorities have often been leaders in expanding religious liberty. Many times in history it has been constitutions, legislatures, and courts that have served as protectors of religious liberty against the misuse of governmental powers by religious bodies.

At the same time, we believe it is essential to recognize that decisions of the courts with respect to constitutional issues should not be taken as wholly defining desirable relation between churches and governments.

Therefore, in affirming our support of basic constitutional principles, including those relating to religious liberty and the role of governments respecting religious matters, we do not give uncritical endorsement to all interpretations of those principles. It is also our conviction that the churches should submit the constitutional principles, their judicial interpretation, and their application to specific problems to continuing examination and study. If a constitution contains provisions that offend values basic to religious faith or the freedom of religious expression, or if constitutional provisions are being interpreted with that result, it is the right and the duty of churches to speak out in opposition to them.

## 2. SOCIAL WELFARE

### A. Church-Government Relations and Social Welfare:

#### A Discussion of the Issue

A meaningful discussion of church-government relations in social welfare becomes a possibility only by indicating at the beginning the broad range of activities covered by social welfare.

In this report, "social welfare" includes social insurance, public assistance, and other similar income maintenance programs; all private welfare services; and health and medical programs funded by taxes or benevolent gifts.

During the past decade there has been much discussion of the respective roles of churches and governments in the social welfare field. This discussion has taken place in the context of a broader concern—the relationship between all government and nongovernmental social welfare programs and services in the United States.

In the past fifty years a fantastic growth has occurred in governmental social welfare programs and services. The rapid rate of growth began in the 1930's and was considerably accelerated during the first decade following World War II. In fiscal year 1964-65, total governmental expenditures for social welfare services and programs in the United States amounted to approximately 50 billion dollars.

In spite of the growth of an extensive system of governmental social welfare, private nonprofit social welfare agencies occupy an important place in the American community. There are in existence today several thousand private nonprofit hospitals and hundreds of national private nonprofit organizations, some of which have tens of thousands of local chapters or other units. Many nongovernmental houses for the aged and for children have been established. There are in operation numerous family service agencies, settlement houses, and community centers. All of these private nonprofit organizations indicate the extent of the American people's commitment to the amelioration and prevention of social problems, wherever possible, outside the channels of government, even though federal assistance is frequently sought and used.

It was inevitable that the expansion of governmental systems of social welfare would raise many questions and critical issues concerning the relationship of these programs and services to those provided by private nonprofit organizations. Two crucial questions now engage the attention of both churches and governments: What is the role of private nonprofit social welfare agencies in relation to governmental systems of social welfare? Stemming from this issue



is a second, more delicate question: How are social welfare policies and programs of agencies with religious interests<sup>1</sup> to be related to similar policies and programs of governments?

With respect to this latter question, the basic issue centers around the functional significance for the institution, its sponsoring organization, and society as a whole of the fact that a private nonprofit social welfare agency has religious interests. Unless both the churches and governments address this issue realistically, seriously, and systematically, no policy on church-government relations in social welfare will be adequate or fully meaningful. Churches are deeply involved in all areas of social welfare through tremendous investments in physical plant, equipment, professional personnel, and other resources which are required to provide health services and to serve orphans, neglected children and youth, senior citizens, unwed mothers, and mentally retarded persons. What appears to be urgently needed at this point in time is this: An examination and identification of the differences, if any, that result in the policies, programs, activities, and general behavior of social welfare agencies and institutions by virtue of the fact that they are conducted under the auspices of religious groups.

If the fact of *church-relatedness* has no substantial significance in terms of ethos, quality of performance of service, and method of operation then there can be one type of approach to public policy. On the other hand, if *church-relatedness* does make a substantial difference with reference to the factors just listed, public policy in the field of social welfare should reflect this fact. Church-related social welfare agencies and institutions ought to end any duplicity involved in making one type of appeal to religious bodies and quite a different one to public officials.

## B. A Statement Concerning Church-Government Relations and Social Welfare

### I

The churches are and historically have been involved in programs of social welfare. We believe they ought to continue to be involved in such programs. The impulse to serve

<sup>1</sup> The religious interests stem from the fact that the agencies were established by churches; receive some financial support from religious bodies; have members of their governing bodies who were nominated or elected by religious bodies; use property title to which is held by churches; or such agencies are subject to the control or influence of religious bodies with respect to policies governing staff selection, clientele served, and administrative management.

It is common practice to refer to agencies which have such religious interests as "church-related" agencies. Those who use this terminology do not always clearly indicate which of the above factors of church relationship are involved in the particular agency or organization in question.

through organized programs of social welfare is both a response of gratitude for God's love and an expression of compassion for persons in need.

Service to persons in need, along with social education and action to eliminate forces and structures that create or perpetuate conditions of need, is integral to the life and witness of Christians, both as individuals and as churches. However, there are no fixed institutional patterns for the rendering of such service. It may be rendered effectively as a Christian vocation or avocation, and through the channels of either a governmental or a private agency.

We believe that service to persons in need is both a worthy witness and a necessary response of Christians in its own right. Moreover, we believe that the action of Christians as individuals and as churches should be relevant to the immediate context of need and should be ethically responsible in its effect upon the total context of welfare and justice in the community.

While acknowledging the fact that the paramount purpose of social welfare is to meet the needs of individuals, we also recognize that there are other factors which must be considered. For example, there is the matter of related social goals and the effectiveness of any means chosen to achieve those goals. Among the other related social goals are the following: comprehensiveness and equity of services to meet the needs of all persons; the maintenance of an overall welfare system that encourages prudent experimentation with new ways to meet human need; an appropriate balance among institutional arrangements to give expression to the principle of voluntarism; the value of optimum freedom of choice for persons in need; the desirability of guarding against paternalism and prolonged dependency; and the advantages of cultivating a sensitive, informed, and critical community of concern.

We recognize that churches are not the only institutions exercising a critical and prophetic role in the community and in society. They share that responsibility with many other institutions and agencies in such fields as law, education, social work, medicine, and the sciences. Yet churches cannot escape their special obligation to nurture and encourage a critical and prophetic quality in their own institutional life. That quality should be expressed also through their members—as they act as citizens, trustees of agencies, and persons with professional skills. It should be understood that the performance of such roles by church members will often involve them in revaluing the norms avowed by churches as well as using such norms as a basis for judgment.

We believe that churches have a moral obligation to make strategic use of their social welfare resources in relation to the total resources of the community and the needs of all persons. Therefore, we accept the principle that Christians, as individuals and corporately as churches, have a responsibility to join in public debate and social decisions aimed at (1) clarifying the values involved in social welfare, (2) establishing priorities among competing values, (3) setting goals, (4) determining which institutions can best perform particular social welfare functions, and (5) allocating resources.

## II

We recognize that governments at all levels in the United States have increasingly assumed responsibility for the performance of social welfare functions. There is reason to believe that this trend will continue and, perhaps, be accelerated. We assume that governments will continue to use private nonprofit agencies as instrumentalities for the implementation of publicly formulated social welfare policies. This means that private agencies will continue to face unprecedented demand for their services and have unprecedented access to government resources.

It is now evident that a variety of contributions is required to achieve a comprehensive social welfare policy for the nation, for the states, and for each community. Such a policy includes identification of the range of human needs, transformation of needs into effective demands, and development of programs to meet those demands. We believe that all the organizations and resources of the private sector, as well as those of governments, should be taken into account in the formulation and execution of social welfare policies.

Governments are agencies of all the people. Hence we believe governments have a special responsibility to insure comprehensiveness and balance in social policies aimed at establishing welfare, justice, and freedom. But we also believe that agencies of the private sector, citizens generally, and persons with technical competence should share critically in the articulation of social welfare policies for both the private and public sectors of the society. Churches, as one category of agencies in the private sector, have a special moral obligation to cultivate a sensitivity to the need for comprehensive, equitable, flexible, and efficient social welfare policies.

It is our strong conviction that both churches and governments must show a genuine concern for the inclusive welfare of persons—for their freedom and dignity, and for their successful functioning in community life as well as for

their physical maintenance. Needs should be met in such ways as will discourage dependency and enhance the possibility of personal development. We believe that all social welfare policies should reflect a genuine concern for the health of the community and for the vitality of such institutions as family, school, church, and government at various levels.

### III

Whether or not there is a sectarian element in all religious worship, we deny that all expressions of institutions having religious affiliations are sectarian. We believe that some social welfare agencies related to churches can fulfill a legitimate public purpose and can be operated in the public interest. Such agencies should have the same privileges of access to government resources as all other private nonprofit social welfare agencies.

We recognize that appropriate government bodies do have the right to prescribe minimum standards for all private social welfare agencies. We do not believe that any private agency, because of its religious affiliations, ought to be exempted from any of the requirements of such standards. On the other hand, we believe it is inappropriate for governments to require the performance of any act the value of which depends upon the religious commitment of the participant.

We affirm the conviction that church-related social welfare agencies may participate in various ways in the implementation of public social welfare policies. However, we believe that no government resources should be provided to any church-related agency for such purpose unless the applicable public policy clearly stipulates that—

1. The services to be provided by the agency shall meet a genuine community need.
2. The services of the agency shall be designed and administered in such a way as to avoid serving a sectarian purpose or interest.
3. The services to be provided by the agency shall be available to all persons without regard to race, color, national origin, creed, or political persuasion.
4. The services to be rendered by the agency shall be performed in accordance with accepted professional and administrative standards.
5. Skill, competence, and integrity in the performance of duties shall be the principal considerations in the employment of personnel and shall not be superseded by any requirement of religious affiliation.
6. The right to collective bargaining shall be recognized by the agency.

## IV

We recognize that all of the values involved in the sponsorship of a social welfare agency by a church may not be fully expressed if that agency has to rely permanently on access to government resources for its existence. We are also aware that under certain circumstances sponsorship of a social welfare agency by a church may inhibit the development of comprehensive welfare services in the community. Therefore, we believe the following norms ought to govern the action of a church-related social welfare agency in deciding whether to accept or continue the utilization of government resources:

1. Utilization of government resources should not distort the purposes for which the agency exists.
2. Dependence upon government support should not cause the agency to adapt its service programs in such a way as to insure continued government support.
3. Use of government resources, whether on purchase-of-service, capital grant, or contract basis should not be made when it would adversely affect the development of high quality, comprehensive, and equitable government services in the community.
4. Recognition of the need for the agency to maintain an alertness to the possibility of performing pilot, experimental, and supplemental roles should not be impaired by the acceptance of government resources.
5. Reliance of the agency on government support should not interfere with the right and responsibility which it has to subject government social welfare policy to legitimate criticism on moral and ethical grounds.
6. Sponsorship of a social welfare agency by churches should be on an ecumenical basis, wherever possible. Acceptance of government support by the agency should not militate against the possibility of such ecumenical sponsorship.

## V

We believe that persons in both public and private institutions of social welfare should have adequate opportunities on a nonpreferential basis for religious services and ministries. Such services and ministries should be available to all, but they should not be compulsory. Under certain circumstances, failure to provide such services and ministries may have a serious adverse effect on the free exercise of religion. Where, for medical or legal reasons, the free movement of individuals is curtailed, the institutions of social welfare involved ought to provide opportunities for religious worship.



## VI

There is a new awareness of the need for welfare services to be complemented by action for social change. We believe that agencies of social welfare related to churches have an obligation to provide data and insights concerning the causes of specific social problems. It should be recognized that both remedial and preventive programs may require legislation, changes in political structures, and cooperation in direct action and community organization.

In their efforts to meet human needs, churches should never allow their preoccupation with remedial programs under their own direction to divert them or the larger community from a common search for basic solutions. We believe churches are called to challenge myths which serve to justify poverty. Such myths are reflected in the popular statements: "Anyone who wants a job can get one," and "You can take a man out of the slums but you can't take the slums out of a man," and in the misinterpretation of Jesus' statement, "The poor you have always with you." In dealing with conditions of poverty, churches should have no stake in programs which continue dependency or which embody attitudes and practices which may be described as "welfare colonialism."

We believe that churches have a moral obligation to challenge violations of the civil rights of the poor. They ought to direct their efforts toward helping the poor overcome the powerlessness which makes such violations of civil rights possible. Specifically, churches ought to protest such practices by welfare personnel as unannounced inspections and requirement of attendance at church activities in order to qualify for social welfare services.

## 3. EDUCATION

## A. Church-Government Relations and Education:

## A Discussion of the Issue

In the United States, education has historically been a function which was reserved for governments at the state and local levels, and for private associations and groups. In accordance with this historical tradition, elementary and secondary education has been provided, for the most part, by counties, cities, towns, and independent school districts. The most notable exceptions to this practice are the parochial school systems of the Roman Catholic Church; and, to a lesser extent, those of the Lutheran Church-Missouri Synod, several other smaller Protestant denominational groups, and religious bodies of the orthodox Jewish faith. During the seventeenth and eighteenth centuries, Protestant

denominations sponsored a large number of academies, institutes, and seminaries. Today practically all of these have given way to the public school systems.

At the college and university level, churches are heavily involved in education. In terms of numbers, approximately two-thirds of all institutions of higher education are non-public, and more than one-half of all nonpublic institutions are related to religious bodies. The churches have not articulated a clear and consistent rationale for their deep involvement in higher education. The Commission believes that all truth is of God; that study, research, and discussion in all fields of human endeavor contribute to knowledge and an understanding of God and his purpose in the world. But this belief alone does not provide a full explanation of why truth, knowledge, and an understanding of the will of God are pursued through church-related institutions of higher education. In the field of higher education, as in the field of social welfare, one encounters the central issue of the *functional* significance of the fact of church-relatedness.

In recent years the Federal government has become involved increasingly in education. While responsibility and control have remained with state and local governments, and with private organizations and groups, agencies of the Federal government have assumed more responsibility for the initiation, expansion, and financial support of educational programs. This development is due partly to the fact that international circumstances have made education a matter of national concern. Education has become both a goal and an instrument of national policy. Consequently, the Federal government now engages in a wide variety of statutory programs that have some impact on educational enterprises—in elementary and secondary schools as well as colleges and universities—conducted by organizations that are related to churches.

A number of these are designed to eliminate areas of educational neglect and inadequacy, and to meet the special educational needs of the socially, culturally, and economically deprived segments of the nation's population. Examples are the Headstart and Upward Bound projects, programs under the Elementary and Secondary Education Act, the College Work-Study program, and the Educational Opportunity Grants program. Nonpublic educational institutions related to churches are permitted to participate in these and other federal educational programs.

In the many committee hearings and prolonged legislative debates which preceded the adoption of recent federal statutory educational programs, a number of significant facts became quite clear. Among those that have implica-

tions for church-government relations, the following are particularly relevant to this report:

1. Protestants as a whole, as well as in their separate groups, have not developed a consistent rationale for the relations with governments which are maintained by institutions that are affiliated with Protestant religious bodies.
2. Constitutional principles with respect to prohibition against an "establishment" of religion are widely acclaimed by Protestants, but they have not been consistently observed by all institutions subject to their control.
3. Many persons, including important government leaders, feel that there is an inconsistency between the willingness of colleges related to Protestant religious bodies to accept government support, and the objection by Protestants to government support of church-related elementary and secondary schools.
4. It is difficult to secure agreement among Protestants as to which forms of government support of educational programs constitute ethically and legally acceptable benefits for church-related educational institutions, and which forms of public support do not.

## B. A Statement Concerning Church-Government Relations and Education

### I

The fundamental purpose of universal public education at the elementary and secondary level is to provide equal and adequate educational opportunities for all children and young people, and thereby insure for the nation an enlightened citizenry.

We believe in the principle of universal public education and we reaffirm our support of public educational institutions. At the same time, we recognize and pledge our continued allegiance to the American constitutional principle that parents have a right to select nonpublic schools for the education of their children, so long as the education provided by such schools conforms to accepted standards of quality.

In some times and places, private schools may be needed to stimulate change in particular public school systems so that the public schools actually provide quality education for all children and youth. We would not encourage expansion of nonpublic education which might weaken public education. In no case would we condone expansion of nonpublic education as a means of thwarting valid public policy.

Governmental responsibility for the adequate education of all youth may require cooperation between agencies of government and nonpublic educational institutions, including those that have formal relations with religious bodies. In the case of church-related educational institutions, the cooperation referred to may take the form of governmental support of special purpose educational programs that bear a clear relation to a legitimate objective of public policy. Such governmental assistance, financial or otherwise, should not be used to support the inculcation of the religious dogmas or practices of any group.

We believe that the study of religions on a non-sectarian basis is a necessary part of education, irrespective of the public or private character of the institution which provides it. Therefore, we urge the proper inclusion in public school curricula of the study of religious ideas and ideals, values and institutions, organizations and movements.

## II

Freedom of inquiry poses a risk for established ideas, beliefs, programs and institutions. We accept that risk in the faith that all truth is of God. Colleges and universities can best perform their vital tasks of adding to knowledge and to the perception of truth in an atmosphere of genuine academic freedom.

We affirm the principle that freedom to inquire, to discuss, and to teach should be regulated by the self-discipline of scholarship and the critical examination of ideas in the context of free public dialogue, rather than by supervision, censorship, or any control imposed by churches, governments, or other organizations. In the educational process, the individual has the right freely to appropriate for himself what he believes is real, important, useful, and satisfying.

## III

Experience has demonstrated that freedom to inquire, to discuss, and to teach is best preserved when colleges and universities are not dependent upon a single base or a few sources of support. When an educational institution relies upon multiple sources of financial support, and where those sources tend to balance each other, the institution is in position to resist undue pressures toward control exerted from any one source of support. In the case of church-related colleges and universities, we believe that tuitions, scholarships, investment returns, bequests, payments for services rendered, loans, government grants, and gifts from individuals, business corporations, foundations, and

churches should be sought and accepted in as great a variety as possible. Care must be exercised to insure that all support from any of these sources is free from conditions which hinder the college or university in the maintenance of freedom of inquiry and expression for its faculty and students.

We recognize that the freedom necessary to the existence of a college or university in the classical sense may be threatened by forces other than those which are involved in the nature and source of the institution's financial support. Institutional freedom may be adversely affected by governmental requirements of loyalty oaths from teachers and students; by public interference with the free flow of information; or by accreditation and certification procedures and requirements aimed at dictating the content of college and university curricula.

With respect to church-related institutions of higher education, we deplore any ecclesiastical attempts to manipulate inquiry or the dissemination of knowledge; to use the academic community for the promotion of any particular point of view; to require ecclesiastical "loyalty oaths" designed to protect cherished truth claims; or to inhibit the social action activities of members of the academic community. We call upon all members of The (United) Methodist Church, in whatever capacities they may serve, to be especially sensitive to the need to protect individual and institutional freedom and responsibility in the context of the academic community.

#### IV

We are persuaded that there may be circumstances or conditions in which the traditional forms of tax immunities granted to colleges and universities may be a necessary requirement for their freedom. Therefore, we urge a continuation of the public policy of granting reasonable and non-discriminatory tax immunities to all private colleges and universities, including those which are related to churches.

We believe that colleges and universities should consider the benefits, services, and protections which they receive from the community and its governmental agencies, and examine their obligations to the community in the light of this support. We believe it is imperative that all church-related institutions of higher education determine on their own initiative what benefits, services, and opportunities they ought to provide for the community as a whole as distinct from their usual campus constituencies.



## V

We strongly urge the governing boards of all Methodist-related colleges and universities, with the cooperation of administrators, faculties, and student bodies, to clarify their policies and practices with respect to existing and emerging relationships among educational institutions, churches, and governments. In seeking government support, the governing board of a Methodist-related college or university should understand that it must accept at least the following obligations:

1. That part of the institution's program for which support is sought shall not be designed or administered in such a way as to serve a sectarian purpose or interest.
2. Admission to the institution shall not be denied to any person on the basis of race, color, national origin, creed, or political persuasion.
3. Skill, competence, and integrity shall be primary considerations in the selection, retention, and promotion of faculty members and administrative officers, and these qualities should not be superseded by any requirement of religious affiliation.
4. In academic affairs, freedom of inquiry and the right to teach without interference must be guaranteed.

Further, in clarifying its position, a governing board must remember that a church-related college should be primarily a community of scholars committed to the pursuit of truth in a situation which provides full freedom of inquiry, discussion, and expression. It must also keep in mind the dimensions which the church relationship adds to that pursuit. Therefore, a church-related educational institution should not permit involvement in government programs to:

1. compromise academic freedom nor divert the institution from its basic philosophy of education;
2. develop into dependence nor lead to adaptation of program in order to insure continued government support;
3. inhibit the right and responsibility of social criticism, including criticism of governments;
4. create imbalances in program that will make of education a narrowing rather than a liberalizing experience;
5. interfere with the right of the institution to be innovative and experimental in program, method, and procedures;
6. require secrecy with respect to the development, reporting, or proposed application of results of research, which secrecy violates the scholarly norm of free search for and sharing of knowledge;

7. deny the right to emphasize those values and commitments which it shares with its sponsoring religious body.

#### 4. GOVERNMENTAL CHAPLAINCIES

##### A. Church-Government Relations and Governmental Chaplaincies: A Discussion of the Issue

Among the nearly two hundred million citizens of the United States of America, approximately 3,000,000 are on duty with the armed forces; another million are in hospitals owned and operated by Federal, state or local governments; and approximately 400,000 are in prisons.

These persons comprise society's "captive" populations. They have little or no control over where they live, what they do, and how they are treated or confined and they are not within the usual civilian community.

Under such circumstances, the government which must have the authority to establish these conditions must also assume the responsibility of providing for the care, training, utilization, and treatment of the persons involved. Clearly such responsibility must include the legal and moral obligation to insure that the spiritual as well as the physical needs of all such persons are met. When any government, for any legitimate reason of public policy, separates certain of its citizens from their home communities for extended periods of time, it must not thereby deprive them of the opportunity of free exercise of religion. One way that civil and military authorities have sought to provide opportunities for free exercise of religion for captive populations is to establish governmental chaplaincies with attendant physical and other facilities.

##### B. A Statement Concerning Church-Government Relations and Governmental Chaplaincies

###### I

We recognize that military and public institutional chaplaincies represent efforts to provide for the religious needs of people for whom both churches and governments are responsible. We recognize that in such a broad and complex undertaking there are bound to exist real and serious tensions which produce genuine uneasiness on the part of government officials as well as church leaders. Great patience and skill are required to effect necessary accommodations with understanding and without compromising religious liberty.

## II

We believe that there are both ethical and constitutional standards which must be observed by governments in the establishment and operation of public chaplaincies. At a minimum, those standards are as follows:

*First*, the only obligation which governments have is to assure the provision of opportunities for military personnel, patients of hospitals, and inmates of correctional institutions to engage in religious worship or have access to religious nurture.

*Second*, participation in religious activities must be on a purely voluntary basis; there must be no penalties for non-participation, nor should there be any rewards for participation.

*Third*, no preferential treatment should be given any particular church, denomination, or religious group in the establishment and administration of governmental chaplaincies.

*Fourth*, considerable care should be exercised in the role assignments of the chaplain to avoid his being identified as the policeman of morals. Precaution should also be taken to avoid his being overloaded with duties not clearly related to his primary task.

Standards should be maintained to protect the integrity of both churches and governments. The practice of staffing governmental chaplaincies with clergy personnel who have ecclesiastical endorsement should be continued. The practice of terminating the services of such personnel in any instance where it becomes necessary for ecclesiastical endorsement to be withdrawn should also be continued. Supervision of clergy personnel in the performance of their religious services in governmental chaplaincies should be clearly effected through ecclesiastical channels with the cooperation of the public agencies and institutions involved. In the performance of these administrative functions, churches and agencies of government have an obligation to be fair and responsible, and to insure that due process is observed in all proceedings.

## III

The role of a governmental chaplain should be primarily pastoral, but with important priestly, prophetic, and teaching roles. He has an obligation to perform these ministries in as broad an ecumenical context as possible. A chaplain is responsible for the spiritual welfare and religious life of all the personnel of the military unit or the public institution to which he is assigned.

There are many persons, and some groups, whose personal religious practices or whose church's rules make it impossible for them to accept the direct ministry of a particular chaplain. In such instances, the chaplain, to the full extent of his powers, has an obligation to make provision for worship by these persons or groups. A chaplain is expected to answer specific questions by members of faith groups other than his own. He must know the basic tenets of their denominations in order to protect such members in the expression and development of their faith. The absence of parochialism on the part of a chaplain is more than an attitude; it necessitates specific, detailed, and accurate knowledge regarding many religions.

#### IV

The churches should strive to make public chaplaincies integral expressions of their ministry and to face the implications of this for supervision and budget. There are degrees of tension in present arrangements whereby a chaplain is a commissioned officer of the armed forces or an employee of a public institution. As such, he is a member of the staff of the military commander or of the director of the public institution involved. Government regulations and manuals describe him as "the advisor on religion, morals, morale, and welfare." Therefore, we believe it is his duty in faithfulness to his religious commitments, to act in accordance with his conscience and make his viewpoints known in organizational matters affecting the total welfare of the people for whom he has any responsibility. The chaplain has the obligation and should have the opportunity to express his dissent within the structures in which he works, in instances where he feels this is necessary. With respect to such matters, it is the obligation of religious bodies to give him full support.

Churches must encourage chaplains who serve in the armed forces to resist the exaltation of power and its exercise for its own sake. They must also encourage chaplains who serve in public institutions to maintain sensitivity to human anguish. Churches and chaplains have an obligation to speak out conscientiously against the unforgiving and intransigent spirit in men and nations wherever and whenever it appears.

### 5. TAX EXEMPTION

#### A. Church-Government Relations and Tax Exemption: A Discussion of the Issue

One context in which issues regarding the proper relationship between churches and governments have arisen

during the past decade is the exemption of religious groups from various types of tax liability. Such issues have arisen in part because of a lack of a generally accepted rationale for government tax exemption policies and practices.

Throughout the course of American history, federal, state, and local tax laws and policies and policies have extended to religious societies the valuable privilege of exemption from tax liabilities. Such exemptions are found in statutes and ordinances relating to taxes on property, income, inheritances, estates, gifts, sales, admissions, and the like. Thus, the Federal Internal Revenue Code permits taxpayers to deduct, within certain limits, "any charitable contribution" to any association "organized and operated exclusively for religious, charitable, scientific, literary, or educational purposes." Various kinds of tax exemptions are granted to religious societies in federal statutes relating to estate, gift, admission, social security, and unemployment compensation taxes. In addition, all states exempt certain church-owned property, both personal and real, from general property taxes. Anson Phelps Stokes was probably correct when he observed, in *Church and State in the United States*, that the "greatest single help given by the State to the Church in this country" is the tax exemption.

In tax legislation of the federal government, clergymen are singled out for both beneficial and injurious discriminatory treatment. An illustration of special privilege is the fact that the fair rental value of a parsonage or the housing allowance provided to a "minister of the gospel" is exempt from federal income taxation. Conversely, clergymen are discriminated against in the Federal Insurance Contributions Act (FICA) with respect to social security taxes. They are denied the right to be classified as "employees" for purposes of social security taxation.

Many nonprofit charitable organizations other than churches and their affiliated agencies are granted the privilege of exemption from certain kinds of tax liability. If a general rationale is formulated to justify the tax exemption policies of federal, state, and local governments, that rationale will have implications for churches and their affiliated institutions.

Undoubtedly the privilege of being exempt from tax liability is an aid to churches. Whether this aid is direct or indirect does not appear to have any great economic significance insofar as churches are concerned. It remains yet to be determined that the particular public policy grounds upon which American courts have sustained such tax exemption can or will have a significant effect on the mission of churches in contemporary American society.



Therefore, the issue of proper relations between churches and governments, in the context of tax exemption, is actually a matter of the particular kind and degree of tax exemption. The crucial question is: "What form and degree of exemption of churches from tax liability constitute an impermissible relationship between religious societies and governments?"

## B. A Statement Concerning Church-Government Relations and Tax Exemption

### I

We believe that where governments, for any reason of public policy, create or recognize a general category of non-profit charitable organizations for purposes of tax exemption, churches ought to be included in such general category. If it is the policy of governments to help nonprofit charitable organizations through the granting of immunities from tax liabilities, to omit churches from the application of that policy would be an unwarranted discrimination against religious interests and, conceivably, might amount to a restraint on free exercise of religion. The wisdom or lack of wisdom of such a government policy, however, ought to be determined on grounds more inclusive than its effects on religious interests.

### II

We do not perceive any justification for government policies and practices which accord special privileges to or provide differential treatment of churches in the matter of exemption from tax liability. It is our conviction that the special treatment accorded to "churches and conventions or associations of churches" with respect to exclusion of their unrelated business income from Federal income taxation ought to be discontinued. Nor do we believe there is any justification for relieving churches of the obligation of reporting their earnings in the same manner that is required of other charitable organizations. We are persuaded that discrimination in *favor* of churches in governmental taxation is just as pernicious as discrimination *against* religious groups.

It is incumbent upon churches to consider at least the following factors in determining their response to the granting of immunity from property taxes:

1. Responsibility to make appropriate contribution, in lieu of taxes, for essential services provided by government;

2. The danger that churches become so dependent upon government that they compromise their integrity or fail to exert their critical influence upon public policy.

### III

We support the abolition of all special privileges accorded to members of the clergy in American tax laws and regulations, and call upon the churches to deal with the consequent financial implications for their ministers. Conversely, we believe that all forms of discrimination against members of the clergy in American tax legislation and administrative regulations should be discontinued. We do not believe that the status of an individual under ecclesiastical law or practice ought to be made the basis of governmental action either granting or withholding a tax benefit.

## 6. PUBLIC AFFAIRS

### A. Church Participation in Public Affairs:

#### A Discussion of the Issue

Actions taken by churches in the arena of public affairs provide a focal point for controversy over proper relations between churches and governments in American society. As used here, the phrase "arena of public affairs" denotes three closely interrelated elements of the total social process. The first consists of the political processes involved in defining and redefining appropriate goals of governmental policy amid conflicting, and often unclear, community values. The second includes the administrative processes involved in the implementation of governmental policy decisions. Thirdly, there are the judicial processes which may be utilized to secure authoritative adjudication of conflicting claims of legal rights and privileges.

Lobbying is a major form of participation in public affairs. Many persons understand lobbying to consist solely of efforts of individuals and groups to influence the actions of such legislative bodies as Congress, state legislatures, and city councils. This view is too limited. Actually lobbying includes all efforts to influence the formation, implementation, or re-evaluation of public policy. It is in this broad sense that the phrase "participation in public affairs" is used by the Commission.

There are people, both within and outside the churches, who adhere to the viewpoint that it is inappropriate for churches to take actions or seek to influence social decisions in the arena of public affairs. They think that public affairs ought not be of any concern of churches. For them, religious interests are wholly "spiritual" matters. They usually define

such matters in terms of the needs of the *individual*; who is considered apart from the framework of any social context. Persons who hold this view do not believe that churches have any relevant system of ideas or pattern of action to offer for serious political consideration.

On the other hand, there are many people, including a large number who are not members of churches, who hold a sharply contrasting point of view. They think it is not necessarily improper for churches to participate actively in the arena of public affairs. Most of them would agree that where moral or ethical issues are involved, churches have an obligation to help shape the form and content of governmental policies. They believe that churches can contribute significantly to the attainment of the goals of a responsible society by mature and informed appraisal of governmental policies and their administration on moral and ethical grounds. For both pragmatic and theoretical reasons, therefore, these persons insist that churches have a responsibility to help give direction to the human drama which has to be performed in the arena of public affairs.

Another section of this report pointed out that churches comprise one category of the multitude of human associations which exist in our contemporary social order. Inescapably churches, as corporate bodies, are affected by the policies and programs which are formulated and administered in the arena of public affairs. After careful study of the matter, the Commission has determined that the crucial question which must be addressed is *not* "Should churches participate in the processes of public affairs?" The very nature of our society is such that most churches cannot avoid being drawn into the area of public affairs, especially in the major urban communities of the nation. Any real possibilities of opting for actual noninvolvement in the public affairs of the community have been effectively foreclosed long since. The only real choices left open to churches are to determine the form and quality of their behavior in the arena of public affairs, to clarify the norms on the basis of which they make social judgments, and to establish the goals toward which their actions shall be directed.

The Commission's examination of these matters has resulted in the conclusion that the crucial questions which must be faced are the following: How can churches behave responsibly in the arena of public affairs? What are the essential criteria of responsible behavior as far as churches are concerned? Should churches make use of all or most of the same political devices and methods that are utilized by other interest groups? To what extent should churches establish and maintain "alliances" with other groups which

regularly play particular roles in the processes of public affairs? How can churches develop the internal integrity and discipline necessary to enable them to speak and act with clarity and consistency in the arena of public affairs? What are the implications of the fact that effective behavior in the arena of public affairs requires a language and style of action which are appropriate to a pluralistic and non-sacral society?

## **B. A Statement Concerning Church Participation In Public Affairs**

### **I**

We recognize that churches exist within the body politic along with numerous other forms of human association. Like other social groups their existence affects and is affected by governments. We believe that churches have the right and the duty to speak and act corporately on those matters of public policy which involve basic moral or ethical issues and questions. Any concept of church-government relations which denies churches this role in the body politic strikes at the very core of religious liberty.

The attempt to influence the formation and execution of public policy at all levels of government is often the most effective means available to churches to keep before modern man the ideal of a society in which power and order are made to serve the ends of justice and freedom for all people. Through such social action churches generate new ideas, challenge certain goals and methods, and help rearrange the emphasis on particular values in ways that facilitate adoption and implementation of specific policies and programs which promote the goals of a responsible society. By the very nature of their mission in such a society, churches, particularly local congregations, are "under orders" to participate continuously in forming public opinion and in shaping community consensus.

### **II**

We believe that churches must behave responsibly in the arena of public affairs. Responsible behavior requires adherence to ethically sound substantive and procedural norms.

We live in a pluralistic society. In such a society, churches should not seek to use the authority of government to make the whole community conform to their particular moral codes. Rather, churches should seek to enlarge and clarify the ethical grounds of public discourse and to identify and

define the foreseeable consequences of available choices of public policy.

In participating in the arena of public affairs churches occupy no position which is inherently superior to that of other participants; hence the stands which they take on particular issues of public policy are not above question or criticism.

Responsible behavior in the arena of public affairs requires churches to accept the fact that in dealing with complex issues of public policy, good intentions and high ideals need to be combined with as much practical and technical knowledge of politics and economics as possible.

Another norm of responsible behavior derives from the fact that no particular public policy which may be endorsed by churches at a given point in time should be regarded as an ultimate expression of Christian ethics in society. Churches should not assume that any particular social pattern, political order, or economic ideology represents a complete embodiment of *the* Christian ethic.

When churches speak to government they also bear the responsibility to speak to their own memberships. Cultivation of ethically informed public opinion is particularly crucial in local congregations. It is essential to responsible behavior that procedures be established and maintained to insure full, frank, and informed discussion by members and constituents of churches of the decisions and actions of religious groups within the arena of public affairs. In the present period of human history, attention should be given to the dignity of every person and appeal should be made to the consciences of all persons of good will. Churches must acknowledge and respect the role of the laity as well as the clergy in determining their behavior in the arena of public affairs.

In order to involve more churchmen in a disciplined and flexible response to public issues, we would encourage a broad range of organizational response beyond official patterns, including task forces for specific issues, unofficial voluntary groups, and *ad hoc* committees.

Because of their commitment to unity and in the interest of an effective strategy, churches should, to the maximum extent feasible, coordinate their own efforts and, where appropriate, cooperate with non-religious organizations when they seek to influence the formation and execution of public policy at all levels of government.

Finally, churches should not seek to utilize the processes of public affairs to further their own institutional interests or to obtain special privileges for themselves.



III

Methodism is a part of the universal Church, a Church which finds expression through Vatican Council II, as well as through the National and World Councils of Churches. In the formulation and expression of the Methodist voice in public affairs we must listen to the concerns and insights of these bodies and of churchmen and churches in other nations. It is imperative that American expressions and actions be informed by participation in the universal Church.

IV

With particular reference to The (United) Methodist Church and public affairs, we express the following convictions: That connectional units of the denomination (such as General Conference, Jurisdictional Conference, Annual Conference, local congregation, or general board or agency) should continue to exercise the right to advocate government policies which they regard as essential to the attainment of the goals of a responsible society; that in exercising this right, each such connectional unit, or any other official group within The (United) Methodist Church, should always make explicit for whom or in whose name it speaks or acts in the arena of public affairs; and that all members of The (United) Methodist Church should clearly understand that only the General Conference is competent to speak or act in the name of *The (United) Methodist Church*.

## Appendix I

### GENERAL CONFERENCE AUTHORIZATIONS

The General Conference of The Methodist Church adopted on May 6, 1960, upon recommendation of its Legislative Committee on the State of the Church, the following Report on the subject: "Church-State Relationships":

"We state the obvious when we say that the relationships involving the Church and State have grown more critical in recent years. Twilight zones have come into being as new problems of a complex society have emerged.

"Nevertheless, the position of the world-wide Methodist Church is one of continued vitality as one of the free churches of Protestantism.

"Our opposition to the use of public tax monies for any other than public schools in the United States is historic, traditional, and unchanged. There are many areas in which that eternal vigilance which is the price of liberty must be our constant and ever renewed practice. (The administration of our divorce laws by civil courts must be free of any *clerical interference*. Marriage laws of all states should be so drawn as to give due consideration to that aspect of marriage which is a civil contract as well as that which is a sacred religious obligation.) Certain international relationships as well as many other domestic relationships are, and should continue to be, predicated upon the separateness of church and state guaranteed by our Constitution and embedded in our tradition. This is basic to democracy as we have developed and practiced it in the United States; and does not permit us to approve of diplomatic representation on the part of our government at the court of a political entity which claims both temporal and spiritual power over all of society.

"Having thus restated some of the more obvious positions of our church on some of the issues confronting us in this field, we also recognize that the twilight zone referred to above includes problems of educational scholarships, physical welfare and health, the need for a more nearly adequate teaching of basic moral and ethical concepts in a society where such values are becoming less easy to recognize.

"Therefore, we request those agencies of our church which have concerns which bear upon these matters (including specifically, the Boards of Education, our Hospitals and Homes), to undertake under the leadership of the Board of Social Concerns, joint study of these matters during the

1960-64 quadrennium; and that the results and findings of that study be brought to the 1964 session of the General Conference.”<sup>1</sup>

“The General Conference of 1964 adopted in principle, and referred to the General Board of Christian Social Concerns for implementation, a resolution to create for the 1964-68 quadrennium a Commission to Study Church-State Relations, to continue the study begun during the previous quadrennium and report to the legislative Committee on Christian Social Concerns of the General Conference of 1968.”<sup>2</sup>

<sup>1</sup> *Journal of the 1960 General Conference of The Methodist Church*, Leon T. Moore, Editor, The Methodist Publishing House, Nashville, Tennessee. Pages 1515 f, 866 f.

<sup>2</sup> *Discipline of The Methodist Church*, 1964, Par. 1541.1, Footnote 19.

See also *Journal of the 1964 General Conference of The Methodist Church*, edited by Moore and Hole, Methodist Publishing House, Nashville, Tennessee. Vol. I, pages 481 ff, 877 ff.

## Appendix II

### MEMBERS OF THE COMMISSION

- Dr. Joseph H. Albrecht, *Chairman of Commission*  
Minister  
First Methodist Church  
Springfield, Illinois
- Dr. Ralph W. Decker, *Secretary of Commission*  
Director  
Department of Educational Institutions  
Division of Higher Education  
General Board of Education  
The Methodist Church  
Nashville, Tennessee
- Dr. Grover C. Bagby, *Executive Director of Commission*  
Associate General Secretary  
General Board of Christian Social Concerns  
The Methodist Church  
Washington, D. C.
- Mrs. Emil M. Hartl  
President  
Woman's Society of Christian Service  
New England Conference  
The Methodist Church  
Boston, Massachusetts
- Rev. Robert Breihan  
Campus Minister  
Wesley Foundation  
University of Texas  
Austin, Texas
- Hon. John Brademas  
U.S. House of Representatives  
Washington, D. C.
- Mr. Robert E. Knupp  
Attorney at Law  
Harrisburg, Pennsylvania
- Dr. Jerre S. Williams  
Professor of Constitutional Law  
The University of Texas  
Austin, Texas
- Dr. Leo C. Stine  
Associate Dean  
School of Graduate Studies  
Western Michigan University  
Kalamazoo, Michigan

- Mr. Dwight E. Newberg  
Director  
Wills and Special Gifts  
General Board of Lay Activities  
The Methodist Church  
Evanston, Illinois
- Dr. George M. Curry  
Associate Publisher  
The Methodist Publishing House  
Nashville, Tennessee
- Dr. Paul Deats, Jr.  
Professor of Social Ethics  
Boston University School of Theology  
Boston, Massachusetts
- Rev. Eugene L. Stockwell  
Assistant General Secretary of Program Administration  
World Division  
General Board of Missions  
The Methodist Church  
New York, New York
- Dr. Haskell M. Miller  
Professor of Social Ethics  
Wesley Theological Seminary  
Washington, D. C.
- Rev. Thomas J. Van Loon  
Assistant for Ecumenical and Interagency Relations  
Section of Ecumenical Relations  
Division of the Local Church  
General Board of Education  
The Methodist Church  
Nashville, Tennessee
- Dr. Fred H. Heather  
Associate Secretary-Treasurer  
Commission on Chaplains  
The Methodist Church  
Washington, D. C.
- Dr. Olin E. Oeschger  
General Secretary  
General Board of Hospitals and Homes  
The Methodist Church  
Evanston, Illinois
- Mr. Gerhard G. Hennes  
Treasurer  
Methodist Committee for Overseas Relief  
The Methodist Church  
New York, New York
- Miss Thelma Stevens  
Assistant General Secretary



Section of Christian Social Relations  
Woman's Division  
General Board of Missions  
The Methodist Church  
New York, New York

Mrs. E. L. Glossbrenner  
National Division  
General Board of Missions  
The Methodist Church  
Richmond, Virginia

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## REPORT OF THE COMMISSION ON INTERJURISDICTIONAL RELATIONS

On May 1, 1964, the General Conference of The Methodist Church adopted a plan of action for the elimination of the Central Jurisdiction and the development of an inclusive Church. It was recommended that the Central Jurisdictional Conference in its June 16-21 session adopt its previously developed plan to realign boundaries of its Annual Conferences and the Episcopal Areas be arranged so that each would lie entirely within the boundaries of one of the Regional Jurisdictions. The plan recommended that each Annual Conference of the Regional Jurisdictions (other than Western, since all Central Jurisdiction churches within the bounds of Western had already transferred into Conferences of that Jurisdiction) vote to receive into each geographic Jurisdiction such Annual Conferences of Central as were within its boundaries, and that each Annual Conference of the Central Jurisdiction vote under Amendment IX for such transfers.

It was further recommended that each Jurisdiction act, as promptly as details could be worked out by mutual agreement, to merge Annual Conferences so there would no longer be racially separate Conferences. The hope and expectation was expressed that early in the quadrennium the Lexington Conference would become part of North Central and merged with its Annual Conferences, the Delaware and Washington Conferences would become part of Northeastern and merged, and that Central West and Southwest would transfer into South Central and merge with its Annual Conferences.

It was recognized that, when churches and ministers formerly part of the Central Jurisdiction became part of the geographic Annual Conferences, there would be considerable differences in ministerial pension and minimum salary rates. Where the proportion of former Central Jurisdiction ministers in the Conference was substantial, there would be increased costs that might be quite difficult for the Conference to carry, especially until there was time for adjustment to the increased responsibility. Hence, a Temporary General Aid Fund was created through which the entire Church could assist the Conferences of the Central Jurisdiction to raise their levels of pensions and minimum salaries prior to merger, and to aid on a gradually decreasing basis those Conferences which by reason of merger would have major increases in cost.

This Commission of 24 members, one Bishop, one minister, and two laymen from each Jurisdiction, was created and the promotion of the plan of action was entrusted to it. There was the added directive that if, by September 1, 1967, the Central Jurisdiction was not dissolved, the Commission should draft a report to the 1968 General Conference on a plan for its termination.

In 1964 the Central Jurisdiction consisted of 17 Annual Conferences divided into five Areas. The Delaware and Washington Conferences lay primarily within the bounds of the Northeastern Jurisdiction and most of the Lexington Conference within North Central. The 1964 Central Jurisdictional Conference redrew the boundaries of these Annual Conferences, joining the portions of the Delaware and Washington Conferences in the state of Virginia with the North Carolina Conference to form the North Carolina-Virginia Conference. The portions of the Lexington Conference in the state of Kentucky were joined with the East Tennessee and the Tennessee Conferences to form the Tennessee-Kentucky Conference.

There were then 16 Conferences. The Delaware and Washington Conferences were entirely within Northeastern and constituted an Area. The Lexington was entirely within North Central and was a separate Area. One Episcopal Area was composed of the Central West, Louisiana, Southwest, Texas and West Texas Conferences and was entirely within the bounds of the South Central Jurisdiction. Two Areas composed of eight Conferences lay within the Southeastern Jurisdiction.

In their 1964 Sessions the Delaware and Washington Conferences voted to transfer to the Northeastern Jurisdiction. The Lexington Conference voted both for transfer into North Central and for immediate dissolution and merger with the other Conferences of that Jurisdiction. Those actions were approved by the other Conferences of the three Jurisdictions.

On July 8, 1964, the North Central Jurisdictional Conference redrew the boundaries of all of its Annual Conferences, including the Lexington, so as to dissolve Lexington and include its churches in the other Conferences. Bishop Thomas was transferred to North Central from the Central Jurisdiction and became the Bishop of the Iowa Area.

The 1964 session of the Northeastern Jurisdictional Conference redrew the boundaries of all of its Annual Conferences, including Delaware and Washington, so as to dissolve those Conferences and make their churches part of the other Conferences of the Jurisdiction. The effective date of the dissolution was fixed as the close of the 1965 sessions of the

two Conferences in order to give time for some adjustments. On June 24, 1964, Bishop Taylor was transferred from the Central Jurisdiction to the Northeastern and became the Bishop of the New Jersey Area.

In 1965 the Annual Conferences of the Central and South Central Jurisdictions voted to transfer the Central West Conference into South Central and to dissolve it and merge its churches with the Missouri East and Missouri West Conferences. This became effective at the close of the 1966 session of the Central West Conference.

In 1965 the Conferences of South Central and the Louisiana, Southwest Texas and West Texas Conferences of the Central Jurisdiction voted for the transfer of those four Conferences into South Central. The Resolution contained the statement "By the adoption of this Resolution, the Annual Conference declares its intent to accomplish the merger of all transferred Conferences not later than 1968." The Resolution did not, however, obtain the necessary favorable vote in the other Conferences of the Central Jurisdiction and therefore did not become effective. The negative vote appears to have resulted in large part from two related opinions held by many in the Central Jurisdiction. Some thought no more Conferences should transfer out of the Jurisdiction until all could do so and the Jurisdiction be entirely dissolved. Others felt Conferences should not transfer unless they knew they would not continue as separate racial Conferences, at least beyond an early and definite date for merger.

The Advisory Councils of the Central, Southeastern and South Central Jurisdictions had a number of joint meetings endeavoring to work out a plan for the transfer of the remaining Conferences of the Central Jurisdiction into South Central and Southeastern and their dissolution and merger with the other Conferences of those Jurisdictions. Most of the details were agreed upon, but agreement could not be reached on the question of fixing a date for the completion of mergers.

Our Commission felt encouraged by the progress that had been made and the indications that the remaining transfers and mergers could be accomplished voluntarily within the near future. We felt that each merger should be concluded just as soon as possible, but that, rather than to fix a mandatory legal deadline, it was better for the entire Church to express its determination to complete the process just as soon as possible, and to set a target date.

Our Commission had been directed to present a progress report to the 1966 Session of the General Conference of The Methodist Church. We decided not only to present that re-

port but also to recommend a time table for the completion of the structural changes and a Resolution designed to accomplish that purpose.

A 10-point Resolution was submitted and approved by the General Conference on November 10, 1966. This Resolution was voted upon by every Annual Conference of Methodism in 1967, by the Council of Bishops and all six Colleges of Bishops. It was overwhelmingly approved across the Church and by more than a two-third majority in each Jurisdiction.

The total aggregate favorable vote by Jurisdictions is as follows:

North Central	98%	Western	89.4%
Northeastern	97.2%	Central	76.1%
South Central	93.6%	Southeastern	67.7%
		Overseas	86.3-100%

As a result of the vote on the Resolution the North Carolina-Virginia Conference has transferred into Southeastern and has been dissolved and merged with the North Carolina, Western North Carolina and Virginia Conferences of that Jurisdiction. The Louisiana, Southwest, Texas and West Texas Conferences have become Conferences of the South Central Jurisdiction and Bishop Moore has become a member of the South Central College of Bishops. The Central Alabama, Florida, Mississippi and Upper Mississippi Conferences have become Conferences of the Southeastern Jurisdiction and Bishop Allen has become a member of the Southeastern College of Bishops.

The Resolution was approved by a majority in the Georgia Conference of the Central Jurisdiction, but not by the necessary two-thirds. The Resolution was disapproved by the Tennessee-Kentucky and South Carolina Conferences. As this report is written, those three Conferences constitute the Central Jurisdiction and Bishop Golden is the only active member of the Central Jurisdiction College of Bishops.

On April 4, 1968, a special session of the Tennessee-Kentucky Conference reconsidered the former vote and unanimously decided that following its last session on May 19 of this year, it will be dissolved and merged with the Kentucky, Louisville, Holston, Memphis and Tennessee Conferences.

The new Constitution of the United Methodist Church makes no provision for a Central Jurisdiction. All Conferences are part of the geographic Jurisdictions within which they are located. Hence, as soon as the Uniting Conference convenes and the new Constitution becomes effective, the Central Jurisdiction will be dissolved and the



Georgia and South Carolina Conferences will be part of the Southeastern Jurisdiction. Recognizing that the process of its dissolution would be completed in April, 1968, the Central Jurisdiction held a final Special Session in August, 1967, providing for transfer of property, preservation of historical records, etc. In 1968 the remaining Conferences formerly part of the Central Jurisdiction will participate in the South Central and Southeastern Jurisdictional Conferences. The delegates elected by the North Carolina-Virginia Conference will be delegates to the Southeastern Jurisdictional Conference representing the 3 new Conferences of which they are now members.

The Resolution is to be submitted to the Southeastern and South Central Jurisdictional Conferences this July. If it is approved by them, as we confidently expect it will be, all Episcopal Areas will be so arranged that none is composed entirely of Annual Conferences formerly part of the Central Jurisdiction.

Two objectives of the Resolution will then remain to be achieved. There will still be four separate Negro Annual Conferences in the South Central Jurisdiction and six in Southeastern, but the entire Church will have expressed its determination to do everything possible to complete the process not later than the close of the Jurisdictional Conferences of 1972. Secondly, we must always recognize that elimination of structural separation, while very important, will not by itself eliminate prejudice and discrimination and achieve understanding, brotherhood, and a fully inclusive Church.

There is a possibility that some of the remaining mergers may be effected by the 1968 Jurisdictional Conferences. Joint meetings are being held by representatives of the overlapping Conferences. In any cases where agreement is reached and approved in their 1968 Sessions by the Annual Conferences directly involved, the Jurisdictional Conferences surely will take action to make such mergers effective. It now appears probable that many, and perhaps all, of the remaining mergers will be agreed upon in the next year or two in advance of the 1972 target date and before the Jurisdictional Conferences are scheduled to meet again. How can mergers become legally effective during the quadrennium?

If there were no other way, both Jurisdictions are determined to do whatever is necessary to expedite the process and would not hesitate to call Special Sessions of the Jurisdictional Conferences. It would also be possible for the 1968 Jurisdictional Conferences to act upon each remaining merger, deferring the effective date in each case until a

favorable vote is obtained in the Annual Conferences directly involved. The Judicial Council has heretofore held that a Jurisdictional Conference may not delegate to the Annual Conferences its authority to determine their boundaries. We believe there is no improper delegation if the act is that of the Jurisdictional Conference and only the effective date can be determined by the Annual Conferences, but it would be well to ask the Judicial Council to rule on that question.

As we see it, however, under the new Constitution of the United Methodist Church and the Enabling Legislation, which under the Plan of Union is considered as Constitutional, no action by a Jurisdictional Conference is required. Paragraphs 9(B) and (C) of the Enabling Legislation permit overlapping Conferences to unite by their own voluntary action. That legislation appears to give such authority in all cases of overlapping Annual Conferences, either racial and geographic or formerly Methodist and formerly E.U.B.

In order to eliminate any doubt on this important point, we recommend that by the adoption of this report the General Conference refers this question to the Judicial Council for a Declaratory Decision. The reference includes a secondary question. If the Judicial Council should determine that action of the Jurisdictional Conference is necessary, would specific action by the Jurisdictional Conference, approving each such merger but deferring the effective date until the Annual Conferences directly involved reached agreement, be sufficient? If the Judicial Council should find neither of these procedures proper, we would submit other legislation for the General Conference to consider so that mergers during the quadrennium may be facilitated.

We are much encouraged by the progress that has been made and the many indications that racial separation will be eliminated from The Methodist Church in the near future, and in any event not later than the 1972 target date. It is our judgment that no further legislative action by the 1968 General Conference is needed to accomplish this purpose.

## **Financial Information and Recommendations**

### *General Discussion*

In 1964 the General Conference of The Methodist Church adopted the principle of furnishing general financial aid from the entire Church as a major requisite in assisting Conferences of the former Central Jurisdiction to merge with regional Conferences. It was obvious that not only must there be brotherhood, good will and a desire to merge—but also that necessary financial assistance be provided.

The great disparity between Conferences in salary scales and pensions needed to be bridged.

Inasmuch as the General Conference did not wish to shoulder this responsibility indefinitely, and since the merged Conferences would obviously grow to where they could eventually handle the added cost, the fund was deliberately named the "Temporary General Aid Fund." All such assistance was approved on the basis that the recipient Conference would gradually accept more and more of the increased amount until the aid finally ceased. Apportionments have been made to the entire Church and they are being paid into the Fund virtually 100%.

Since this was a pioneering approach into a new field, it was commenced on a tentative basis and with the knowledge that improvements and refinements would have to be made as experience dictated. Therefore, it was fortuitous that the 1966 General Conference was able to amend the plan after only two years' experience; and we now have additional changes to submit. They are based on reaching a workable plan that will enable the merging Conference to take this step as expeditiously as possible.

Experience has proven that three important changes in the original plan should be made. First, in our original desire to see that this assistance would be truly "temporary" and not permanent, the annual rate of reduction of payments for assistance from the Temporary General Aid Fund was set too steeply (at  $7\frac{1}{2}\%$  decline per year); it was diminished by the 1966 General Conference to 5% per year; and now we propose a further "stretch-out" of the payments. We recommend that this aid to merged Conferences stretch over a period of 20 years from the date of merger—maintaining the same 5% reduction in the amount of such aid each year. When all factors are considered, we believe that the entire Church will benefit.

Secondly, we recommend that hereafter the non-affected Annual Conferences bear a larger proportion of the pension aid load—so that we now propose that the responsibility assumed by all Conferences be equal for the first year after merger, with the merged Conferences gradually assuming more and more of the load as the years go on.

The third major point which has developed is that the original plan for distribution of salary aid has not proven entirely workable. Basically it provided for the General Conference to set the standards, minimums, and the rules and regulations governing salary aid; and then to ask the Division of National Missions to administer the distribution of the funds to the Conferences. However, inasmuch as the many individual Conferences have their own plans of mini-

mum support and since many situations differ, these rules have proven so restrictive as to prevent real aid being given in many needy cases.

Therefore, our Commission herewith presents an entirely new salary aid approach—we now propose that the General Conference provide a certain total amount of such aid, and that this fund thereupon be divided directly between the participating conferences on a proportional basis—permitting them to apply it to their own needs as they see fit. While this may not be entirely equitable in every case, it eliminates an administrative task which the Division of National Missions was finding most difficult to perform.

These changes and similar items mentioned later will require amendment of both the present legislation and the financial askings required; and we present them herewith.

### **Pension Aid**

The Pension Aid program has generally worked well to date. It has been administered by the Board of Pensions; and since they have all the records at their headquarters, the control has been good and the original estimates of costs have worked out quite accurately.

Certain improvements were made in the original plan by the 1966 General Conference, and the Commission has again reviewed the necessity for further refinements both with the Board of Pensions and with many of the Annual Conferences involved. We propose the continuation of the former plan of aid but with three changes.

Firstly, after careful studies of their needs, many of the merging Conferences have urgently requested that the 5% annual reduction in payments be “stretched out” over a period of 20 years—so that pension aid to the merged Conferences up to the limits prescribed will be borne 100% by The Temporary General Aid Fund in the first year after merger rather than commencing at 75% of this amount as heretofore provided. After considering the substantial amounts involved, we recommend this change and it is included in the legislation below.

Secondly, in order to further assist the merged Conferences we recommend that the “deductible”—the amount a merged Conference pays out of its own funds before any aid is forthcoming—be reduced from the present 10¢ per church member per year to 8¢ per year.

Thirdly, in order that all Conferences assume their full share of the responsibility of this change-over, we further recommend that the load be equalized—at least for the first year after merger—so that for 1968-69 the apportionment to each of the Annual Conferences of the former Methodist

Church for this purpose shall be 8¢ per church member; and that, in the case of all affected Conferences, this apportionment then be reduced by their cost for such extra pension responsibility up to the 8¢ total. The effect of this recommendation is that those Conferences with no such pension load will be apportioned the entire 8¢; those Conferences with such an extra load of less than 8¢ will be apportioned only the difference between such figure and the 8¢; and those Conferences bearing larger amounts of such extra pension load will not be apportioned any amount for this purpose by the General Conference.

Therefore, since the merging Conferences with major added cost will be reimbursed 100% of such cost by the Temporary General Aid Fund for the first year after merger, subject only to the 8¢ per member deduction; and since this deduction will just equal the apportionment which other Conferences will pay into the Temporary General Aid Fund, all Conferences will be on a similar basis for the first year after merger. In subsequent years the merged Conferences will pick up 5% of the additional amount each year until the aid finally ceases 20 years after the date of merger. Of course, as the aid decreases the 8¢ apportionment will also automatically decrease.

This revision is simply another step in asking the entire Church to assume its share of the financial responsibilities growing out of the mergers of the Central Jurisdiction Conferences, and we heartily recommend its approval.

The exact amount needed for carrying out this part of the program depends somewhat on the years in which mergers of Conferences take place. However, after a careful study the staff of the Board of Pensions has recommended the above mentioned apportionment of 8¢ per church member in each of the Conferences for the next quadrennium. After the various adjustments are made, this produces an approximate total of \$500,000 a year for pension aid purposes.

The necessary legislation follows:

## **Temporary General Aid Fund**

### *Pension Aid*

#### **A. Administrative**

The portion of the Temporary General Aid Fund designated for pension purposes\*\* shall continue to be administered by the General Board of Pensions as directed in Paragraph 1685 of the 1964 *Discipline*, or Paragraph 1554 (12) of the proposed Plan of Union, in cooperation with

(\*\*NOTE: See Section 2(a) of Report No. 11 of Council on World Service and Finance to 1964 General Conference.)



the Annual Conference Board of Pensions, in accordance with the plan and principles set forth herein and such rules and regulations as may be adopted from time to time by the General Board of Pensions with the approval of the Commission on Interjurisdictional Relations or its successor. Annual reports on the administration of the Fund shall be made by the General Board of Pensions to the Commission.

### B. Eligibility

The following Annual Conferences, or their successors, shall be eligible for assistance from the Temporary General Aid Fund:

- |                                 |                                     |
|---------------------------------|-------------------------------------|
| 1) Central Alabama              | 10) Rio Grande                      |
| 2) Central West                 | 11) South Carolina (former Central) |
| 3) Delaware                     | 12) Southwest                       |
| 4) Florida (former Central)     | 13) Tennessee-Kentucky              |
| 5) Georgia                      | 14) Texas (former Central)          |
| 6) Lexington                    | 15) Upper Mississippi               |
| 7) Louisiana (former Central)   | 16) Washington                      |
| 8) Mississippi (former Central) | 17) West Texas                      |
| 9) North Carolina-Virginia      |                                     |

### C. Part 1—Pension Equalization

An eligible Annual Conference shall receive assistance from the Temporary General Aid Fund for pension purposes if the annuity rate during the 1964-65 Conference year was less than \$35.00; provided, however, that the assistance from the Fund will be supplied for pension purposes only to the extent that such Conference provides its portion of the additional pension costs as set forth below:

The Fund will provide a percentage of the additional annual cost incurred in an eligible Annual Conference to increase the annuity rate from the 1964-65 rate up to \$40; or the same proportion of such available assistance as the Annual Conference provides of such additional costs. The portion of this additional annual costs available from the Fund is outlined in the following schedule:

<i>Period of Distribution</i>	<i>Assistance Available from the Fund</i>
1968-69 .....	65%
1969-70 .....	60%
1970-71 .....	55%

<i>Period of Distribution</i>	<i>Assistance Available from the Fund</i>
1971-72	50%
1972-73	45%
1973-74	40%
1974-75	35%
1975-76	30%
1976-77	25%
1977-78	20%
1978-79	15%
1979-80	10%
1980-81	5%
Thereafter	0%

Example: An example of the method by which Part 1 of this program would function is indicated below:

### Pension Rate Per Year of Service

<i>Year</i>	<i>From Annual Conference</i>	<i>Increase Paid by Conference</i>	<i>Portion Paid by TGAF</i>	<i>Percent from TGAF</i>	<i>Total Pension Rate</i>
1964-65	\$20.	\$	\$		\$20.
1965-66	23.75	3.75	11.25	75	35.
1966-67	23.75	3.75	11.25	75	35.
1967-68	26.	6.	14.	70	40.
1968-69	27.	7.	13.	65	40.
1969-70	28.	8.	12.	60	40.
1970-71	29.	9.	11.	55	40.
1971-72	30.	10.	10.	50	40.
1972-73	31.	11.	9.	45	40.
1973-74	32.	12.	8.	40	40.
1974-75	33.	13.	7.	35	40.
1975-76	34.	14.	6.	30	40.
1976-77	35.	15.	5.	25	40.
1977-78	36.	16.	4.	20	40.
1978-79	37.	17.	3.	15	40.
1979-80	38.	18.	2.	10	40.
1980-81	39.	19.	1.	5	40.
Thereafter	40.	20.	0.	0	40.

### C. Part 2—Special Pension Assistance Following Merger

A successor Annual Conference formed as a result of merger with an eligible Annual Conference may be eligible for assistance in financing the pension plan in effect in the successor Conference, for that portion of the additional annual pension responsibility, incurred as a result of mergers for service in former Central Jurisdiction Conferences prior to merger; to provide benefits up to the lower of the Conference rate or the recommended 1% rate which ex-

ceeds an amount equivalent to 8¢ per member (for the total church membership in the merged Conference).

The portion of this additional annual pension requirement which is available from the Fund is outlined in the following schedule:

<i>Conference Year Following Merger</i>	<i>Assistance Available from the Fund</i>
1	100%
2	95%
3	90%
4	85%
5	80%
6	75%
7	70%
8	65%
9	60%
10	55%
11	50%
12	45%
13	40%
14	35%
15	30%
16	25%
17	20%
18	15%
19	10%
20	5%
21st & thereafter	0%

### C. Asking

The asking for the Temporary General Aid Fund for pension purposes shall be made to the Council on World Services and Finance by the Commission on Interjurisdictional Relations after consultation with the General Board of Pensions. The Council on World Service and Finance shall recommend to the General Conference the amount needed for this program; apportion same to the Annual Conferences; and distribute periodically the amounts received from the Fund to the General Board of Pensions in accordance with the requirements to meet the needs of this program and on the basis of the amount received.

### D. Recommended Apportionment

Each Annual Conference of the Former Methodist Church shall be apportioned an amount equal to 8¢ per church member each year during the 1968-72 quadrennium for the pension portion of the Temporary General Aid Fund; provided,

however, the apportionment to an Annual Conference where merger has occurred with a former Central Jurisdiction Conference shall be reduced to the extent of the additional annual pension requirement incurred as a result of merger to provide benefits up to the lower of the conference rate or the recommended 1% rate. (This apportionment will amount to roughly \$500,000 each year.)

### **Salary Aid**

As indicated above, the goal of salary aid to the merged Conferences has not changed. It is obvious that the added load of considerably increased minimum salary scales for the ministers of the former Central Jurisdiction Conferences cannot be immediately absorbed by the newly combined Conferences into which they merge. Therefore, the Commission believes that the Temporary General Aid Fund must continue to assist in salary aid during a considerable change-over period—we recommend a period of 20 years. In addition, now that many actual mergers have taken place, it has become apparent that the amount of this aid must be increased over the previous apportionment.

On the other hand, some four years of experience with our present plan of distribution has proven that it is neither fully workable nor equitable. In order that the Division of National Missions have “ground rules” under which to administer the funds available, the 1966 session of the General Conference passed certain general regulations and limitations having to do with the full time status of ministers, the minimum salary which they receive, the limit to which salary aid may be given an individual minister and certain other restrictions. As a result, the fund has been very difficult to administer and, in fact, all of the money available has not been used even though many Conferences are in need of real assistance.

In this regard the Section of Home Fields of the Division of National Missions took this action at its meeting in Denver, Colorado on January 13, 1968:

“IT WAS VOTED to recommend that the National Division ask General Conference, by way of the Commission on Interjurisdiction Relations, to reconsider the regulations governing the administration of salary support provided through the TEMPORARY GENERAL AID FUND, and to evaluate the adequacy of the amount of money provided for pastor’s salary subsidy.”

Therefore, although maintaining the original purpose of the salary aid assistance program, we now propose a new, direct and simple approach to the problem by dividing the funds available among the participating Conferences on a

proportional basis, using the entire Central Jurisdiction membership in the Conferences involved for the year 1964 as the base for such division. (No mergers had taken place before 1964 and so this seems to be a fair figure to use.)

While we realize that this may not prove to be 100% equitable because of the varying circumstances in different Conferences, we believe that it is the best practical approach for administering these funds; and we believe that the benefit of directness far outweighs any possible minor inequities which may develop.

In fact, the only alternative to this approach is to hold to the present system and make even more restrictive rules and then re-clarify them for the many special situations arising in almost every Conference affected—until, as one of our members put it, “we will end up with a book of rules and restrictions as thick as the Internal Revenue Code.” Since the Division of National Missions has had some difficulty in applying the far simpler rules now in existence, we believe this would not be a workable alternative.

We point out that every affected Annual Conference has its own minimum salary provisions and regulations. Among other items, these cover the eligibility and the status of ministers (i.e. “full member,” “full time supply,” “part time status,” “student” and other classifications). These regulations differ from Conference to Conference and hence the impracticality of our old approach to the problem.

Our present proposal is to allocate the funds available to each Conference and let each decide its own rules as to how the salary aid is to be distributed and administered. We provide for these funds to be distributed directly by the Council on World Service and Finance on a mathematical formula basis so that no further administration by other General Conference agencies is required.

We realize that, at first glance, it would appear that we are by-passing the Division of National Missions in this regard. We know of their great interest, and in no way wish to negate or play down their role in this matter. However, inasmuch as the proposal is for distribution on a straight mathematical basis, we do not believe these funds must pass through their hands. (We recognize that the General Conference might decide that the Division of National Missions should have some sort of general supervision as to the handling of these funds by each individual Conference.)

The sole restriction which we recommend is that no salary aid go to those merged Conferences to which the total amount of this fund otherwise distributable would amount to less than 4¢ per member for the full church membership



of the merged Conference. This "deductible amount" works on the same principle as the deductible item in an automobile insurance policy. It simply means that merged Conferences in which the load is relatively light would not receive any of the funds otherwise available—so that a great amount may be distributed among the Conferences with greater need. Similar provisions have been in vogue for the past two years under the operation of the pension section of the Temporary General Aid Fund and have worked without difficulty.

It is most difficult to estimate the proper amount of salary aid necessary for the conferences affected. The present appropriation adopted by the 1966 General Conference amounts to \$290,000 per year. Although these funds have not been fully used so far because of the restrictions on the distribution, the above amount now appears to be woefully insufficient when all the needs are assessed. The Conferences which are merging simply need a great deal more help.

On the other hand, some estimates of the needs of these Conferences have reached \$1,500,000 annually. This amount is too high to be attainable. Therefore, without any positive actuarial basis to go on, but after considering both the needs and ability of the Conferences to pay these apportionments, we recommend a figure of \$500,000 for the year 1968-1969. We believe that, properly distributed, this sum will give most of the assistance actually required by the Conferences affected.

Therefore we propose salary legislation as follows:

### **Salary Aid**

1. The Council on World Service and Finance shall apportion to all the Conferences of the former Methodist Church the amount of \$500,000 for salary aid for the year 1968-69. These funds shall be paid into the Temporary General Aid Fund. The initial \$500,000 apportioned shall be decreased \$25,000 annually (5%), until this aid will cease at the end of 1988.

2. The funds received shall be distributed annually from the Temporary General Aid Fund among the "**participating Conferences**" (both original and merged Conferences) on a proportional basis, using the official Central Jurisdiction church membership figures for the year 1964. (In those cases in which a Central Jurisdiction Conference has been merged into more than one Conference, the 1964 membership of the individual Central Jurisdiction churches affected shall be used in determining the proportion used.)

3. Before any such funds are distributed there shall first be deducted an amount equal to 4¢ per member for the full

church membership of the original or merged Conference or Conferences into which the Central Jurisdiction Conference has merged as of the last year prior to the date of distribution.

4. To **"participate"** in salary aid assistance under paragraph 2 above, a Conference must be due on the basis stated therein an amount in excess of the 4¢ per member deductible described in paragraph 3. The **"participating Conferences"** shall have their tentative proportions adjusted as per Note B below.

5. These funds shall be used by the **"participating Conferences"** for salary aid purposes and shall be administered by them.

6. The Council on World Service and Finance shall submit a report to the Division of National Missions each quarter detailing the amounts sent each **"participating Conference."**

Note A—The policy of General Conference shall be to ask that:

- (a) **"Participating Conferences"** (1) distribute these funds under their regularly established rules for salary aid; (2) seek to provide for the combination of circuits or small churches whenever possible; and (3) seek to provide that "an every member visitation" be held in each church before salary aid be made available thereto.
- (b) Salary Aid Funds furnished under this program shall not be used to replace pastors' support now furnished by the Division of National Missions.

#### Note B

In order to adjust the proportionate percentage due any Central Jurisdiction Conference or successor thereto so as to compensate for the 4¢ per member deductible, the following steps shall be taken by the Council on World Service and Finance:

- (a) The Central Jurisdiction Conferences or their successors shall each be assigned a tentative percentage figure (the total of which shall equal 100%) based on their proportionate official full church membership in the Central Jurisdiction for the year 1964. This shall be known as the "tentative percentage."
- (b) The amount appropriated by General Conference (\$500,000 for 1968-69) shall then have added to it an amount equal to 4¢ per church member for all the Conferences and merged Conferences affected as described in Section 3.

- (c) This combined amount (described in (b) above) shall then be multiplied by the "tentative percentage" for each of the Conferences affected so that a "tentative amount due" is ascertained for each such Conference. From this "tentative amount due" shall be deducted an amount equal to 4¢ per church member for the full Conference membership as described in Section 3.
- (d) In cases where such deduction (described in (c) above) produces a figure greater than the "tentative amount due," such Conferences are eliminated and are not eligible for further "participation."
- (e) In the case of Conferences in which the "tentative amount due" is greater than such deduction (described in (c) above), the net balance above the amount of the 4¢ deductible shall be designated as the "amount due." Then these "amounts due" shall be divided by the sum thereof so that new percentages are arrived at for each participating Conference (the total of which shall equal 100%). These shall be known as the "distribution percentages." These Conferences shall be designed as "**participating Conferences.**"
- (f) Then the full amount received into the Temporary General Aid Fund from the apportionment for this purpose (\$750,000 for 1968-69) shall be distributed among the "**participating Conferences**" on the basis of the "distribution percentage."

We are grateful for the fact that either through voluntary action on the part of Annual Conferences or through the enabling legislation for the Union of The Methodist Church and the Evangelical United Brethren Church, the Central Jurisdiction as a national structure in the Church has been eliminated. However, inclusiveness has not been achieved because of the continued segregated Negro Annual Conferences. It is, therefore, important that every encouragement be given to the Annual Conferences which overlap, to continue their efforts looking toward merging as soon as possible. For specific guidance, to all Annual Conferences involved in merging, we refer to the booklet "Suggestions for Successful Mergers—Former Central Jurisdiction Annual Conferences with Annual Conferences of Geographic Jurisdictions," prepared by Rev. Richard C. Stazesky and Winston Taylor, in connection with the merger of the Delaware and Washington Conferences with the Conferences of the Northeastern Jurisdiction, as revised in 1968 by Dr. J. Clay Madison, in connection with the merging of the North Carolina-Virginia Conference with the Western

North Carolina, North Carolina and Virginia Conferences of the Southeastern Jurisdiction.

### CONTINUED EFFORT TO DEVELOP UNDERSTANDING AND BROTHERHOOD

As a means for developing greater inter-racial understanding and brotherhood, we reaffirm the plans and procedures recommended to the 1964 General Conference, for the consideration and use by the bishops, Annual Conferences, district superintendents, pastors, laymen and youth on every level of the Church's life and ministry, as follows:

1. Joint cabinet meetings led by the resident bishops of the overlapping Conferences.

2. Joint meetings of Conference Boards and Commissions for cooperative planning and action.

3. Joint planning and administration of evangelistic efforts by Conferences, districts and local church groups in urban areas under the supervision of appropriate evangelistic leaders.

4. Holding of interracial pastors' schools jointly planned by the leaders of the groups involved.

5. The holding of interracial leadership training conferences, camps and assemblies for children, youth and adults wherever mutually desirable, with representatives of both races involved in planning and administering the enterprises.

6. The opening of all churches for worship to all without regard to race or ethnic background.

7. Exchange of pulpits on special occasions and for longer periods of time when mutually desirable.

8. Invitations to our churches for reciprocal family and group visitations for worship and fellowship between different congregations.

9. Interracial commissions should be established by the two racial groups on all levels down to the local community for discussion, joint planning and administration of special activities for the purpose of serving the Church and the community, and of developing greater interracial understanding and brotherhood.

Wherever joint activities are to be engaged in by the two racial groups, it is exceedingly important that joint planning take place prior to engaging in such activities.

### SUCCESSOR COMMISSION

We were so encouraged by the marked acceleration of discussions and planning on Annual Conference levels, where the real progress must be made, that for a while, we

thought we would not recommend a successor Commission. After much deliberation, however, in our last meeting on February 11-12, 1968, we were convinced that these matters are of such great concern to the entire Church that at least for one more quadrennium they should be the direct and sole responsibility of a separate general Church Agency.

**The General Conference of The United Methodist Church hereby establishes for the next quadrennium the Commission on Religion and Race.**

This Commission shall be composed of two Bishops appointed by the Council of Bishops, five persons from each Jurisdiction elected by the Jurisdictional Conferences and seven members at large to be elected by the Commission. It is recommended that at least two of the five persons elected by each Jurisdictional Conference be Negroes and at least one of another racial or ethnic minority group, and at least three of the members-at-large elected by the Commission be Negroes and at least one of another racial or ethnic minority group.

The Commission will assume general church responsibility for such matters as:

1. The supervision of the administration of the Temporary General Aid Fund, recommending such adjustments from time to time as may be necessary, under the legislation, to achieve the intended purpose.

2. Merging of Annual Conferences.

3. Counselling and encouraging local churches which are seeking to become truly inclusive fellowships.

4. Cooperating with other Negro churches especially those of the Methodist family.

5. Coordinate our denominational support and cooperation with various prophetic movements for racial and social justices.

6. Report to the next General Conference on its findings and on the role of minority groups in The United Methodist Church and on the elimination of all segregated structures.

7. Provide a channel of assistance and concern so that Negro members and those of other racial or ethnic minority groups of The United Methodist Church will have equal opportunities for service, representation and voice on every level of The Church's life and ministry.

8. Work directly with the Council of Bishops and the related annual conference agencies to plan convocations of Religion and Race at various levels of the church so as to challenge and inspire local churches as well as annual conferences.

9. Assist in the promotion of the procedures and plans recommended to the General Conference of 1964. All levels



of The United Methodist Church, from the local church to the jurisdictional structures, are asked to work with the Commission to establish meaningful programs along the following lines:

a. Joint planning and administration of evangelistic efforts by Conferences, districts and local church groups in urban areas under the supervision of appropriate evangelistic leaders.

b. Holding of interracial pastor's schools jointly planned by the leaders of the groups involved.

c. The holding of interracial leadership training conferences, camps and assemblies for children, youth and adults wherever mutually desirable, with representatives of the groups involved in planning and administering the enterprises.

d. The opening of all churches for worship to all without regard to race or ethnic background.

e. Exchange of pulpits on special occasions and for longer periods of time when mutually desirable.

f. Invitations to our churches for reciprocal family and group visitations for worship and fellowship between different congregations.

g. Interracial commissions should be established by the two racial groups on all levels down to the local community for discussion, joint planning and administration of special activities for the purpose of serving the Church and the community, and of developing greater interracial understanding and brotherhood.

h. Wherever joint activities are to be engaged in by various racial groups, it is exceedingly important that joint planning take place prior to engaging in such activities.

The Commission will meet as soon after the 1968 session of The Uniting Conference of The United Methodist Church as possible, elect its own officers, *elect an executive director* who will be a *member* of the Council of Secretaries, and other suitable staff. The Commission may also co-opt staff assistance from the general boards and agencies of the Church as may become advisable.

It is further recommended that a budget of \$700,000 be provided for the quadrennium.

## CONCLUSION

Although the Central Jurisdiction has been eliminated from the structure of The Methodist Church, we are aware that there remain segregated Annual Conferences in The United Methodist Church. We acknowledge the assistance that the various Agencies and Boards of the Church have given in the progress achieved to this date in the elimination

of the Central Jurisdiction, in the merger of Annual Conferences, and in steps leading toward the development of an inclusive Church. The goal has not been reached. Therefore, we urge the various Boards and Agencies of the Church, who have been aware of the problem and have endeavored to contribute to its solution, to continue their efforts in this direction, namely: The Board of Pensions; The Board of Missions; the Board of Education; the Board of Christian Social Concerns; the Board of Publications; the Board of Evangelism; the Board of the Laity—in fact, virtually every body of the Church.

As we look backward we see what has been accomplished through the dedicated efforts of laymen, ministers and bishops of both races and from all parts of the Church. We are encouraged to redouble our determination to move forward as a united Church to overcome the many obstacles that are still before us as we seek to achieve a truly inclusive and Christian Church and society.

*Respectfully submitted,*

THE COMMISSION ON INTERJURISDICTIONAL RELATIONS

MR. LEONARD D. SLUTZ, *Chairman*

MR. GEORGE H. ATKINSON, *Vice Chairman*

REV. D. TRIGG JAMES, *Administrative Secretary*

REV. WILLIAM H. DICKINSON, JR.

REV. JOHN C. FERGUSON

MRS. LOUIS H. FIELDS

REV. DENNIS R. FLETCHER

MRS. IRA FREDERICK

BISHOP PAUL V. GALLOWAY

BISHOP EDWIN R. GARRISON

MR. EDWIN L. JONES

MR. JOHN T. KING

MRS. E. E. KINKEL

MR. G. WESLEY LEWIS

DR. KEITH MASON (MD)

BISHOP NOAH W. MOORE, JR.

BISHOP EVERETT W. PALMER

MR. SAMUEL R. PIERCE

REV. DEAN E. RICHARDSON

REV. CECIL F. RISTOW

MR. JOHN C. SATTERFIELD

MRS. KENNETH SAUSAMAN

BISHOP JOHN OWEN SMITH

BISHOP PRINCE A. TAYLOR, JR.

# **COMMISSION ON THE STRUCTURE OF METHODISM OVERSEAS**

## **REPORT NO. 1**

### **MANDATE OF THE GENERAL CONFERENCE OF 1964**

The General Conference of 1964 instructed the Commission on the Structure of Methodism Overseas to "study the structure and supervision of The Methodist Church in its work outside the United States and its territories and its relationships to other Church bodies, and in particular shall review the historical developments, structure and operation of the Central Conferences and the legislation pertaining thereto, and shall prepare recommendations as it considers necessary for presentation to the General Conference of 1968."

### **THE WORK OF THE COMMISSION DURING THIS QUADRENNIUM**

During the present quadrennium, representatives of the Commission have, on invitation, met with study committees which were organized in each Central and Annual Conference outside the United States. The issues of structure and relationship were discussed freely.

Also there have been consultations with the British Methodist, the World Methodist Council and ecumenical leaders. Study papers have been prepared and are available as resource material.

Perhaps the most significant activity of the Commission was a consultation held at Green Lake, Wisconsin in October of 1966. Approximately 250 Methodist and ecumenical leaders from 39 countries discussed the issues of unity, autonomy, and interdependence.

#### **A. Renewal of Requests Formerly Granted**

The Commission on the Structure of Methodism Overseas makes the following recommendations:

1. The Africa Central Conference be authorized to elect not to exceed four bishops, provided that this shall supply episcopal supervision for Angola and Mozambique.

2. The China Central Conference be authorized to elect one or more bishops for China, provided that by such election there shall not be more than four effective bishops resident in that field at any one time during the quadrennium.

3. The Southern Asia Central Conferences be authorized to elect one or more bishops for that Central Conference,

provided that by such election there shall not be more than four effective bishops resident in that field at any one time during the quadrennium.

4. The Philippines Central Conference be authorized to elect two bishops for that Central Conference provided that by such election there shall not be more than two effective bishops resident in that field at any one time during the quadrennium.

5. The Southeastern Asia Central Conference be authorized to elect one bishop for that Central Conference provided that by such election there shall not be more than one effective bishop resident in that field at any one time during the quadrennium.

6. The Liberia Central Conference be authorized to elect one bishop for that Central Conference, provided that by such election there shall not be more than one effective bishop resident in that field at any one time during the quadrennium.

7. The Latin America Central Conference be authorized to elect one or more bishops for that Central Conference provided that by such election there shall not be more than two effective bishops resident in that field at any one time during the quadrennium.

8. The Pakistan Provisional Central Conference be authorized to become a Central Conference during the quadrennium ending in 1972, provided that it has a minimum of twenty ministerial members on the basis of one delegate for each three ministerial members of the Annual Conference. Such Pakistan Central Conference be authorized to elect one bishop for that Central Conference provided that by such election there shall not be more than one effective bishop resident in that field at any one time during the quadrennium.

The Pakistan Central Conference be authorized to consummate Church union with the several denominations in Pakistan and following those steps suggested by the Commission on Structure of Methodism Overseas.

9. The Central and Southern Europe Central Conference be authorized to elect one bishop for that Central Conference provided that by such election there shall not be more than one effective bishop resident in that field at any one time during the quadrennium.

10. The Germany Central Conference be authorized to elect one bishop for that Central Conference provided that by such election there shall not be more than one effective bishop resident in that field at any one time during the quadrennium.

11. The Northern Europe Central Conference be au-

thorized to elect one bishop for that Central Conference provided that by such election there shall not be more than one effective bishop resident in that field at any one time during the quadrennium.

12. Authority be given the Belgium Czechoslovakia, Denmark and Northeast Germany Annual Conferences to continue as Annual Conferences during the quadrennium ending in 1972.

13. Authority be given the Baltic and Slavic, Bulgaria, Hong Kong, Sarawak Iban, Patagonia, and Panama Provisional Annual Conferences to continue during the quadrennium ending in 1972.

14. Any Annual or Provisional Annual Conference or Central Conference already provided for in the enabling acts of this General Conference be authorized to continue during the quadrennium ending in 1972, even though it may fall below the Disciplinary Membership.

15. On compliance with all the provisions of the *Discipline* of 1968 relating thereto, authority is hereby given for Taiwan Provisional Annual Conference to become organized into an Annual Conference during the quadrennium ending in 1972, provided that it shall have a minimum of twenty-five ministerial members.

16. On compliance with all provisions of the *Discipline* of 1968 relating thereto, authority is hereby granted for the creation of a Provisional Annual Conference within the present Southern Congo Conference composed of the area of the former North Katanga Province.

17. On compliance with all provisions of the *Discipline* of 1968 relating thereto, authority is hereby granted for the creation of the Tamil Provisional Annual Conference (Malaysia), the Mindoro-Palawan Provisional Annual Conference (Philippines), and the Conference of The United Methodist Church in West Berlin (Germany), subject to the approval of their several Central Conferences.

18. It is understood that the Central and Annual Conferences shall be as follows:

(A) Africa Central Conference

Angola  
Central Congo  
North Katanga Provisional  
Rhodesia  
Southeast Africa  
Southern Congo

(B) Central and Southern Europe

Austria Provisional  
Belgium  
Bulgaria Provisional  
Czechoslovakia



Hungary Provisional  
Poland  
Switzerland (M)  
Switzerland (E)  
Yugoslavia Mission  
North Africa Provisional

(C) China Central Conferences

(D) Germany Central Conference

Eastern Germany  
Northeastern Germany (M)  
Northwest Germany (M)  
Conference of the United Methodist Church in West Berlin  
South Germany (M)  
South Germany (E)  
Southwest Germany (M)

(E) Latin America Central Conference

Argentina  
Bolivia  
Patagonia Provisional  
Uruguay  
Costa Rica  
Panama Provisional  
Chile  
Peru

(F) Liberia Central Conference

Liberia Annual Conference

(G) Northern Europe Central Conference

Baltic and Slavic Provisional  
Denmark  
Finland—Finnish Provisional  
Finland—Swedish Provisional  
Norway  
Sweden

(H) Philippines Central Conference

Middle Philippines  
Mindanao  
Northern Philippines  
Northwest Philippines  
Philippines  
Mindoro—Palawan Provisional

(I) Southeastern Asia Central Conference

Malaya  
Malaysia Chinese  
Sarawak  
Sarawak-Iban Provisional  
Tamil Provisional

(J) Southern Asia Central Conference

Agra  
Bengal  
Bombay  
Delhi  
Gujarat  
Hyderabad  
Lucknow

Madhya Pradesh  
 Moradabad  
 North India  
 South India  
 Nepal Mission

- (K) Pakistan Central Conference  
 Indus River  
 Karachi Provisional

- (L) Sierra Leone Provisional Central Conference  
 Sierra Leone

Note: (E) stands for Evangelical United Brethren  
 (M) Methodist

At the time of union some Annual Conferences as above listed may overlap jurisdictional boundaries, but pending re-alignment, this shall not be deemed a violation of the Constitution Division Two, Section VIII, Art. 1 (Par. 42).

## B. New Requests

1. COSMOS recommends the authorization of the following conferences to become autonomous when the requirements as established by the General Conference are met:

a. Malaya Annual	}	To become one autonomous Church
b. Malaysia Chinese Annual		
c. Sarawak Annual		
d. Sarawak Iban Provisional Annual		

e. Argentina Annual	}	To become one autonomous Church
f. Patagonia Provisional Annual		

g. Bolivia Annual  
 h. Costa Rica Annual  
 i. Chile Annual  
 j. Panama Provisional Annual  
 k. Peru Annual  
 l. Uruguay Annual

2. Requests for authorization to unite

a. COSMOS recommends that an enabling act be provided the Belgium Annual Conference to negotiate and consummate church union with the Evangelical Protestant Church of Belgium and that those steps in Par. 607 (1964) *Discipline* which are suggested by COSMOS be used in the union procedures.

b. COSMOS recommends that the Annual Conferences in India be authorized to consummate church union in the Plan of Union for North India (Fourth Edition) provided a 2/3 affirmative vote in the Central and Annual Conferences is secured and those steps in Par. 607 (1964 *Discipline*) which are suggested by COSMOS be used in the union procedures.

c. COSMOS recommends that the Hong Kong Provisional Annual Conference be authorized to negotiate and consummate church union with the Cantonese Methodist Church and those steps in Par. 607 (1964 *Discipline*) which are suggested by COSMOS be used in the union procedures.

d. COSMOS recommends that the Sierra Leone Provisional Central Conference be authorized to negotiate and consummate church union and those steps in Par. 607 (1964 *Discipline*) which are suggested by COSMOS be used in the union procedures.

e. COSMOS recommends that the Pakistan Provisional Central Conference be authorized to consummate church union and those steps in Par. 607 (1964 *Discipline*) which are suggested by COSMOS be used in the union procedures.

### C. Proposals for the Future

1. The Commission on the Structure of Methodism Overseas petitions the General Conference to continue its existence for the quadrennium of 1968-1972.

2. The Commission on the Structure of Methodism Overseas petitions the 1968 General Conference to authorize the Commission, in consultation with the Council of Bishops, to hold a series of Jurisdictional meetings so that Methodists within the U.S.A. may have an opportunity to discuss structure issues affecting the total church. The conferences outside the United States have had this privilege during this quadrennium.

3. The Commission on the Structure of Methodism Overseas requests the General Conference to authorize a World Methodist Structure Congress during the coming quadrennium. This Congress would include representatives from The United Methodist Church in the United States, the Central Conferences, autonomous Methodist Churches, former Methodist and former Evangelical United Brethren churches that are now in United Churches, and any other Methodists desiring to participate: (A) To examine the issues of Unity, Autonomy and Interdependence as they affect the world structure of The United Methodist Church and (B) To consider the possibility and form of a new world structure that would have powers agreed upon by the constituting regional bodies for reference to the next General Conference after consideration by the Commission on the Structure of Methodism Overseas. The Commission would be responsible for developing the formula by which the number and selection of delegates from each participating group would be determined with adequate representation of laymen and lay women. .

## REASONS FOR THE REQUESTS

Change in the present structure of world Methodism is desirable and necessary because:

1. There has been growth both in membership and in the strength of leadership in Methodist groups outside the United States. These groups want greater freedom to make decisions.

2. The spread of nationalism, finding expression in new nations and a greater desire for independence and self-determination, has created a new climate in which the church must carry out its mission.

3. Methodist churches outside the United States are now both receiving and sending missionaries. Present structures, created and controlled by a General Conference, 90 per cent of whose delegates are from the United States and 90 per cent of whose time is devoted to concerns of the American church, cannot give proper consideration to the different conditions of 45 countries involved.

4. The emergence of the World Council of Churches and regional conferences such as the East Asian Christian Conference raises questions as to how Methodist groups should be related in these areas and be fully participating members of these bodies and at the same time under the jurisdiction of the General Conference. Similar problems exist in Africa, Latin America, and India.

5. A deepening conviction that to drift or make minor shifts in present structures is to decide against a world church by default.

## AN ADDITIONAL STATEMENT OF THE DEVELOPMENTS AND ISSUES

In the early days, Methodists felt the Spirit called them to send as many missionaries to as many countries as possible so that the world might be won for Christ.

Experience on the mission field revealed the Spirit as warning against competing denominations and we responded by assigning responsibility for various parts of the nations to cooperating denominations. The growth of church groups outside the United States in numbers and quality of leadership, plus spreading nationalism and the East versus West atmosphere, led to the desire and need for greater freedom of legislative and administrative decision. Central Conferences were created to give expression to the first of these urges. Affiliated autonomous relationship to the General Conference was a second form for satisfying this desire for freedom and continuing fellowship. Japan became a United Church. Korea, Mexico and Brazil became autonomous. Five requests came to the 1964 General Con-

ference for autonomy: Indonesia, Burma, Cuba, Liberia and Pakistan. Freedom, not separation, was desired by all. Liberia chose to become a Central Conference. Pakistan chose to postpone action and the others chose autonomy.

During our study, one who has lived and served abroad said that we are in reality not a world church in structure but an American church with overseas outposts. The lines of authority and communication are almost exclusively from America to groups overseas and only very slightly and infrequently between the groups outside the United States. If we are to be a world church with a world mission, our structure must reflect our nature and task.

Four structural suggestions have been made:

1. To make necessary changes in the Central Conference legislation but no major structural changes.

2. To urge Methodist groups outside the United States to become autonomous and form united churches.

3. To create a World Church with an International General Conference. Unity provided would be through a common basis of Faith, ministry, membership and general episcopacy. The International General Conference legislation would be confined to matters of international concern. There would be created Regional General Conferences, i.e. a General Conference of U.S.A., one for Europe, one for Africa, another for Latin America, etc. The Regional General Conference would have authority to write its own *Discipline*, and provide administration and organization suited to the region, within the over-all constitution.

4. To create a World Conference of Methodist Churches which would consist of autonomous regional churches meeting together on a world level for primarily consultative purposes.

The consultation held at Green Lake, Wisconsin, in October of 1966 considered the four plans. Although it asserted that the move toward autonomy, where desired, is a welcomed development, the two plans which received the most discussion were "three" and "four." From Green Lake came the following requests to COSMOS: "Provide a plan whereby there will be a world conference which shall have powers as described in a constitution which shall be agreed upon by the constituting regional bodies. The constitution could provide a basis for faith, membership, ministry and general superintendency. There will be regional conferences which have power over all matters within the territory of the regional church. This means that the United States and present Central and Provisional Central Conferences would become regions."

It has not been possible to give to Methodists of the



United States an adequate opportunity to discuss the reasons for structure changes or the direction they should take because the Methodist and E.U.B. union was so immediate and vital an issue that to combine the two issues might have meant confusion and make decision impossible.

Therefore the Commission requests the authority to take the needs and problems to a series of Jurisdictional consultations and then to hold a World Methodist Structure Congress composed of 175 delegates from the United States and 125 delegates from outside the United States to frame a constitution for the future. Such would be presented to the Commission for consideration and then the Commission would present it with suggested changes to the annual conferences and then to the next General Conference.

### **REPORT NO. 2**

German Translation of "United Methodist Church"—Concurrence.

COSMOS recommends the adoption of Resolution No. 4, page 159 of the White Book which provides for the requested authorization.

### **REPORT NO. 3**

German Language Translation of "United Methodist Church"—Concurrence.

COSMOS recommends the adoption of Resolution No. 4, page 159 of the White Book which provides for the requested authorization.

### **REPORT NO. 4**

Conversion of Mindoro-Palawan District Conference into a Provisional Annual Conference—Concurrence.

Authorization for the referred-to request has been granted by the Uniting Conference.

### **REPORT NO. 5**

Establish Tamil Provisional Annual Conference—Concurrence.

Authorization has been granted by the Uniting Conference.

### **REPORT NO. 6**

Formation of the West Berlin Annual Conference—Concurrence.

Authorization has been granted by the Uniting Conference.

### **REPORT NO. 7**

Autonomous Methodist Church in Malaysia and Singapore-Tamil Provisional Annual Conference—Concurrence.  
Authorization has been granted.

### **REPORT NO. 8**

Organization of MYF in Philippines—Nonconcurrence.  
The Uniting Conference has provided the requested authorization in Par. 531.

### **REPORT NO. 9**

Consideration of Plan of Union and Report—Concurrence.

### **REPORT NO. 10**

Affiliated Autonomous Methodist Church in Malaysia and Singapore—Concurrence.

Authorization for the referred-to request has been granted by the Uniting Conference.

### **REPORT NO. 11**

Investigate Murder of Mr. David I. Ghaziabad, India.  
It was voted to refer this petition to the Council of Bishops.

### **REPORT NO. 12**

Change Name of Commission on Structure of Methodism Overseas—Nonconcurrence.

COSMOS recommends the continuation of the name “Commission on the Structure of Methodism Overseas.”

### **REPORT NO. 13**

Create Provisional Annual Conference in Southern Congo—Concurrence.

Authorization has been granted by the Uniting Conference.

### **REPORT NO. 14**

Methodist Youth Fellowship in the Philippines—Nonconcurrence.

COSMOS did not concur with the granting of this petition because sufficient authorization for making such adaptation and change is provided for the Central Conference: note Par. 531 of “Blue Book.”

### **REPORT NO. 15**

Permit Methodist Church in Southern Asia to go into Union—Concurrence.

Authorization has been granted by the Uniting Conference.

### **REPORT NO. 16**

German Language Name for United Methodist Church—Concurrence.

COSMOS recommends the adoption of the Resolution No. 4, page 159 of the White Book which provides the requested authorization.

### **REPORT NO. 17**

and

### **REPORT NO. 18**

President of National WSCS a member of Central Conference—Nonconcurrence.

The petitions request "that the President of the National Woman's Society of Christian Service be a member of the Central Conference."

Such proposed legislation would change the one lay to one minister ratio in the Central Conference. COSMOS does not concur.

### **REPORT NO. 19**

Discontinue the General Rules in the Central Conferences—Nonconcurrence.

### **REPORT NO. 20**

Membership in the Annual Conference for members of the Woman's Conference in Central Conference area—Nonconcurrence.

This petition of requesting inclusion of "full members of the Woman's Conference" in the composition of the Annual Conference, would radically change the one lay to one minister ratio in the Annual Conference.

### **REPORT NO. 21**

Continuation of the present composition of the Annual Conference—Concurrence.

### **REPORT NO. 22**

COSMOS recommends that the following greeting be sent from the Uniting Conference to the autonomous Methodist Churches in Cuba and Burma:

The Uniting Conference of The United Methodist Church meeting in Dallas, Texas, sends greetings to the autonomous

Methodist Church in Cuba (Burma) and looks forward to the mutual strengthening of relationships as sister churches working together in witness to our Christian faith and for the coming of the Kingdom of God.

### REPORT NO. 23

COSMOS recommends the return to the original words in paragraph 3 under Section "C," in the middle column of page 92. The original phrase which says "United Churches in which former Methodists and former EUB's were involved" shall substitute the amendment which says "former Methodist and former EUB Churches that are now in United Churches."

### REPORT NO. 24

Organization of a Provisional Annual Conference.

On full compliance with all the provisions of the *Discipline* of 1968 relating thereto, COSMOS recommends that authority be granted for the Yugoslavia Mission to become the Yugoslavia Provisional Annual Conference.

### REPORT NO. 25

Northwest Canada Conference—Withdrawn.

### REPORT NO. 26

Special Provisions for Episcopal Supervision.

Presidential, visitational, and residential episcopal supervision of fields outside the United States not included in Central Conferences, and in emergency situations in Central Conferences, shall be provided during the 1968-72 quadrennium as follows:

A. The Council of Bishops shall provide episcopal supervision of the work in the Sierra Leone Provisional Central Conference (Bishop J. Gordon Howard), the Hong Kong Provisional Annual Conference and the Taiwan Annual Conference for the 1968-72 quadrennium (Bishop T. Otto Nall).

B. The College of Bishops of the Western Jurisdiction shall provide episcopal supervision for the Northwest Canada Conference.

C. The Council of Bishops shall provide episcopal supervision of the work in the Pakistan Provisional Central Conference until such time as it shall become a Central Conference. (Bishop Prince A. Taylor.)

D. When requested by the autonomous Methodist Churches or the Central Conferences, the Council of Bishops may provide episcopal visitation by Jurisdictional or Central Conference bishops.

# QUADRENNIAL EMPHASIS FOR THE UNITED METHODIST CHURCH 1968-1972

## EXHIBIT A

### Introduction

As we approach the end of the decade of the 60s, it is apparent that we are living in a new world characterized by accelerated technology, increased urbanization, an ever-enlarging gap between the "haves" and the "have-nots" and by crisis on every hand. The technological age has brought about a compounding and concentration of power and a dislocation of persons. The dramatic growth of world population with the threat of massive hunger dramatizes the widening gap between the rich and the poor.

In the United States the de-humanizing aspects of long-continued racial and economic injustice are seen in agonizing systems related to housing, education, and employment which lock millions of Americans in ghettos—both urban and rural—from which there is no prospect of immediate and complete escape. Yet these victims of intolerance, poverty, and injustice will not be silent any longer as is evidenced by the recently published Kerner Commission Report and by repeated violence in our cities. This crucial situation calls for a far more decisive and constructive response than has as yet been provoked.

The influence of mass media, the generation gap, more leisure time, changes in the moral code—these, too, are in our new world. At this time millions are in uniform or are directly related to servicemen. With one-half of the world's population under 25 years of age, it is among youth and on the campus that today's battleground for the mind and heart is to be found. To fail to comprehend this is to fail to be the church.

This new world, though divided by many national sovereignties and fired by countless partial loyalties, is rapidly becoming more international—"a global village." International tension is constant; world-wide communication is instant. Travel is increasingly easy and swift; populations know each other in a way unheard of only a few years ago. Yet nuclear annihilation is still a real possibility.

Our age of cybernetics and nuclear power requires an acceleration of our Christian witness and our willingness to be involved in providing solutions to today's crucial problems.

In a structural sense we are a new church—The United Methodist Church. This union gives us more singleness of purpose, yet greater freedom and increased flexibility to move quickly in a lively, imaginative and daring involvement in God's global mission of reconciliation.



The church must rediscover its God-given role to be the prophetic agent to nurture a new moral climate so crucial for making our shrunken world more humane. The new church can become a reliable resource for those persons who are searching for new ways to cope with kinds of problems never faced before.

Every person is a child of God, yet social structures, many prejudices, economic orders, and international relations threaten human dignity and freedom. The new church should use its structure and power so that the frequently unheard voices of the poor, the black community, the "little man" and the disenfranchised can communicate their anger, their hopes and perspectives. We must seek to discover new forms of genuine Christian community. New approaches are needed to discover ways in which the Gospel can speak and, more particularly, to act relevantly to individuals and to the masses. The church, through new ministries and bold action, can devise new ways to transform the unbearable circumstances of explosive multitudes in our world by affording them new possibilities for living. Our new church must be a dramatic sign of hope and a symbol of compassion.

In our contemplation on ways to become a new or a renewed church, we look backward for a moment to review past quadrennial programs.

### **Background**

The Evangelical United Brethren Church's quadrennial programs go back to 1946. Scriptural material, method proposals, and an annual study book have characterized the promotional program.

The first quadrennial theme was "Forward Together with Christ," emphasizing fellowship, service, training, and worship. For the years 1951-1954 the theme was "Christ Calls"—to commitment, stewardship, growth, and world-wide witnessing.

"Christ and His Church" was the quadrennial theme for 1955-1958 broken down into the following areas: nature of the church, mission of the church, resources of the church, and the future of the church. During the quadrennium a financial campaign was conducted for the support of the educational institutions of the church plus a modest amount for church extension. Nearly \$5,000,000. was raised during the quadrennium for these causes.

During 1959-1962 the theme was "Our Unity in Christ"—"Our Unity with Christ in Personal Living," "Our Unity in the Local Church," "Our Unity in the Denomination," and "Our Unity in Ecumenical Relations." A special finan-

cial campaign was conducted during this quadrennium for church extension and mission projects. Again the goal was about \$5,000,000. and nearly 97 percent of the goal was realized.

"Jesus Christ Renews His Church"—through spiritual rebirth, lay participation and vocational dedication, evangelistic witness and missionary outreach and penetration of the total community: these were the themes for the quadrennium of 1963-1966.

The 1966 General Conference of The Evangelical United Brethren Church adopted the theme, "United in Christ, Committed to Mission." It set forth program priorities for the quadrennium as follows: renewal in Christian discipline and style of life; Christian presence; professional leadership; laity; new forms of ministry; creative dialogue and action; Bible study and theological reflection. The program would have started in 1968 had union not been effected. Since union has taken place the proposed program will not be implemented.

Quadrennial emphases were also a highly visible feature of The Methodist Church during these years. The first quadrennial program was the "Crusade for Christ" begun in 1944. It carried four major thrusts—evangelism, church-school enrollment, stewardship, appeal for a new world order. Coupled with these was a call to sacrificial giving to meet needs of the postwar world. A goal of \$25,000,000. was over-subscribed to an amount of \$27,000,000. Pledges were prepaid to such an extent that earned interest was more than enough to pay the cost of the campaign. The results of the financial program were the first major venture of The Methodist Church into the field of overseas relief (Later consolidated in MCOR), a worldwide restoration of church properties damaged in the war, and the start of a creative new program to train leadership—Crusade Scholarships.

During 1948-1951 in the "Advance for Christ and His Church," advance specials and the offering now known as the One Great Hour of Sharing were introduced to give individuals an opportunity to make personal investments in Kingdom enterprises at home and abroad. To date the grand total is in excess of \$133,000,000 for General Advance Specials. Under the banner of conference or district advance specials at least an additional \$70,000,000 has been given. Currently, half of the World Division's missionaries would have to be withdrawn if advance specials were to be terminated.

The emphases of 1952-1956 encouraged local congregations to re-examine their spiritual and material potential for a more effective and extensive Christian witness through

stewardship of possessions, youth program, church extension, and perfecting local church organization.

The years 1956-1960 brought a continuation of strengthening the local churches plus stronger financial support of institutions of higher learning. More than \$150,000,000 has been given for Christian higher education as the result of this quadrennial emphasis.

"Jesus Christ Is Lord" was the theme for the 1960-1964 quadrennial program with nine major thrusts; personal witness and evangelism; new churches and church schools; inner city and small and country parishes; recruitment for Christian vocations; church and campus; Christian family; Christian social concerns; "Our Mission Today"; stewardship.

During 1964-1968, under the theme "One Witness in One World," two major factors are to be seen: necessity for the church to see what is happening in its environment; its ability and willingness to make Christian decisions and witness in terms of that obligation. The Book of Ephesians was the basis for Bible study during the first year of the quadrennium. A study book, bearing the same title as the general theme and intended for provocative thought, discussion and evaluation, was distributed widely.

Altogether these programs have exalted our Lord Jesus Christ. They have effected a greater unity and cohesiveness. They have strengthened our institutions. They have added a dimension of depth to the lives of church members. They have revealed our almost unlimited potential for *doing* what *must* be done. They have enlarged our sense of mission and involvement in it. They have added up to wiser stewardship of our resources of substance and personality.

This is the background against which we project plans for the first quadrennium of the new United Methodist Church. The proposed program is for the whole church, but comes to particular focus on the contemporary crisis in the United States. It requires total involvement—by lay persons, by pastors, by the superintendency, by the episcopacy, by all agencies and boards of the church. We have the potential for a relevant program to offer to the Lord in response to the crucial problems confronting us *now*. If we would agree upon a bold, single, United Methodist program and put our hearts, minds, and efforts into it, the results would be astonishing and, in keeping with the reconciling work of our Master, could truly make for a new world.

With the foregoing in mind, we recommend the following for the quadrennial emphasis for 1968-1972 in The United Methodist Church.

### Quadrennial Emphasis 1968-1972

*General Theme*—"A New Church for a New World"

*Biblical Text*—"If any one is in Christ, he is a new creation; the old has passed away, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation."  
—2 Corinthians 5:17-18.

*Purpose*—Renewal of the church through three simultaneous interrelated responses of significant witness:

"The Church and the Word"

"The Church and Its Work"

"The Church and the World"

#### *"The Church and the Word"*

The new church must be motivated by a vital faith which will keep alive the desire for engagement in the new world. This requires reestablishing the experience of God in the lives of church members. It requires also a thoughtful evaluation of the meaning of our lives and of our obligations to our fellowmen. To assist us let us recall once again the urgent drama of early Christianity and re-examine the words of Jesus as they shed light on the inescapable obligations of this hour.

We recommend the Sermon on the Mount as the specific area of study with the hope that this would only be a prelude to a fresh study of all the teachings of Jesus as well as the complete Gospel record. John Wesley once referred to the Sermon on the Mount as "the noblest compendium of religion to be found even in the oracles of God." Jesus' words confront us with the irresistible demands of social justice rooted as they are in his intuitive awareness that "God's love is all-inclusive. His message, when taken seriously, will lead us to attempt to correct the long-standing attitudes which have brought about the present crises in the nation and around the world, especially as this crisis is prompted by racial injustice.

We recommend that this special study be carried out under the direction of the Council of Bishops. It is expected that the clergy will play a major role in the exercise of their teaching function in relation to this study. No less, intelligent use of lay persons, seminary and university leaders needs to be made in guiding the emphasis on the local level and even into the homes of our people.

We further recommend that the Council of Bishops develop a guide for leaders and in co-operation with the American Bible Society produce a special printing of the Sermon on the Mount for individual and group use. It is also suggested that the book *The Sermon on the Mount*, by W. D.

Davies (Cambridge University Press, 1966, paperback, 155 pages), be read in connection with this project.

We recommend the possible utilization of the mass media of television to undergird this phase of the quadrennial program through the development of a filmed series for use by local TV stations and local churches.

We recognize that new curriculum materials are bringing a strong accent of studying the Scriptures again and relating the Bible to life situations across the age span. These materials furnish a basis for the study-action program of The United Methodist Church, and we urge their use in every local church. Boards of Education at the general and annual conference level will co-operate. We repeat: This study is intended to inform and to incite obedience and concrete action.

*"The Church and Its Work"*

It is recommended that every effort be made to help each local church promptly to make those structural changes for The United Methodist Church which will help it to be most effective in its work of planning and participating in mission. The proposed new structure will give each congregation far greater flexibility and freedom to determine and carry out its own particular mission within the framework of The United Methodist Church. There is an urgent task to be performed at the very doors of every sanctuary.

A variety of Christian ministries constitute the program of the Local Church. Likewise, Christian ministries constitute the life of a dedicated Christian, whatever his vocation. Our times require a strengthening and extending of these ministries so that persons can become equipped to live and help others to live significantly. Then more persons will become involved with Christian mission and the new church can enter with strength upon its witnessing in the world. Then churchmen will take greater responsibility for helping to shape constructive changes of society. Truly they will become faithful members of His church, and obedient disciples in His world.

We recommend that the ministries on the local level be examined immediately to see whether they are really relevant in today's world. We expect that each congregation will see itself as part of a church in process of renewal. An essential part of this renewal is leadership development of the laity in order that it may assume its full role in life and mission of the new church. More creative worship is needed since worship is the source and motivation for Christian witness and service. There is need for the practice of the Christian style of life which will result in a definite, demon-



strable difference in moral behavior, witness and service on the part of Christians in office, marketplace and home.

The problems which confront the new church in this complex new world demand an ecumenical approach. We need to be alert to co-operative long-range planning, and be ready to participate fully in it. Therefore, we also recommend co-operation on all levels with the ecumenical venture, "Mission in the 70s." This program is an example of intensive denominational joint planning and will co-ordinate the development and adoption of goals based on clarification of the purposes and functions of the church and on fresh insights into the needs of men and nations. Action programs to reach the goals then may be developed and carried out jointly or independently.

We recommend the widest possible utilization of the materials now being produced by the Interboard Commission on the Local Church to be available in 1969. These include a manual, a filmstrip, a documentary film, all designed to motivate the local church to be in mission.

All other general and annual conference boards and agencies are challenged to be servants of the local churches in the development of further resource materials to carry out this phase of the quadrennial program. Each local church will thus more adequately become the church in its community.

### *The Church and the World*

The church's witness in the world is one of reconciling love. This means we must find the way effectively to speak the Eternal Word—the Good News of Christ—so that it may be heard intelligently, believed gladly, obeyed willingly and received convincingly because it is backed up by authentic action. The new church will truly witness by articulating and working for the development of those social structures which are necessary in the face of today's crucial problems in our new world. This requires an understanding of the contemporary world. It assumes that the church is devoted to the task of being a constructive social change-agent under the mandate of its ethic.

We have previously acknowledged that a crisis of immense proportions confronts the Church. It springs from manifold social dislocations. The causes are deep. They are historical, sociological, racial, cultural and in no small part, theological.

Basically the situation is that in a time of immense resources and tremendous potential of every possible sort, millions of every race are deprived of the fullness of the human heritage. For these there seems to be no ready access to freedom of housing, employment, education, culture and

worship which many of us take for granted. This, in America especially as it relates to Negro citizens and other minorities, is a crisis more tragic, brutal, threatening and immediate than anything which has heretofore struck the nation even in time of war or other national calamity.

This crisis will not wait while we unfold a quadrennial program in traditional form. It is not enough to meet it with high-sounding resolutions and a revision of the Social Creed. The hour has come for The United Methodist Church to move out and enable our people everywhere to respond in the context of their circumstances to this situation.

The United Methodist Church must speak to this challenge. To do this, however, the Church must listen intently to the groups who are caught up in it, among them the following:

- the *black* community, the Spanish speaking communities, and the American Indians, those in the Methodist constituency and also those not in our church or in any church.

- the *poor* of every ethnic group, both in the rural and urban sectors of society who have much to tell us if we will listen.

- the *teen-agers* and *youth* of the church, and of no church, who feel there is no way of bridging the gap between themselves and the church or between themselves and those of other generations.

To move forthrightly for the purpose of confronting this crucial issue we recommend:

1. That the Council of Bishops use its influence to have Negro persons placed in larger numbers in positions of decision-making responsibility throughout the structure of the church.

2. That at all levels of the church's life from congregation to general boards and agencies, and United Methodist related institutions responsible officers should study their investment portfolios with the end in view of making substantial amounts of money available for investment in low-yield income producing enterprises which serve the poor and promise alleviation of their suffering; these amounts to be used by the poor as they move toward fuller personhood and achievement.

3. That The United Methodist Church be prepared to join at every level in a wide coalition with both religious and secular agencies in making creative response to this crisis. That in all parts of our church from the Council of Bishops through every Board, Commission and general agency of the denomination, in Annual Conferences and their agencies, as well as local churches, we structure our procedures

so as to gear in with other Protestant bodies, Roman Catholic bodies, vital segments of the black community, the Jewish community, civic organizations, the Urban Coalition and others engaged in bringing constructive social change to contemporary American life.

4. That every general and annual conference agency examine its current program to determine whether or not and in what measure its resources may be re-directed toward the present crisis.

5. That our people use their influence as Christian citizens to create an atmosphere which will both prompt and support adequate and far reaching action by government at every level looking to remedying our social illness.

### **A.—Bishops' Fund for Reconciliation**

In order that we as a new church may move at once on every level of the church to engage in constructive social change relative to the church's mission in the world, and more particularly to the national crisis in the United States, while acknowledging and strongly supporting the clear priority claim of the total world service program, we recommend the raising of a special fund to be known as the Fund for Reconciliation, in the amount of not less than \$20,000,-000.

It is recommended that this fund be initiated across the entire church by a pace-setting sacrificial contribution by every Methodist Bishop and every minister, whether serving in a specialized or pastoral ministry.

This Fund will be completed by an over-and-above contribution from every member and congregation in United Methodism. The Fund might be raised in a single great effort during the first year of the quadrennial.\*

The amount raised for this Fund in each episcopal area of United Methodism shall be used as follows:

1. Fifty percent to be retained by each episcopal area to be used by a committee composed of clergy and lay persons—men, women, and youth—of which the Resident Bishop shall be chairman. On the initiative of the bishop, this Committee shall be created by the annual conferences involved for the specific purpose of meeting the needs and opportunities arising from the crisis within the Episcopal Area in consultation with representative community groups and persons.

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\* As an example of what can be done, we cite a recent financial program held in Norway during the summer of 1967 where through the use of mass media together with personal visitation, the sum of \$1,400,000 was raised in three hours for the support of Christian missions. (Norway has a population of less than 4 million persons.) Some 80,000 volunteers contacted virtually every home during a three-hour period. In the months preceding the collection, newspaper articles and advertisements, speeches, radio, and television programs had heralded the campaign.

2. Fifty percent to be placed with the Treasurer of the Council on World Service and Finance, to be used at the direction of the Council of Bishops and special quadrennial Emphasis Committee for meeting any emergency need growing out of the crisis in the United States as well as for like emergency needs related to the mission of the church either overseas or in the United States, such as reconstruction in war ravaged areas.

### **B.—United Methodist Voluntary Service**

The giving of substance, however, does not by any means exhaust the potential of United Methodism for addressing itself to this crisis. We recommend also the establishment of a United Methodist Voluntary Service for which persons from age 18 to 30 may offer themselves for periods of direct service as a part of Task Forces organized for specific works of reconciliation or reconstruction wherever they are needed. This would be on a subsistence basis supported by the Fund for Reconciliation on deposit with the Council on World Service and Finance. We believe that there is a readiness among young people to render the kind of service that the hour requires. As St. Paul said long ago regarding offerings: "But first they gave themselves." (2 Cor. 8:5.)

### **Administration**

The quadrennial emphasis shall be co-ordinated by and under the general supervision of the Council of Bishops of The United Methodist Church. It is recommended that a special representative committee be appointed by the Council of Bishops, whose duty it shall be to plan the details and to promote the program throughout the entire church; that like committees be appointed in each area and annual conference. It is anticipated that the Program Council and all general, area, and annual conference boards and agencies will become fully involved in its further development and implementation. Administrative expenses for this program will be paid from the World Service Fund, not exceeding \$50,000 per annum, \$200,000 for the quadrennium with any additional expenditures to be paid out of the Fund for Reconciliation on deposit with the Council on World Service and Finance.

God is speaking through the disillusioned, the angry ones, the poor, the hungry, the war-ridden, the rejected, the depersonalized, the searching ones of our world. He is speaking in the seething caldron of our cities. Can we do other than listen? Can we do other than respond in acts of loving service which our Lord receives as service to Him?

In moving the adoption of this quadrennial program, let us open our hearts to the pressing reality of God's call to His church, asking it to give meaning and purpose to our chaotic world. We are wont to say that the future of the church is at stake. The matter is much deeper. At stake is life itself, the future of America, perhaps the world. Can we do other than offer the Christian Gospel of reconciling love?

Centuries ago the prophet Isaiah spoke the Word of the Lord, "Behold, I am doing a new thing; now it springs forth, do you not perceive it?" (Isaiah 43:19a) Can we perceive the Lord in the utterly new worldwide developments of our time? Do we have faith that our new United Methodist Church is also in some sense His deed?

We can be a *new* church for a *new* world. Under the guidance of this proposed quadrennial emphasis the church can work effectively to present God's Word of action to the ever-changing world in which we live.

The Coordinating Council  
JAMES K. MATHEWS, *President*  
T. RUSSELL REITZ, *Secretary*



# FOUNDATION STATEMENT FOR CHRISTIAN STEWARDSHIP

## Introduction

This foundation statement for stewardship is presented to the church for the following reasons:

1. To provide a working definition of stewardship.
2. To provide a basic outline of stewardship which could serve as a guideline for writers of curriculum materials and other literature in which stewardship is being treated.
3. To interpret stewardship more broadly than from a narrow viewpoint which equates it with finance, and more concretely than from a viewpoint which classifies all phases of Christian thought as "the stewardship of something," with the result that the identity and significance of the concept are thereby lost.
4. To encourage the entire membership of the church to incorporate the philosophy of stewardship into their daily lives and into all phases of the church's program.
5. To help the local church understand the importance of stewardship in its total year-round program.
6. To challenge The United Methodist Church, from its beginning, to place stewardship at the very center of its life.
7. To comply with a directive of the 1964 General Conference of The Methodist Church for such a foundation statement.<sup>1</sup>

## What Is Stewardship?

Christian stewardship is man's recognition of God's sovereignty through creation and is a grateful response to God's manifold gifts. Man's response is expressed by his dedicated and creative use of all these gifts toward fulfillment of Christ's mission in the world.

Christian stewardship is a response to the love of God as revealed in Christ expressed in terms of worthy administration of all resources available for the sustenance and enrichment of life.<sup>2</sup>

The only appropriate response of man to the grace of God

<sup>1</sup> This foundation statement was developed with the active participation of the Evangelical United Brethren Church by representatives from both the staff and the seminaries.

<sup>2</sup> "Christian stewardship is man's grateful and obedient response to God's redeeming love, expressed by the use of all resources for the fulfillment of Christ's mission in the world. Christian stewardship: Recognizes all of life as a trust from God; acknowledges that man's response is powered by the Holy Spirit; involves Christians individually and corporately; requires responsible management of all God-given resources; and maintains that man should dedicate a worthy portion of his time, abilities and money for the advancement of Christ's mission in the world through His Church." (Statement adopted by the Section of Stewardship and Benevolence of the National Council of Churches of Christ.)

is to cooperate with God in fulfilling His will. This is done as a person recognizes that what he receives from God is to be developed and invested in enterprises of the kingdom. All that is committed to the fulfillment of God's purposes is sanctified. The Christian steward whose life and abilities and resources are totally committed to God's purposes is thus totally sanctified. Such a commitment to vocation brings the Christian's life into the stream of God's purpose so that the spirit of God flows through him in blessing to the world.

The Christian steward accepts his *life*, including his talents, his time, his power and influence, as a trust from God, seeks to develop these to the fullest, and endeavors to use his body and mind and abilities for the purposes of God. At the same time he feels a responsibility for the health and nourishment of all people and for giving them the opportunity to develop their own talents as well.

He accepts his *family* as a trust from God and seeks to provide the atmosphere in which each member can realize his fullest potential, and he encourages each person to use his total resources for the purposes of God. He accepts every person as a child of God, worthy of dignity and respect. In all personal relationships he views all others as of equal worth to himself and seeks to prevent the exploitation of any person by other individuals, groups or systems.

He accepts the *church*, as the fellowship of the committed ones, as a trust from God, and seeks to assure through this fellowship the extension of God's mission into the community and into the world.

He accepts the *gospel* as a trust from God, seeks to understand it fully, and endeavors to be a faithful custodian of its liberating and reconciling truth. He endeavors to transmit it to others so that they may see its relationship to the whole of life.

He accepts *material resources* as a trust from God and seeks to use these resources to give evidence of God's bounty in the world. He uses the power of this wealth for the purposes of God. He strives to increase the productivity of the world and to make it possible for others to share in this bounty.

He accepts *power and influence* as a trust from God and endeavors to administer them for the purposes of God. He encourages others to do likewise.

He accepts this *world* with its tremendous resources as a trust from God, seeks to understand what God is doing in the events of history and through technological developments, and endeavors to be involved in the decisive issues facing society. He strives to penetrate the arena of secular society with the good news of the kingdom.

He is hopeful about the ultimate outcome of history, accepts his personal destiny as a trust from God, and endeavors to invest his life and abilities and resources as a partner with God in shaping his own and the world's future.

### Biblical and Theological Foundations

An examination of the origin and background of the word *stewardship* enriches the understanding of the concept. In classical Greek the word used is *OIKONOMIA*, which is derived from two words: *oikos*, meaning "house," and *neimein*, meaning "to distribute." These words combined set forth the idea of the administration of a house.

In addition to the meaning, "a place of residence," the word *Oikos* in the scriptures also implies a bond which unites all who belong to the household. While the household begins with the immediate family, it is not confined there, but includes relatives, servants, and guests.

The biblical concept includes the idea that God is the architect of an entire new household. To be included in this household means to participate in new life which emerges from God's constant process of creation. A place in the family of God implies devotion to the welfare of all who are included. The growth, nurture, and attainment of maturity on the part of the group depend on God's continuous work of creation and on the faithful devotion to duty of all who are involved.

Inasmuch as Christian stewardship begins with man's recognition of God's sovereignty, man's most appropriate first response is an act of grateful worship. Man is dependent on resources and activities which he did not create but but which are abundantly at hand for his use. It is only through the grace of God that man lives and moves and has being.

Man also has a part in the process of creation. He has been placed in God's garden "to dress it and to keep it." (Genesis 2:15) In the work of "dressing and keeping," man becomes creative. Many products indispensable to an abundant life would not come into existence without the acts of man. This clearly makes man a co-creator with God as he uses the raw materials, which are gifts of God, to develop the garden and its products. This concept maintains the primacy of God as the basic creator and, therefore, owner of all creation. Man's part is significant and indispensable, but it is not primal.

This concept of the role of man as co-creator with God brings stewardship quickly and boldly into focus. Man is confronted by unlimited gifts of God and, therefore, has

the obligation to mold them into life as God intends it to be, and to sustain and enrich that life.

Man, by the gift and grace of God, is a free moral agent. He can remain aloof while observing the vast gifts of God and sense their possibilities and still do nothing to develop them. He can go his way in selfish abandon, thereby refusing to recognize any stewardship responsibility. Many have chosen this irresponsible way. On the other hand, many have responded to the call to become partners with God in the act of creation. This is the way of responsible stewards.

God is the author of all creation, including man. God has acted redemptively in history through Jesus Christ. When a man realizes this, he responds by becoming involved in the continuing redemptive process. God's presence is evidenced through the stimulating and empowering activity of the Holy Spirit, enabling a man to join Him in helping other men to achieve wholeness of life. Thus God has revealed himself as creator, redeemer, and life-giver, and the sensitive Christian is challenged by this revelation to commit his life fully to God. In this way he becomes a good steward of God's redeeming grace.

Some things, by God's decree, are not accomplished without the active participation of man. This points up a central emphasis of stewardship. From the standpoint of man's capacity to serve, he is entrusted with a variety of resources including time, material things, and human abilities. These are provided in order that man may have a part in the achievement of God's purposes.

### **The Scope and Application of Stewardship**

A look at today's society reveals its inhumanity, its misdirected energy, its waste, its mental, social, and spiritual poverty. Starvation on a vast scale reveals human failure. This failure exists while man stands in the presence of abundant resources, knowledge, skills, and material goods. There are few distress areas in today's society the problem of which could not be startlingly improved, if not solved with dedicated ability and the means to set that ability free to work its miracles.

The call for effective emphasis in stewardship today can be supported by three practical reasons.

The first is need on a world scale. This need is evidenced by illiteracy and the lack of education, poverty which denies multitudes the necessities of life, hunger so extensive that millions of people have no strength by which to support themselves, and illness which inevitably goes with undernourishment.

The second reason for the call to dedicated stewardship

springs from the fact that there are those fortunate enough to have more than they really need of the world's resources in both money and ability.

The third is the potential for renewal of life which comes to persons who respond to the world's need. The sharing of these resources in Christian generosity could go far in meeting the world's needs. And this sharing should begin with the full commitment of the individual to offer his time and ability as well as his material resources to the end that the basic needs of mankind may be met.

The idea of stewardship is much broader in its meaning and application to total life than its traditional use has indicated. An emphasis on the giving of money has usually claimed the limelight. The attempts which are being made to broaden the meaning of stewardship do not imply that the emphasis on the giving of money should be minimized. Even though the stewardship of income and possessions has not been overstressed, other phases of stewardship often have been very seriously understressed.

The basic approach to a better understanding of stewardship should show that stewardship is for *all* of life. This places emphasis on the individual's total commitment of his life to God through Christ and opens the door for response to God's call in any area of life. The program of stewardship then consists of putting these principles into practice in our daily lives.

### **The Stewardship of Time and Ability**

The stewardship of time and ability calls for emphasis in at least three areas: the stewardship of Christian vocation, the stewardship of volunteer service, and stewardship on the job.

The vocation, or "calling," of the Christian requires him to witness through his life to all with whom he comes into contact in the work-a-day world about him. It requires that he call into question any use of time and energy which exploits man, and that he use these resources to enrich the lives of men.

Being a Christian is a "vocation" that offers a double appeal. It calls persons to become engaged in the proclamation, development, and application of Christian faith to society. It also offers every Christian, no matter what his occupation, a way to interpret his life in terms of a sacred calling.

The stewardship of volunteer service stresses the giving of service above and beyond that for which remuneration is received. By such acts of service much of the work of the



church is done. This sort of commitment results also in a great amount of community service.

The giving of time and ability in the service of the church and related causes is as important to the individuals as it is to the cause. There is a trend in the direction of employing persons to perform duties which could be carried out by volunteers. Many church members express willingness to contribute money to pay for certain services rather than give of their own time and ability. But this does not involve them and it does not develop them in the mission of the church. Volunteer service must be strongly employed as an ongoing part of the Christian stewardship commitment.

Those who serve as leaders in the church should not overlook the outstanding talent which is available among persons who retire at an early age and others who have time to give because of shortened working hours. This available talent should be considered as offering potential service beyond the local church. This could include work in annual conferences, institutions, general agencies, and mission fields.

Stewardship on the job in one's chosen occupation is an expression of the idea of vocation through quality of workmanship, bringing into play the best of mind and ability in every task performed. A significant motivation for this is the principle that one ought to do no less than his best regardless of where he serves, because he is a user of God's gifts. This is a principle that should be applied in whatever vocation a person finds himself, especially in this day of interdependence and specialization.

Time is a gift of God, and a good steward will use it with care. It can be used to indulge in conduct which is injurious to others. It can be used to enrich the lives of one's fellowmen. Or it can just be allowed to dissipate through inactivity or waste.

The Christian steward will endeavor to use his time to enhance the good life for all persons. This will require him to do two things: take cognizance of the various areas of life in which there are needs to be met, and make a conscientious distribution of his time among activities designed to meet those needs. Without such deliberate and dedicated effort to be a good steward of the gift of time, many of the choicest developments of the individual would be lost, and much of the important work of the church and related causes would go undone.

The accelerated growth of technology in meeting the needs of man results in shorter working hours for employed personnel and more leisure time. In any deliberate attempt

to use time in beneficial ways, much thought must be given to the use of this free time. The church should put forth a special educational program to guide people in handling rightly these blocks of time which they find suddenly thrust into their hands.

### **The Stewardship of Income**

The right to possess is a grant by God to man. God has a claim upon man and all that he acquires. But God has given man a free will. This prompts man himself to action in the process of creation, and he thereby becomes co-owner with God in the things he helps to create. However, this demands that the results of such co-creation be used in accordance with the will of God.

In the light of man's obligation to think of his income and possessions as dependent upon the grace and gifts of God, it follows that he should become a supporter of God's work in the world through the church and other channels which God may use in making His will and way known to men.

Some suggestions concerning giving come from the scriptures. The apostle Paul urges systematic proportionate giving, each one "as he may prosper." (I Corinthians 16:2) Giving to the church of some personally selected proportion or percentage of one's income ought to be adopted as the standard for all Christians, because of the admonition of the scriptures and because it is just. Back of all effort to decide on a level of giving for the individual or family should be wholehearted dedication to God and His work. Anything short of this makes giving an unhappy experience.

Within the total concept of proportionate giving, tithing should be considered. It should be approached as a practice used with varying emphasis from Old Testament times until now. From this point of view, it should be preached and taught as is any other doctrine or practice coming from the heritage of Christianity, thereby giving Christians the opportunity to accept it as a practice for their lives. Tithing is best treated as a significant level of giving with tradition to commend it and as a level toward which a giver may strive from which one can move to a higher proportion as his prosperity permits and as his spiritual life grows to support such a commitment.

Through the practice of tithing we can give God the place of priority in the administration of spending and giving. Priorities reflect one's sense of values. Regular and proportionate giving helps a person to remember God's priority over his property. Giving the tithe reminds us that everything belongs to God, but does not imply that the other 90

percent belongs to the giver. The good steward seeks to be Christlike in the administration and use of all his income and possessions. Giving the tithe, or any other practice which may be accepted, does not absolve the Christian of an obligation to make a total commitment of his life to God.

### **The Stewardship of Accumulated Resources**

Any well-rounded consideration of stewardship must include the management of accumulated property or funds. The first obligation is that everyone with anything to distribute should make a will in order that accumulated possessions may be distributed according to the will of the testator. A Christian steward will give careful thought to including Christian causes as an objective in disposing of his estate.

God's kingdom may be advanced, through many channels, but a major one of these is certainly the church. It is appropriate, therefore, for the Christian to further its work by leaving a portion of his estate to the church. Whatever bequests are made should reflect consideration by the testator of the capital needs of the local congregations, conference institutions, and the continuing objectives of the boards and agencies that serve the world-wide ministries of the church. Bequests to endow current expenditures or the program of local churches are not recommended because congregations which are relieved of the responsibility to provide ongoing support are all too likely to become stagnant and inactive.

### **The Stewardship of Community Service**

Total responsibility as a steward includes service beyond family and local church. Community problems, political activity, welfare needs, and public improvements all require generous amounts of time and service on a volunteer basis.

The Christian's sense of responsibility should extend also beyond his immediate community to the world community. This calls for interest in and support of the world mission of the church. Any undergirding of the church's extended mission will include concern for reliable government, racial justice, world peace, the elimination of poverty, and other social concerns.

### **The Stewardship of Natural Resources**

The conservation of God-given resources must become a major concern of those who care for the future of the human race. Minerals, forests, water, air, soil, and wild life are of prime importance. Each resource needs to be studied and plans formulated by which its best use and preservation

may be achieved. The preservation of natural resources and their restoration and enrichment are major objectives for the Christian steward.

Air pollution has become such a problem that the battle for clean air may soon be lost unless drastic measures are taken at once. The U.S. Public Health Service reported that three-fifths of the population of the United States are presently affected by air pollution, while fully 25 percent of the population now live in areas actually suffering from major air pollution. It is believed that a major disaster would occur if the polluted air over any of our large cities would stop moving for several days.

Insecticide pollution is causing the death of birds and other wildlife and is seriously affecting human beings.

The water supply in many cities consists of river water which is safe for drinking only after it has been subjected to complicated and expensive treatment. This treatment is made necessary by the widespread practice of pouring waste materials into our rivers.

Authorities state that more natural resources have been destroyed in the past 100 years in the United States than in the rest of the entire world, and that unless corrective measures are taken, our usable water reserves will be exhausted.

The problem of conservation must become everyone's concern since everyone is dependent upon natural resources. The indispensability of these resources should stir a concern to preserve them in order that coming generations may have the necessities of life. Exploitation must be replaced by careful planning to conserve where the supply of resources is limited, and to replenish where this is possible.

Conservation becomes a matter of stewardship inasmuch as natural resources are gifts from God to all people and because they are necessary to the preservation of human life. Stewardship calls for use without abuse, with all possible preservation of the existing supply.

Christian concern to reduce the waste of natural resources should be matched by consideration for the beauty of the earth. This calls, for example, for a program to restore the beauty of nature after mining operations have marred the earth's surface, and for reforestation after the cutting of timber.

Conservation must become a vital concern of government because it is a matter which has bearing on the abundant life of the entire nation. The nature and magnitude of the problem are such that appropriate laws must be enacted in order to require compliance with good conservation practices.

### **The Stewardship of Power**

Since power is the ability to act or to influence the actions or opinions of others, the Christian use of power may well determine the future of mankind.

Physical power in the form of available energy such as electricity, light, heat, sound, and atomic power, has enormously increased in recent years. Those whose scientific skills enable them to discover and harness this power have a sobering stewardship responsibility in implementing its release.

Likewise those into whose hands falls the right of control ought to accept this responsibility as a power given to them by God to be administered for the good of mankind. Every individual has a certain amount of personal and group influence. Together, in aggregate, this power can be used to enhance the abundant life or exploit or even destroy it. The Christian steward will therefore look upon the proper use of his influence as a God-given responsibility.

### **Corporate Stewardship**

Increasingly the destiny of individuals and of vast groups of people is being determined by the corporate action of boards of control, directors of corporations, executive committees, government officials, and official boards. Responsibility for action which formerly rested with the individual now often resides in corporate group action.

This is well illustrated in present day local church procedures. A few years ago it was the custom for the individual church member personally to determine the distribution of his gifts by designating proportions to local church expense, benevolences, missions, building funds, and church school support. Now the trend is in the direction of consolidated and undesignated pledging, with budgeting distribution left to the official board. This development confronts the church with the need for corporate stewardship on the part of the governing-board. Such a board should consider very carefully what is the proper ratio between the amount used for local expenses and the amount allocated for others. The amount allocated for others should include careful consideration of needs of people within the community of which the local church is a part. The world mission of the church should include the needs of people both far and near. Those who determine the distribution of funds of a local church should consider designating as much for benevolences as for the local church.

Spending so much for the construction of local church buildings that the world mission of the church or nearby community needs are neglected has become an issue which



official boards must face. The general church and local churches should consider carefully the real needs of today and tomorrow to which the program of the local church should contribute. They should then ask themselves whether or not any proposed construction is justified in light of world needs. General agencies and institutions have the same responsibility as corporate bodies to administer the funds and powers allocated to them in accordance with stewardship principles.

The church has not only the responsibility to promote the stewardship attitude in its constituency but also to order and manage its own affairs according to the best standards of stewardship, as for example, in the distribution of funds entrusted to its care. Both a high consideration of the needs of others and a conscientious devotion to the wishes of the donor are required.

Accurate and conscientious financial accounting and keeping of records is another obligation of the church.

The extension of love and service wherever man and his needs are found should be the guiding principle for the stewardship of the agency or institution which gives and the cause or institution which receives. The corporate group wishing to formulate its policies according to the principles of Christian stewardship might well consider the following as guidelines:

1. The sense of mission for the Christian way of life in the world shall be given proper attention and support.

2. Governing bodies shall be on guard lest selfish motives cause favoritism of local projects rather than those farther distant where the actual need is greater.

3. Groups which make decisions shall be sensitive to the will and wishes of their constituency.

4. Local church organizations shall be asked to consider the interests and needs of the kingdom of God ahead of the comforts and privileges of members of the group.

5. General agencies shall be very sensitive in the area of their corporate stewardship, seeking to administer with utmost integrity funds allocated by the church for their use in performing services to the entire church.

### **Conclusion**

Stewardship involves all of life. It is based on clear biblical and theological concepts. A Christian view of income and possessions is needed as an integral part of a responsible way of life and not merely as an instrument to be used when a financial need arises or when a special appeal for money is to be made.

Stress must also be placed on the stewardship of time and

ability, of personal and natural resources, of influence and power, and of services reaching out to the world community.

These goals call for the presentation of the needs of the world. This makes clear the mission of the church. But a full response to the needs of the world requires more than simply the presenting of these needs, important as that is. It requires also the inner Christian compulsion to give, to share, to expend one's self, even as Jesus did. It requires the commitment of one's own life along with his available material resources. The issues of the day must be met by that which issues from the hearts of dedicated Christians. This is Christian stewardship.

# REPORT OF THE COUNCIL ON WORLD SERVICE AND FINANCE REPORT NO. 1

## WORLD SERVICE BUDGET AND RECOMMENDATIONS

In compliance with Paragraphs 740-744 of the *1964 Discipline of The Methodist Church*, the Council on World Service and Finance reports its activities for the last quadrennium, and in conjunction with the Board of Review of the Evangelical United Brethren Church and in accordance with Paragraphs 765 and 766 of the Plan of Union of The United Methodist Church, it presents the World Service program for the 1968-1972 quadrennium.

### The 1964-1968 Quadrennium

The Council on World Service and Finance is pleased to report that The Methodist Church has once again responded splendidly to the challenge of increased World Service budgets for the 1964-1968 quadrennium. The increase from \$15,000,000 to \$18,000,000 represents a 20% increase for the quadrennium:

#### World Service Apportioned

Annual .....	\$18,000,000
Total for three years .....	\$54,000,000

#### World Service Paid

		% of Apportionment
1964-1965 .....	\$16,919,751.30	94.00
1965-1966 .....	17,659,050.16	98.11
1966-1967 .....	17,635,290.44	97.97
Total for three years ....	\$52,214,091.90	96.69
Unpaid in three years ...	\$ 1,785,908.10	3.31

If the total apportionments for the quadrennium are to be paid in full, the annual apportionments for the fiscal year ending May 31, 1968 must be overpaid by 10.99%.

The 1964-1968 was the fourth quadrennium in which a formula for apportioning World Service has been used in an attempt to equalize the basic World Service giving throughout the church, and the first quadrennium in which that goal has come close enough to realization for a formula to be applied without adjustment. The formula has changed

slightly during the last 20 years. The apportionments for World Service for the quadrennium just closing are based on one-third church membership, one-third on non-building, non-benevolent giving (total giving for all purposes, minus payment on indebtedness, payments on building and improvements, and total benevolent giving), and one-third on World Service giving, all figures based on the averages of the first three fiscal years of the 1964-1968 quadrennium.

The Evangelical United Brethren Church began a new quadrennium January 1, 1967, and so have had only one year of the new quadrennium to report. Their Christian Service Fund is a single apportionment which provides support for bishops and administrative agencies as well as the program agencies. The annual Christian Service Fund apportionment for the quadrennium was set at \$3,236,756 at the 1966 General Conference. \$3,164,177.27 was raised during 1967, or 97.8% of the total apportionment. In addition, \$34,436.18 was paid on arrearages from previous years.

### World Service Is Basic

In our connectional church, a general program is possible only as the World Service agencies provide program help and leadership on the general level which make possible a co-ordinated Annual Conference and local church program.

General agencies exist for the benefit of the local church. *World Service is the life blood without which the General Boards cannot operate.* The World Service agencies are almost totally dependent on World Service Funds to carry on their operations. The only exception to this is the Board of Missions which, during the 1966-67 fiscal year received only 25.58% of its income from World Service. 30.22% was received by the Woman's Division and 30.59% through General Advance Specials. The remaining income was from special days, investment income and miscellaneous sources. Seeming exceptions are the Board of Education, the Television, Radio, and Film Commission and the Board of Pensions. But the Board of Education Special Day Offerings are for special purposes and not for operating expenses of the Board of Education. The Television-Radio Ministry Fund is for production budgets and not for the general operating budgets of the Commission, although the two are so much a part of the total work of the Commission that the Television-Radio Ministry Fund is being made a part of World Service, thus doing away with a special appeal for funds. The allocation for the Board of Pensions pays for only part of the special responsibilities placed upon the Board by the General Conference, and it makes charges against certain of its funds for other services rendered.

In preparing the World Service budget recommendations, the Council on World Service and Finance (which in the remainder of this report also includes the EUB Board of Review) has given careful consideration to the following:

(a) The several World Service agencies have prepared statements of their anticipated need for the new quadrennium in The United Methodist Church. These askings total over \$75,200,000. When supplemental sources of income are taken into consideration, the net askings from the World Service Fund amount to over \$33,500,000. Analysis of proposed budgets indicates that the agencies have made careful studies of their programs and the fields in which they desire to expand. The entire church would benefit greatly if it were able to meet all of the askings which the agencies propose.

(b) In a real sense, money means program, because without funds an agency cannot carry on its work. The General Conference has placed on the Council on World Service and Finance the responsibility for directing the financial program of the church on the general level in the interests of helping, encouraging, and strengthening the local church. Practically the entire support for these agencies, with certain exceptions which have been noted, comes from World Service.

(c) The general and generous response to the program of General Advance Specials and Conference Advance Specials indicates the desirability and the necessity for their continuance.

(d) There are increasing indications that World Service in many churches and Annual Conferences is being paid on the basis of the apportionment, and surpluses are being channeled into other funds. This use of World Service receipts is contrary to Paragraph 804 of the *1964 Discipline of The Methodist Church* and Paragraph 815 of Plan of Union of The United Methodist Church.

(e) World Service apportionments must be made, as nearly as possible, in such amounts as will enable each World Service agency to render the service set for it by the General Conference. At the same time, the apportionments must be within the limits of a defensible plan of apportionments to the Annual Conferences.

### Resolution

Having given prayerful and thoughtful consideration to all the factors involved, the Council on World Service and Finance in session on January 4, 1968 adopted the following resolution:



*Resolved*, That we recommend that the combined quadrennial asking for World Service be fixed at \$25,000,000 annually.

The Council on World Service and Finance has studied the askings of the various agencies. It recommends that the funds received during the fiscal years 1968-1972 be distributed as follows:

### I. Prior Claims

Council on World Service and Finance .....	\$ 367,000
Division of Interpretation of the Program Council .....	872,500
Total Prior Claim Budgets .....	\$ 1,239,500

### II. Fixed Payments

American University .....	\$ 300,000
Deaconess Pensions .....	\$ 60,000
Negro Educational Institutions .....	500,000
EUB Colleges .....	770,000
Total Fixed Payment Budgets .....	\$ 1,630,000

### III. On Ratio Distribution

American Bible Society .....	\$ 179,500
Board of Christian Social Concerns .....	625,000
Board of Education	
Division of the Local Church .....	1,440,000
Division of Higher Education .....	1,440,000
Ministerial Education .....	2,420,000
Board of Evangelism .....	551,000
Board of Health and Welfare Ministries .....	300,000
Board of Laity .....	540,000
The Methodist Corporation (District of Columbia) .....	75,000
The Methodist Investment Fund .....	400,000
Board of Missions	
World Division .....	6,420,000
National Division .....	5,300,000
Board of Pensions .....	200,000
Program Council .....	300,000
Division of Correlation, Research and Planning .....	290,000
Division of Television, Radio and Film Communication .....	852,000
Quadrennial Program .....	50,000
Scarritt College for Christian Workers .....	375,000
Contingency Reserve .....	373,000
Total On Ratio Budgets .....	\$22,130,500

Notes:

1. The funds allocated to the Methodist Corporation are to be released only on approval of the Council on World Service and Finance.

2. The allocation to Scarritt College for Christian Workers is to be divided as follows:

For Current Operations .....	\$ 175,000
For Purchase of Land (To be released only on approval of Council on World Service and Finance) .....	\$ 200,000

Distribution of the World Service Funds shall be as follows:

I. Prior Claims shall be paid as expended within the limits of the foregoing annual budgets, up to the total for both agencies of \$1,239,500.

II. Fixed Payments shall be made according to the foregoing budgets, one-twelfth each month, up to a total for the four purposes of \$1,630,000.

III. The balance of the receipts for the World Service on Apportionment program shall be distributed according to the following ratios:

American Bible Society .....	.81%
Board of Christian Social Concerns .....	2.82%
Board of Education	
Division of the Local Church .....	6.51%
Division of Higher Education .....	6.51%
Ministerial Education .....	10.93%
Board of Evangelism .....	2.49%
Board of Health and Welfare Agencies .....	1.36%
Board of the Laity .....	2.44%
The Methodist Corporation	
(District of Columbia) .....	.34%
The Methodist Investment Fund .....	1.81%
Board of Missions	
World Division .....	29.01%
National Division .....	23.95%
Board of Pensions .....	.90%
Program Council .....	1.36%
Division of Correlation, Research and Planning .	1.31%
Division of Television, Radio and Film	
Communication .....	3.85%
Quadrennial Program .....	.23%
Scarritt College for Christian Workers	
For Current Operations .....	.79%
For Purchase of Land .....	.90%
Contingency Fund .....	1.68%
	100.00%

Whether we are thinking of World Service as our basic share in our concern for the salvation of the world, or whether we are thinking of financing the agencies which provide program helps for local churches, our minimum asking of \$2.26 per member is still less than two-thirds of a cent per member per day. Per capita askings for World Service are as follows for the years we have been using an apportionment system for minimum askings:

1952-1956 the per capita asking was \$1.06.

1956-1960 the per capita asking was \$1.31, an increase of 25¢ a year.

1960-1964 the per capita asking was \$1.53, an increase of 22¢ a year.

1964-1968 the per capita asking was \$1.79, an increase of 26¢ a year.

1968-1972 the per capita asking is \$2.26, an increase of 47¢ a year.

In the light of increasing costs as well as increasing responsibilities and calls on our agencies, the Council feels that this increase is realistic, and essential, if our Boards and Agencies are to strengthen and expand their work.

### **A Minimum, Not a Ceiling**

The Council on World Service and Finance states most emphatically that it does not consider the sum of \$25,000,000 an adequate sum for the work of the World Service Agencies. It therefore calls upon all Annual Conferences and all local churches to consider their apportionments as a base below which they will not fall, rather than a sum, the payment of which signifies the payment of our total obligation to the World Service Agencies. Annual Conferences and local churches which call upon our Agencies for aid must come to realize that these General Agencies cannot meet increasing demands on them without having increased income.

The figure of \$25,000,000 is therefore given to the church as a minimum challenge. Your Council expresses the sincere hope that the effort will everywhere be made to enlarge the services of these Agencies to the Church through the means of greatly increased giving to world service.

Essential to carrying on the work of the World Service Agencies is full compliance with Paragraph 804 of the *1964 Discipline* and Paragraph 81500 of the Plan of Union which states that all amounts contributed for World Service and Conference Benevolences shall be transmitted monthly by local churches to the Conference Treasurer. He then is responsible for transmitting monthly the total share received

by him for World Service. Your Council on World Service and Finance urges that this be carried out throughout the entire church.

## **SPECIAL RECOMMENDATIONS**

### **I. Economics**

The Council on World Service and Finance recognizes the needs of the agencies are reflected in their askings. The Council has attempted to meet these needs by a challenging goal which is 25% above the combined askings of the last quadrennium. Realizing that this increase in askings will not meet the full needs of the agencies, the Council on World Service and Finance requests that the Boards and Agencies review their program and operation in the light of merger. It is recommended that every economy be made toward the end that there be a saving of as much as 10% in the present program with the hope that this saving might in turn be applied to new needs as reflected in the askings that were presented to the Council on World Service and Finance.

### **II. World Service on Apportionment**

The Council on World Service and Finance presents the following recommendation concerning World Service:

It is apparent that there is a continuing need for regarding World Service as the personal responsibility of each member of the local church. Every church member needs to know more about the benevolent causes which World Service Funds support. When church people know where their money goes, they have greater interest and they respond generously. We feel that some methods should be adopted by this General Conference to give members of local churches more knowledge about General Boards and benevolent causes supported by World Service money. We suggest the following.

1. We urge all Bishops, District Superintendents, Pastors, Lay Leaders and Church Members to lift up the World Service program of United Methodism. It is through the common enterprise of the World Service Boards and Agencies that children are educated, bodies are healed, youth are given a vision of dedicated service, and the gospel of Christ is proclaimed to all men. World Service should be understood as the essential expression of Christian love and service.

2. We request each Bishop in his Annual Conferences to sound the spiritual note of World Service.

3. We request general church publications and Conference organs of The United Methodist Church to publish

articles at the beginning, and throughout the quadrennium, on the spiritual significance of the World Service dollar. The danger of losing sight of the benevolent causes in church budgets should be noted in these articles. The opportunity which Methodists have of using their dollars as a means of witnessing beyond the local church should be emphasized.

4. We request the Annual Conference Commissions on World Service and Finance in co-operation with the Annual Conference Committees on Interpretation to assume greater responsibility in educating the Methodists in the several Annual Conferences concerning the spiritual meaning and practical use of the World Service dollar.

5. We request each Agency which is dependent on World Service Funds to make it clear in all materials, such as pamphlets, filmstrips, motion pictures and other communications that World Service dollars make possible and support the Agency's activities.

The World Service dollar is the life blood of the entire outreach of the Methodist Church beyond the local parish. The World Service causes must so be presented that there will be a personal concern to support these causes with dollars as well as with interest and prayer.

6. To request that the General Conference order the promotion of World Service as one of the chief emphases of the quadrennium 1968-1972. The Council feels that World Service must be spiritualized, personalized and dramatized.

### III. Quadrennial Emphasis

The Quadrennial Emphasis as presented by the Coordinating Council after consultation with the Council of Bishops and the Council of Secretaries was adopted at a meeting which the Council on World Service and Finance was invited to attend. The Council on World Service and Finance approves heartily the theme of "A New Church in a New World," and the purpose of "Renewal of the church and true union in spirit and mission."

As has been stated earlier in this report the Council on World Service and Finance feels that the financial emphasis should be directed toward spiritualizing and personalizing the regular channels of benevolent giving and recommends that "the Quadrennial Emphasis incorporate therein the promotion of this twenty-five million dollar goal of the General Church and the 100% subscription thereto."

The World Service budget includes \$50,000 for the promotion of the Quadrennial Emphasis, with the hope that this will go far in accomplishing the spiritual aims of the Quadrennial Emphasis.



#### **IV. Higher Education**

It is recommended that the work of higher education continue to be supported by a minimum of \$1.50 per member of higher education and 50¢ per member for Wesley Foundations. We have increased the appropriation for ministerial education, and it is the feeling of the Council that as large a percentage as possible for this amount be allocated to our twelve seminaries.

#### **V. Conclusion**

Attention is called to Resolution No. 1 on Fiscal Policy on Page 156 of the White-covered "Letter of Transmittal and Report from the Joint Commission on Church Union to the Delegates of the Uniting Conference." These recommendations affect the time the World Service apportionments will become effective by stating that in moving to a calendar fiscal year, for former Methodist Annual Conferences, the apportionments shall become effective on June 1, 1968, and for the former Evangelical United Brethren Annual Conferences, the apportionments adopted by them in 1966 shall remain in effect through December 31, 1968. On January 1, 1969, all Annual Conferences of the United Methodist Church will operate under the budgets and apportionments adopted by the General Conference of The United Methodist Church.

### **REPORT NO. 2**

"The World Service Fund is basic in the financial program of The United Methodist Church. World Service on apportionment (P-773) represents the minimum needs of the general agencies of the church. Payment in full of these apportionments by local Churches and Annual Conferences is the first benevolent responsibility of the church." (The Plan of Union, Par. 764.)

The benevolent services of The United Methodist Church are provided for in the World Service Fund. Therefore, Annual Conferences should accept World Service apportionments and local churches should accept World Service and Conference Benevolences apportionments in full before accepting Advance Specials or other benevolent commitments.

"The work of the church requires the support of our people, and participation therein through service and gifts is a Christian duty and a means of grace. In order that all members of The United Methodist Church may share in its manifold ministries at home and abroad and that the work committed to us may prosper, the financial plan, including the causes supported by the Christian Service Fund of the

former Evangelical United Brethren Church, which follows has been duly approved and adopted." (The Plan of Union, Par. 757.)

"The Council on World Service and Finance shall, after careful study, prepare an equitable schedule of apportionments by which the total World Service budget shall be distributed to the several Annual Conferences and shall present the same to the General Conference for its action and determination." (The Plan of Union, Par. 773.)

Each Annual Conference shall have the responsibility and the right to accept its apportionment as a co-operative share in a venture for Christ and his Church through the instrumentality of our World Service agencies.

In complying with Paragraph 773 of *the Plan of Union* in both letter and spirit, and with knowledge of and the review of various factors which could be used to determine apportionments, and based on the recommendation of the Joint Commissions on Church Union, it is our conviction that the factors in the formula should be those which are based upon the willingness and ability of local churches to support the regular on-going World Service program of the church.

We therefore recommend:

Assuming that the General Conference adopts \$25,000,000 as our goal, that the World Service apportionment be distributed to the several Annual Conferences on a decimal derived from the following factors:

I. One-third, or \$8,333,334, on the basis of the average church membership for the three Conference years prior to November 30, 1967, as revealed in the Yearbook of The Evangelical United Brethren Church and the General Minutes of the Annual Conferences of The Methodist Church.

a. The average membership for the above-mentioned years is 10,934,541.

b. The decimal for this one-third of the total apportionment is determined by dividing \$8,333,334 by the average membership. The resulting decimal is .7621111-002.

II. One-third, or \$8,333,333, on the basis of Non-Building, Non-Benevolent Giving (i.e., the total paid for all purposes minus payment on indebtedness, payment on buildings and improvements, and total benevolent giving) based on the average figures for the years mentioned in I, above.

a. The average Non-Building, Non-Benevolent Giving for the above-mentioned years is \$397,422,417.

b. The decimal for this one-third of the total apportionment is derived at by dividing \$8,333,333 by the Non-

Building, Non-Benevolent figure. The resulting decimal is .020968452.

III. One-third, or \$8,333,333, on the basis of past World Service Giving, using the average figures for the years mentioned in I, above.

a. The average World Service Giving for the above-mentioned years is \$18,765,786.

b. The decimal for this one-third of the total apportionment is determined by dividing \$8,333,333 by the average World Service Giving figure. The resulting decimal is .444070555.

IV. That the only exceptions to the foregoing be in the following Conferences and Missions:

The Alaska Mission

The Kentucky Missionary Conference

The Oklahoma Indian Mission

The Puerto Rico Provisional Annual Conference

The Rio Grande Annual Conference and that the new apportionments of these Conferences and Missions be limited to a 25 percent increase over the apportionments of the 1964-68 quadrennium.

## REPORT NO. 3

### THE EPISCOPAL FUND

The Council on World Service and Finance presents to the General Conference the following recommendations concerning the Episcopal Fund budget for the quadrennium beginning June 1, 1968.

#### I. Bishops Elected by General or Jurisdictional Conferences

1. The salary of an effective bishop shall be at an annually graduated scale as follows:

	<i>Annually</i>
6/1/68-12/31/69 .....	\$19,000.00
1/1/70-12/31/70 .....	20,000.00
1/1/71-12/31/71 .....	21,000.00
1/1/72-12/31/72 .....	22,000.00

2. The allowance of a retired bishop or a missionary bishop shall be 25% of the salary of an active jurisdictional bishop, plus a housing allowance of \$2,000 per year; or as follows:

	<i>Annually</i>
6/1/68-12/31/69 .....	\$ 4,750.00
1/1/70-12/31/70 .....	5,000.00
1/1/71-12/31/71 .....	5,250.00
1/1/72-12/31/72 .....	5,500.00

Plus \$2,000.00 housing allowance each year.

3. The allowance for the widow of a deceased bishop or a missionary bishop (provided that prior to the death of her husband she had been his wife for a period of at least fifteen years while he was in the effective ministry of the former Methodist and EUB Churches as a bishop or a traveling preacher) shall be 20% of the salary of an active jurisdictional bishop without a housing allowance, or as follows:

	<i>Annual Pension</i>
6/1/68-12/31/69 .....	\$ 3,800.00
1/1/70-12/31/70 .....	4,000.00
1/1/71-12/31/71 .....	4,200.00
1/1/72-12/31/72 .....	4,400.00

The allowance for the widow of a deceased bishop or a missionary bishop, who, prior to the death of her husband had been his wife for a shorter period than fifteen years while he was an effective minister of The Methodist Church, or the former EUB Church, shall be determined on the basis of that fraction of the said fifteen years during which she was his wife. (See Par. 795, Plan of Union.)

4. The Council on World Service and Finance shall determine the amounts to be allowed for the support of minor children of deceased bishops and for children who are, at the time of the bishop's death, of evident mental or physical incapacity to provide for their own self-support.

5. For an episcopal residence furnished an effective bishop where the residence is held for The United Methodist Church by a board of trustees, there shall be allowed annually the sum needed to cover the cost of maintenance; provided, however, that during the period when an episcopal area or conference is paying off a lien against an episcopal residence, the fair rental value of its residence may be paid to the trustee monthly, the total for the year not to exceed amounts as follows:

	<i>Annually</i>
6/1/68-12/31/69 .....	\$ 3,600.00
1/1/70-12/31/70 .....	3,800.00
1/1/71-12/31/71 .....	4,000.00
1/1/72-12/31/72 .....	4,200.00

When a conference or Area committee furnishes an episcopal residence, or a residence is secured by the bishop himself, there shall be allowed annually the sum needed to cover actual rental cost, provided this shall not exceed the foregoing schedule. Upon death or retirement of an effective bishop on account of health, the payments for his episcopal residence may be continued for a period of not more than three months; provided, however, that if a retired bishop is

reactivated to assume the responsibility of full area supervision, he may request such allowance for the episcopal residence as may be necessary, subject to the financial limitations approved by the preceding General Conference.

6. For secretarial and office expense each effective bishop shall be allowed annually a sum as needed, not to exceed \$6,000.00. This allowance shall include the employer's contribution to the Lay Employees' Pension Fund on behalf of such lay people as may be employed in the office of the bishop. The General Board of Pensions is authorized to bill each bishop quarterly. Any bishop needing more than \$6,000.00 may submit to the Executive Committee of the Council on World Service and Finance an itemized budget not to exceed amounts at an annually graduated scale as follows:

	<i>Annually</i>
6/1/68-12/31/69 .....	\$ 9,500.00
1/1/70-12/31/70 .....	10,000.00
1/1/71-12/31/71 .....	10,500.00
1/1/72-12/31/72 .....	11,000.00

Approval of the total budget must be given by the Executive Committee before payment is made of any amount in excess of \$6,000.00.

7. There shall be an allowance of \$750 per year for office equipment, provided that bishops who have an immediate need for more than this amount may draw upon the Episcopal Fund in a sum not to exceed \$3,000.00, which shall be charged against his annual allowance of \$750.00.

8. Moving expenses of bishops, including retiring bishops, shall be paid upon the submission of an itemized statement of expense.

9. Cost of "official travel" of each effective bishop shall be paid upon presentation of an itemized statement of expense. "Official travel" shall be interpreted to include all official travel within the assigned episcopal area, including the cost of long-distance telephone calls, telegrams and postage, and such official travels outside the episcopal area for the work of The United Methodist Church as are not paid for by the general boards and commissions. Allowance for travel by car shall be at the rate of 10 cents per mile. The general boards, commissions, and committees of the church shall pay the travel expense of its episcopal membership on the same basis as the travel of other members. Travel outside the area for addresses and lectures for which an honorarium is received is not "official travel."

10. Bishops elected by a jurisdictional conference and assigned to episcopal areas outside the United States shall be paid the expense of travel of the wife and minor chil-



dren to the area headquarters. The travel expense of the bishop will be paid to meetings of the Council of Bishops. One round-trip passage for his wife will be paid in each quadrennium. The Episcopal Fund will pay one-way, one-trip travel expenses of minor children returning to the United States for college.

11. Travel expense incurred by a retired bishop resident in the United States in attending the meetings of the General and Jurisdictional Conferences, the semi-annual meetings of the Council of Bishops and the annual meetings of his College of Bishops shall be paid from the Episcopal Fund.

12. The Council of Bishops shall determine and schedule the travel of its members on official visits to overseas conferences. The expense of such travel is to be paid from the Episcopal Fund.

13. When the necessity arises, the Council of Bishops may send one of its number to organize and/or to hold an overseas annual conference or conferences with the expense for same paid from the Episcopal Fund.

14. The Council on World Service and Finance may authorize, upon certification of need by the Council of Bishops, a budget providing for the employment of a special stenographer and other additional expenses incurred by the Secretary of the Council of Bishops in the performance of special duties of this office.

## **II. Bishops Elected by Central Conferences**

1. In compliance with Par. 531.4, Plan of Union, the Council on World Service and Finance shall receive from the Central Conferences:

- a. Amount of apportionment to the General Episcopal Fund
- b. Estimated support of bishops including salaries and all allowances.

and shall make to the bishops, elected by the Central Conferences, or to the treasurer of the Central Conference Episcopal Fund when so authorized such remittances as the Council on World Service and Finance shall determine. Consideration shall be given to the representation made by the Central Conferences concerning the needs of each. Each treasurer of a Central Conference Episcopal Fund shall furnish the Central Treasury with an annual certified public accountant audit of the funds received and distributed by him. Annual adjustments of balance remaining in the Central Conference treasuries shall be made by the Central Treasury.

2. The Council on World Service and Finance shall determine what sum shall be paid from the Pension Fund for the support of a minister or widow of a minister who, having been elected by a Central conference to serve as a bishop for one or more terms or for life, shall have reached the time of retirement. Where term episcopacy has been established, the pension provided from the Pension Fund shall be made only after a minister, elected as a bishop by a Central Conference, shall have reached the age of retirement as set by the Control Conference or shall have been retired for physical disability. In no case shall automatic retirement take effect before his sixty-fifth birthday.

3. A Central Conference bishop coming to the United States for an official meeting shall be reimbursed for travel expenses to the seat of the meeting and return, and his expenses in the United States shall be paid for actual travel expenses incurred. Bishops wishing to stay in the United States for a longer period for cultivation purposes shall make such arrangements with the Board of Missions.

4. Travel for one round-trip to the United States during the quadrennium will be paid the wife of an effective bishop of a Central Conference.

5. The salary of bishops elected by the Central Conferences shall be determined by the respective Central Conferences in accordance with the provisions of Paragraph 531.4, Plan of Union.

### **III. Reserve for Pensions of Retired Bishops**

1. **Jurisdictional Bishops.** In compliance with Par. 792, Plan of Union, pensions of bishops elected by jurisdictional conferences and widows of bishops are being funded by means of a contributory reserve pension fund. The necessary funds for the present pensions totalling \$4,133,781.00 have been transferred to the Board of Pensions.

The proposed increase in the pensions of bishops (excluding housing allowance of \$2,000.00) as recommended in the foregoing part of this Report, plus the funding of the newly elected bishops to replace the eleven who will retire at the close of the 1968 Jurisdictional Conferences, will require an additional sum of approximately \$1,516,000.00 to be transferred from the Episcopal Pension Reserve Fund. The Council on World Service and Finance requests authorization to transfer the necessary cash and securities based on market value as of May 31, 1968, to the Board of Pensions from the Episcopal Fund.

2. **Central Conference Bishops.** The Council on World Service and Finance has made a study of the amounts necessary to fund the pensions of retiring Central Conference

bishops. The plan includes payments of 3% of the salary of active bishops into a pension reserve and their retaining any pension rights earned as a missionary. This is based on the pension being 60% of the salary at the time of retirement or 60% of the salary of the active bishop in the same area, whichever is the higher.

To fund these pensions during the 1964-68 quadrennium, a total amount of \$1,069,352.00 was transferred from the Episcopal Fund to the General Board of Pensions. To fund the six newly elected Central Conference bishops who will replace the six bishops being retired in 1968 will require an additional sum of approximately \$260,000.00 to be transferred to the Bishop of Pensions. The Council on World Service and Finance requests authorization to transfer such necessary funds from the Episcopal Fund.

3. **EUB Bishops.** To fund pensions of all bishops elected by the Evangelical United Brethren Church (7 active bishops, 1 retired bishop and 6 widows) to the level of retired jurisdictional bishops, with the same increase in pension as listed in the forgoing part of this Report; and to fund the one bishop who will retire in 1968 and one who will be elected in 1968, the total amount of approximately \$770,000.00 is required for transfer to the General Board of Pensions. The Council on World Service and Finance requests authorization to transfer to the General Board of Pensions the necessary funds from the Episcopal Fund and any fund set aside for this purpose in the EUB Church.

#### **IV. Increase or Decrease During Quadrennium**

The amounts authorized in I, II, and III are subject to increase or decrease during quadrennium, if, in the judgment of a three-fourths vote of the total membership of the Council on World Service and Finance, economic conditions make such a change necessary.

#### **V. Travel Expense Vouchers**

Any and all travel expense of the bishops shall be paid only upon the presentation of an itemized statement.

#### **VI. Apportionment for the Episcopal Fund**

The apportionment for the quadrennium shall be a sum equal to two percent of the cash salary (not including house allowance) paid to the pastor or pastors of each charge throughout the entire Church. The Council on World Service and Finance shall be authorized to increase or decrease the rate of apportionment during the quadrennium as may become necessary or advisable, providing that the rate shall

not be increased above 21½ percent. The estimated annual requirement for this Fund during the ensuing quadrennium is \$2,250,000.00. The estimated return upon the foregoing proposed apportionment is \$2,442,770.00.

The Council on World Service and Finance is directed to alter the provisions of Section VI so as to conform to any legislation that may be adopted by this General Conference.

## REPORT NO. 4

### GENERAL ADMINISTRATION FUND

(Paras. 783-786, Plan of Union)

The Council on World Service and Finance recommends the following annual budget for the General Administration Fund for the quadrennium beginning June 1, 1968:

#### *Annual Budget for the General Administration Fund*

<i>Agency</i>	<i>1968-1972 Annual Budget</i>
1. General Conference Expense . . . . .	\$ 332,500
2. Commission on Public Relations and Methodist Information . . . . .	163,400
3. Records and Statistics . . . . .	210,000
4. Transportation Office . . . . .	50,000
5. Convention Bureau . . . . .	38,482
6. Commission on Archives and History . . . . .	77,300
7. Methodist Shrines:	
John Street Church . . . . .	\$5,000
Barratt's Chapel . . . . .	2,000
Albright Memorial Chapel (EUB) . . . . .	200
St. George's Church . . . . .	5,000
8. Religion in American Life . . . . .	12,200
9. The Judicial Council . . . . .	35,000
10. The Judicial Council . . . . .	6,500
10. Commission on Ecumenical Affairs . . . . .	63,000
COCU . . . . .	17,000
11. Commission on Worship . . . . .	9,750
12. General Committee on Family Life . . . . .	20,000
13. World Methodist Council . . . . .	100,000
14. Reserve for Research Projects . . . . .	15,000
15. Committee on the Structure of Methodism	
Overseas . . . . .	62,000
16. Relocation Fund of Staff . . . . .	50,000
17. Pension of EUB General Officers . . . . .	75,000
18. U. N. Center Subsidy . . . . .	75,000
19. Contingency Reserve (for anticipated Study Commissions) . . . . .	100,000
<b>TOTAL</b>	<b>\$1,502,132</b>

**Explanation of Items in the Budget**

1. *General Conference Expense.* This amount covers the cost of the General Conference.

2. *Commission on Public Relations and Methodist Information.* (Paras. 1472-1477, Plan of Union). This Agency has the responsibility of gathering news of public interest concerning Methodist activities and disseminating same through secular press, religious press, radio, television and other legitimate media of public information.

3. *Records and Statistics.* These departments of the Council (Par. 755, Plan of Union) are responsible for: (a) The keeping of records and mailing addresses of pastors and church officials, (b) Publishing the General Minutes and The Methodist Fact Book and gathering and preserving other statistics of the church.

4. *Transportation Office and Convention Bureau.* (Par. 755.2a, Plan of Union) The Transportation Office is a department of the Council maintained as the agent of the church charged with the authority to certify to the railroads the eligibility of Methodist ministers for clergy certificates and the securing and assigning of passes for travel in general.

5. *Convention Bureau.* (Par. 755.2b, Plan of Union) a department of the Council, will serve general agencies in arranging meetings and conventions.

6. *Commission on Archives and History* (Par. 1478, Plan of Union) is authorized to gather, preserve, and disseminate materials and facts on the history of Methodism.

7. *Methodist Shrines.* The shrines listed in the budget receive partial support from the General Administration Fund. These funds are transmitted through the Commission on Archives and History.

8. *Religion in American Life* (Par. 1506, Plan of Union) is an interdenominational and interfaith agency through which The United Methodist Church may work to direct attention to church attendance and loyalty to the Christian faith.

9. *The Judicial Council.* (Par. 783, Plan of Union) The Judicial Council is authorized to draw its expenses from the General Administration Fund.

10. *Commission on Ecumenical Affairs.* (Par. 1457, Plan of Union) The Commission as authorized by the 1964 General Conference is charged with the responsibility of working for the unity of the church and operates in three areas, namely Consultation and Church Union, Promotion and Interpretation, Study and Liaison.



11. *Commission on Worship*. (Par. 1451-1543, Plan of Union) This Commission deals with the enrichment of worship in The United Methodist Church.

12. *General Committee on Family Life*. (Par. 144, Plan of Union) This Committee is related administratively to the Division of the Local Church of the Board of Education. It sponsors the Family Life Conference quadrennially.

13. *World Methodist Council*. (Par. 1502, Plan of Union) As a charter member of the World Methodist Council, the American Section is responsible for representing The United Methodist Church in ecumenical Methodism.

14. *Reserve for Research Projects*. See Recommendation No. 2 ff., for use of this fund.

15. *Commission on the Structure of Methodism Overseas*. This was a special Commission appointed by the 1964 General Conference to conduct a special study on the structure of Methodism overseas.

16. *Relocation Fund*. This item covers the moving and relocation costs of general executive officers and staff who will be required to move due to merger.

17. *Pension of EUB General Officers*. This item covers the cost of providing pension plans for EUB executives absorbed in The United Methodist Church.

18. *U. N. Center Subsidy*. This money is to be allocated to the Board of Christian Social Concerns for the purpose of meeting obligations of the U. N. Center on a current basis.

19. *Contingency Reserve*. This reserve is set up to fund the four study commissions being recommended to the General Conference by the Joint Commission on Church Union, as well as to fund other contingencies, such as expanded programs due to merger.

### Recommendations

1. The amount budgeted for the Judicial Council is \$6,500.00 per year. However, if this amount is insufficient in any one year, such additional funds as may be necessary shall be drawn from the Contingency Reserve.

2. The Reserve for Research Projects is for anticipated projects which shall appear in the future and shall be used only for such projects as are approved by the Interagency Committee on Research. (Par. 724, Plan of Union.)

3. The authorized travel allowance for attendance upon the 1968 General Conference be as stated in the Plan of Organization and Rules of Order of the 1968 General Conference.

4. The several interests included in the annual budget of the General Administration Fund shall draw upon the Gen-

eral Administration Fund receipts as needed each year, within the limitations of their budgets and as funds are available for some; provided that if inflation or deflation during the quadrennium radically changes the cost upon this fund or the receipts for this fund, adjustments may be made within the total framework of the budget as may be deemed necessary upon a two-thirds affirmative vote of the members of the Council on World Service and Finance.

5. An annual conference which in any year overpays its apportionment for the General Administration Fund shall be given credit for same in the succeeding year and any conference which fails to pay its apportionment in full for any one or more years shall have its deficit added to the apportionment of the succeeding year. Deficits or credits shall not be carried into a new quadrennium.

6. When all the aproved items to be included in the General Administration Fund have been determined, the Council on World Service and Finance is authorized to apportion same to the annual conference, using as the factor the average non-building total giving for all purposes for the first three years of the quadrennium. The decimal to be used for this quadrennium is .002910096.

## REPORT NO. 5

### THE INTERDENOMINATIONAL CO-OPERATION FUND

*(Par. 796, Plan of Union)*

The Council on World Service and Finance presents herewith a budget for the Interdenominational Co-operation Fund and recommendations as to the distribution of this fund.

Careful consideration has been given to the askings of the National Council of Churches in the U.S.A., the World Council of Churches and the General Commission on Chaplains and Armed Forces Personnel. These agencies provide the channels through which The United Methodist Church works cooperatively with national and world Protestantism. Your Council recognizes the obligation of The United Methodist Church to carry its full share in the leadership and support of these agencies.

Your Council is aware of the need of each agency for a much larger budget than is here provided. Urgent requests have come from several of our Methodist agencies to transfer to this fund activities now being supported by them. Other World Service agencies have requested allotments from this fund for important new projects. All of these activities are worthwhile and challenge Methodist support.

At the same time, the Council is aware of the total needs of all our agencies. The Council reviewed askings which averaged \$1,018,815 per year for the quadrennium for program. After careful study, it approved budgets of \$689,740 per year for the quadrennium for program.

### Annual Budget of the National Council of Churches

General Purposes .....	\$207,000
Christian Life and Mission .....	142,000
Washington Office .....	6,000
Faith and Order .....	9,000
Broadcasting and Film Commission .....	89,000
Christian Unity .....	10,000
Long-Range Planning .....	7,000

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\$470,000

Travel of approved Methodist members to meetings of General Board, Triennial General Assembly, Broadcasting & Film Commission and one committee meeting per member of the Board or Assembly per year, where travel is not otherwise provided . . . 30,000

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National Council Allocation ..... \$500,000

### Explanation of the National Council Budget

The program budget covers the general responsibilities of The United Methodist Church. It is expected that the general boards and agencies will participate in the budgets of the cognate divisions and departments of the National Council of Churches with which the Methodist agency is co-operating.

*General Purposes* includes the following:

1. Cost of the General Secretariat
2. Expenses of the General Assembly, the General Board and their committees
3. Program in units not having cognate units in the member denominations
4. Central services costs of program units
5. General program in areas where resources are inadequate
6. Special short-term projects involving national issues
7. General program of public interpretation

*Christian Life and Mission:* This Division works in the field of social concerns. Its stated purpose is to "secure a larger combined influence in all matters affecting spiritual, moral and social conditions."

*Washington Office:* By interdenominational agreement and with the support of the co-operating bodies, a Washington Office has functioned for the past twenty years or more. This office keeps the general agencies of the co-operating churches informed about national legislation and other government activities in which they are interested.

*Faith and Order:* This is for a study being conducted jointly by the National Council of Churches and the World Council of Churches centering on arriving at a better understanding of our common ground in the field of faith as expressed through local, state and national council of churches, and also in the theological significance of order and organization in the churches.

*Broadcasting and Film:* The directive for paying this comes from the Television, Radio, and Film Commission.

*Travel:* The General Board of the National Council meets three times a year. Within the limits of the funds appropriated, the travel is paid for Methodist members and for members of the Broadcasting and Film Commission and members of the triennial Assembly. The travel of Methodist members of committees to attend one session per year is limited to those officially elected by the General Conference or by the Council of Bishops.

### Annual Budget of the World Council of Churches

Administration and Program .....	\$230,000
Travel .....	20,000
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	\$250,000

### Explanation

*Administration and Program:* Both administration and the work of the departments of the World Council of Churches are covered by this appropriation.

*Travel:* It is important that The United Methodist Church be represented at meetings of the Central Committee, which meets annually, the Executive Committee which meets twice a year, and The Assembly which meets every six years. The annual appropriation makes possible Methodist representation at all of these meetings.

Payment of the expenses of Methodist members of World Council committees shall be authorized upon approval of the Council of Bishops after full negotiations. Such expenses shall be limited to the Round-trip Tourist fare from place of residence to Geneva, plus expenses at the place of meeting. Expenses for only one trip annually shall be allowed.

Similar provisions shall apply with reference to the travel of Methodist appointees to study conferences, who in each case, shall be named by the Council of Bishops.

### **General Commission on Chaplains and Armed Forces Personnel**

The Council on World Service and Finance recommends to the General Conference the sum of \$12,500 for the Denominational Support of the General Commission on Chaplains and Armed Forces Personnel in accordance with Paragraph 796 of the Plan of Union.

### **Central Treasury Administrative Expense**

The Central Treasury allocates expenses against the various funds it services in proportion to the amounts of the funds.

### **Summary of the Interdenominational Co-operation Fund**

National Council of Churches .....	\$500,000.00
World Council of Churches .....	250,000.00
General Commission on Chaplains and Armed Forces Personnel .....	12,500.00
Central Treasury Administrative Expense ....	15,000.00
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	\$777,500.00

Apportionment: The Council on World Service and Finance is authorized to apportion the necessary amounts to the Annual Conferences, using as the factor the average non-building total giving for all purposes for the first three years of the quadrennium. The decimal for the apportionment for the 1968-1972 quadrennium will be .001365420.

## **REPORT NO. 6**

### **IMPROVEMENT AND ECONOMIES**

The Council on World Service and Finance is concerned that a maximum service to the field be rendered for each dollar for which it is responsible to receive and distribute. It encourages all of the general boards and agencies also to be concerned by requesting a report annually on the improvements and economies which the agencies are making in their operations. It urges the agencies to carefully consider their stewardship of resources.

Improvements and economies are concerned with policies, procedures and practices which eliminate waste, cut costs



at nonessential points, or make possible increased service without undue increases in costs. It is recognized that poor equipment, inadequate planning and inefficient procedures do not serve the best interests of the denomination. By contrast, economy is not interpreted in terms of the development of endowments and reserves beyond those needed to carry the agency over a relatively brief emergency period. The general agencies are service agencies. World service and other funds are raised to be used and used well.

There are two sources of pressure on each church agency to make a constant appraisal of the use of its funds. The first is pressure from their constituents to perform an ever-increasing service to the field. The agency must carefully evaluate these requests so as to serve as many as effectively as possible. The second pressure comes from the legislation which requires the agency to evaluate programs and procedures to assure itself, the Council on World Service and Finance and the denomination as a whole, that it is performing its assigned responsibility to the best of its ability and as good stewards of the resources placed in its hands by the denomination.

To assist the general agencies to bring about greater improvements and economies in their operative procedures, the Council on World Service and Finance this quadrennium established the staff position of Co-ordinator of Systems and Procedures. Direct contact has been made with all general agencies and an overall review of operating procedures, equipment, personnel and space requirements has been completed. At the request of several agencies, detailed systems analysis and system design studies were conducted. Further, changes which have been implemented are beginning to result in significant improvements in procedures and in operating economies. For convenience, the study and reporting on improvements and economies have been divided into six fields.

## **I. Study of Procedures and Policies**

In the 1964-1968 quadrennium several of the larger boards undertook major studies of basic operating procedures. Several reviewed their accounting procedures. One agency employed a full time business manager and consolidated a number of functions in this position. The Council on World Service and Finance took a direct hand in counseling and making specific recommendations for the solutions of some fiscal problems of another agency. Some of the other agencies reported that an annual review was made of procedures. A few of these reported only relatively minor changes as having been made. While not all agencies

need major revisions in procedures and while others effect only limited changes, it is felt that the necessity to annually review and report is of benefit to the entire denomination. It is anticipated that in the future, the Co-ordination of Systems and Procedures will continue to be called upon in more and more instances to render assistance in planning more effective procedures for immediate and long range operating objectives.

## **II. Changes in Organization and Reassignment of Staff**

Several of the agencies reported on major studies on staff structure in the light of assigned functions. Changes in positions, personnel and realignment of responsibilities were noted. These changes were made so that the program could be better developed and administered and so that a more flexible approach could be made in the light of changing situations and demands. Noted also was the tendency of agencies to eliminate duplication of staff effort within the organization and in co-operation with other agencies.

## **III. Interboard and Interdenominational Co-operation**

The agencies and the Council on World Service and Finance are to study programs of the agencies so that duplication of effort can be avoided. The Coordinating Council has also worked at length in preventing unnecessary duplication. The pattern that has evolved is for agencies which are concerned in a field of mutual interest to have interstaff consultations to define the areas of activity in which they will co-operate and to determine how this co-operation will be carried forward.

Only rarely has it been necessary for the Coordinating Council to adjudicate issues of duplication or overlapping responsibilities. This quadrennium has continued to see an increase in the willingness of agencies to work co-operatively to solve mutual problems.

Most interdenominational co-operation is carried on through the National Council of Churches and the World Council of Churches. Consultations with these agencies makes possible a co-ordinated Protestant approach to some of the problems which concern all the denominations. In some cases the National Council has taken responsibility for work in an area of mutual concern in which co-operative efforts will accomplish more than a denominational approach. This quadrennium has seen an increase in the participation in ecumenical activity and co-operation.

#### IV. Literature and Promotional Materials

The production of literature continues to be an area of concern and of difficulty. A clear line of demarcation should exist between service literature, which often supplements or is a substitute for a staff visit or which gives assistance in program development, and promotional literature, which is designed to call attention to the work of an agency in the hope of developing increased interest and support.

The Commission on Promotion and Cultivation has been charged with the responsibility of providing program aids and with developing interest and support in the general agencies. It focuses on promoting the general funds of the church to undergird the financial support and programs of the agencies. *The Methodist Story* has been recognized by the agencies and the denomination as a great help in encouraging support and interest in the work of the agencies.

However, there is the continuing temptation for the agencies to develop a wide inventory of literature and supplies and as the inventory grows so does the temptation to provide promotional literature. Again the Council would recommend that all agencies review the literature and materials which they produce to see if all are needed and effective. It is suggested that some testing could be made of the readership, effectiveness, and use patterns of much of the literature which is developed.

#### V. Personnel Policies and Practices

The general agencies of the former Methodist Church are housed in five different centers and in one location in the former Evangelical United Brethren Church. In the larger agencies jobs are well defined, while in others one person may be assigned a variety of assignments. This makes it difficult to ascertain if wages and personnel policies are comparable. In general, an agency is in competition with adjacent commercial institutions for its office and other employees and so generally comes close to the "going wage" for a particular position in that community.

Some of the agencies have a well-developed delineation of job descriptions and related wage scales and schedules of increments. In addition the agencies provide fringe benefits such as health insurance and pensions. Most would compare favorably with similar types of organizations in the business world.

Executive staff salary scales are generally based on rank and tenure. Another report of the Council recommends the maximum salary plus housing allowance of a general secre-

tary to be at the level of the cash salary of a bishop. Other staff salaries are set on a scale which is related to job responsibilities and tenure at levels below that of a general secretary.

The general secretaries maintain an awareness of what other agencies are doing in the field of personnel policies and practices, and the Council on World Service and Finance serves as a clearing house for such information. A single rigid set of personnel practices for all agencies is not practicable nor is it possible without destroying the autonomy which the agencies have in this field. This quadrennium the Council of Secretaries made a study of personnel policies among the agencies with the view of standardizing some aspects of these policies. One large agency recently appointed a full-time personnel director to devote more time to the personnel issues of that agency.

## VI. Office Equipment, Practices, and Procedures

Rapid changes in the technology of office equipment has brought about the need to carefully consider present equipment and procedures. The relative advantages and related operating costs of electronics data processing equipment have forced the church to strive for maximum utilization of such equipment. Increased sharing of equipment and basic records among agencies is developing as already mentioned. The Co-ordinator of Systems and Procedures of the Council has studied the data processing needs of all of the major agencies and has made recommendations for long and short term operations. With careful planning the speed and efficiency of computers can be used to the full without expensive duplication. Several of the agencies indicated that they have continued to up-date their office equipment. Some have developed schedules for the regular replacement of standard equipment such as typewriters and adding machines.

**Summary:** Constant review is necessary to seek improvements, to reduce inefficiencies, and to use fully the resources at hand. For this reason it is well to have reports on improvements and economics as a part of the annual reports of the agencies to the Council on World Service and Finance. Therefore, it is recommended that the legislation be kept in the *Discipline*, as stated in Paragraph 798 of the Plan of Union, as a constant reminder that all agencies are responsible for getting a maximum of service out of the dollars which they receive from the denomination for carrying forward the program of the agency.

**REPORT NO. 7****SPECIAL DAYS**

In the former Methodist Church (Par. 747 of the 1964 *Discipline*), the Council on World Service and Finance was given responsibility for recommending to the General Conference the special days with offering. In the Plan of Union (Par. 761.5), the procedure proposed is that the Council on World Service and Finance, the Council on Bishops and the Co-ordinating Council shall confer on special days and the Co-ordinating Council shall make the recommendation. Since the revision of the Plan of Union deletes the Co-ordinating Council and incorporates its functions into the Program Council (Revision No. 17), the Council on World Service and Finance presents the following recommendations:

1. *One Great Hour of Sharing*: The Council on World Service and Finance recommends the continuing of the One Great Hour of Sharing, which is sponsored co-operatively by the major faiths of the United States. This offering, which falls on or about the fourth Sunday in Lent, shall be channeled through the annual Conference Treasurer to the Central Treasury. A special "One Great Hour of Sharing Offering" voucher shall be issued. The Council further recommends that the General Conference authorize the continuance of a space in the Pastor's Report to the Annual Conference for reporting the amount of the offering. The Treasurer of the Council on World Services and Finance is directed, after deducting the cost of the offering, to make distribution as authorized by the Division of Interpretation.

2. *The Fellowship of Suffering and Service*: The Council recommends that a special offering be taken on Worldwide Communion Sunday for the Fellowship of Suffering and Service. It further recommends that similar communion offerings be taken each time the Sacrament of the Lord's Supper is observed and that all or a portion of these special offerings be transmitted through the Conference Treasurer to the Central Treasury. A special "Fellowship of Suffering and Service" voucher shall be issued. It further recommends that the General Conference authorize the continuance of a space in the Pastor's Report to the Annual Conference for reporting the amount of the offering. Distribution of the offering shall be made by the Central Treasury, after the costs of promotion have been deducted, on the ratio of 50% for the Committee on Overseas Relief and 50% for the Commission on Chaplains and Camp Activities. The name for the former Commission on Chaplains and Camp Activities shall be the Council on Chaplaincy and Related Ministries.



3. *Christian Education Sunday*: This is an annual offering taken in the Church School for the Annual Conference Board of Education and goes entirely to the support of that Board. It is recommended that the General Conference authorize the continuance of a space in the Pastor's Report to the Annual Conference for reporting the amount of the offering.

4. *Race Relations Sunday*: The observance of Race Relations Sunday on the second Sunday in February includes an offering for the benefit of the Negro schools related to the Methodist Board of Education (See Par. 1100, Plan of Union). This offering has become one of major importance to our Negro institutions of learning because of the recent requirement that these institutions meet the same standards of accreditation as are required of colleges enrolling a majority of white students in the same states. Because of this, the Board of Education is suggesting that one million dollars a year is not too much to meet the current needs. The Council recommends:

- (a) The observance of this Sunday, with an offering, and
- (b) that the General Conference authorize the continuance of the Pastor's Report to the Annual Conference for reporting the offering.
- (c) that in the light of changing situations, there be a study of a name which will better describe this Sunday.

5. *United Methodist Student Day* shall be observed annually in every local church, preferably the second Sunday in June, or as designated by the Annual Conference or the Commission on Education of the local church. An offering shall be received for the support of United Methodist Scholarships and the United Methodist Student Loan Fund.

## REPORT NO. 8

### SPECIFIC DUTIES ASSIGNED

In relation to specific duties assigned by the 1964 General Conference of The Methodist Church and as set forth in Paragraph 737 of the 1964 *Discipline*, the Council on World Service and Finance makes the following report:

*Par. 737.1 Budgets*: The Council has reviewed the budget requests from the World Service Fund, the General Administration Fund, the Episcopal Fund, and the Interdenominational Co-operation Fund for the forthcoming quadrennium. The budgets for these funds are found in Reports 1, 3, 4 and 5 of this report.

*Par. 737.2 Review of Audited Budgets*: The Council has

reviewed annually the proposed budgets, statements of expenses, and auditors reports of the world service agencies. A special committee of Council members was established to give detailed review to the financial reports. Careful consideration has been given to endowment and reserve policies and to debt structures, and to the relationship of amounts used for administration, service and promotion.

*Par. 737.3 Unnecessary Duplication of Activities and Program:* The possible duplication or overlapping of activities or programs has been carefully studied. No recommendations for action were forwarded to the Council on World Service and Finance from the Co-ordinating Council. No withholding of world service funds has been necessary.

*Par. 737.4 World Service Program—Administration Service and Promotion:* The world service program is presented in Report No. 1. In the fulfillment of the directive, "It shall indicate the proportion of world service funds to be used for administration, service and promotion," accounting classifications have been developed and definitions provided so that all agencies may report to the Council on World Service and Finance using the same framework of categories. It is impossible to arrive at a single percentage division for administration, service and promotion which can apply to all agencies, due to the differences in the functions performed by the various agencies. The aim, of course, is to increase as much as possible the service proportion of the dollar spent by each agency. Annually, the percentage used for service, administration and promotion are studied by the Council on World Service and Finance and a serious attempt is made to secure maximum value for the dollars spent.

*Par. 737.5 Special Days:* The report on Special Days is found in Report No. 7.

*Par. 737.6 Responsibilities Assigned to a Comptroller:* The comptroller for the Council is Dr. J. Homer Magee. Uniform accounting procedures as noted above have been developed. The Council has checked upon the acceptability of each auditing firm employed by world service agencies and reports that are all highly competent. All general agencies of the church in the 1964-1968 quadrennium observed a fiscal year ending on May 31.

*Par. 737.7 Investment Policies:* Investment funds have been under review throughout the quadrennium. The Council in order to develop a more careful scrutiny has established a committee composed of Council members. This committee is to review investment policies of all agencies receiving general church funds in the light of program needs,

reserves, and attention to Christian as well as sound economic principles of investment.

*Par. 737.8 Treasury Functions for General Agencies:* The Council on World Service and Finance provides treasury functions for the Commission on Promotion and Cultivation and the Commission on Ecumenical Affairs. It also serves as treasurer for a number of commissions and committees of the denomination which do not have any employed staff.

*Par. 737.9 Investment Services for General Agencies:* No requests have been made for this service.

*Par. 737.10 Standardizing of Annuity Rates:* The standardizing of the annuity rates to be paid on gift annuities is done through the Committee on Gift Annuities which is comprised of representatives of the major denominations and of selected groups which issue large numbers of gift annuities. Information is issued to Methodist institutions concerning the promotion of gift annuities, including approved rates and procedures for calculating the tax exempt portion of gift annuities.

*Par. 737.11 Bequests and Gifts:* The Council is authorized to receive bequests and memorial gifts in the interest of world service or one or more of the world service agencies. The money from such sources, unless otherwise designated, is invested and the income distributed annually to the agencies.

*Par. 737.12 Administration of Funds:* The Council receives and administers the General Administration Fund, the Episcopal Fund, and the Interdenominational Co-operation Fund. (See Reports 3, 4, and 5.)

*Par. 737.13 Income From the Board of Trustees:* The Council on World Service and Finance is directed to receive from the Board of Trustees a report of the distributable income from undesignated funds held by the Board of Trustees. The Council is also to recommend to the General Conference how such income shall be distributed. During the 1964-1968 quadrennium \$73,742 were received and placed in the World Service Fund for distribution as directed by the 1964 General Conference.

The Council on World Service and Finance recommends that the distributable income for the 1968-1972 quadrennium be sent to the Treasurer of the Council on World Service and Finance and be made a part of the world service funds for distribution.

*Insuring Church Mortgages:* The 1964 General Conference continued the authority of the Council on World Service and Finance to study the feasibility of creating a program for insuring church mortgages. After study and dis-

cussion it was held that a denomination-wide program of insuring local church mortgages would not be feasible and that such mortgage insurance issues should be dealt with on the local level.

## REPORT NO. 9

### RECOMMENDATIONS

The Council on World Service and Finance presents the following recommendations for which it seeks the approval of this General Conference:

1. The Council recommends that special attention be drawn in each annual conference to the role of the World Service Fund and the responsibility of meeting the apportionment. The following two paragraphs from the *Plan of Union* stress the importance of this in the life of the denomination.

Par. 764. "The World Service Fund is basic in the financial program of The United Methodist Church. World service on apportionment represents the minimum needs of the general agencies of the church. Payment in full of these apportionments by local churches and Annual Conferences is the first benevolent responsibility of the church."

Par. 806. "The (annual conference) commission, on receiving from the Treasurer of the Council on World Service and Finance, a statement of the amount apportioned by the General Conference for world service, shall combine the world service apportionment and the approved conference benevolence budget into one total sum to be known as world service and conference benevolences. The total world service and conference benevolence budget thus established shall include a statement of the percentage for world service and the percentage for conference benevolences and shall be distributed annually among the districts or charges as the conference may approve."

(This recommendation is added to the report passed upon at the January, 1968, meeting of the Council. This addition comes because of the action of the Council recommending that a statement regarding the annual conferences' responsibility regarding the apportionment be made a part of the report to the General Conference.)

2. World Service and Conference Benevolences.

The Council wishes to call attention to two vital concerns:

(a) When local churches include world service and conference benevolences in a unified budget, the purpose of world service is frequently forgotten. Therefore, we urgently request that local churches with unified budgets make provision for:

(i) Dissemination of information concerning world service and conference benevolences, with special emphasis that this program provides the major funds for the agencies which are helping local churches with their programs on both the general level (through world service) and the annual conference (through conference benevolences). When there is no special appeal for these causes, additional information is needed in order to keep informed about this essential work of the church.

(ii) Providing means whereby persons who desire to make an additional gift for world service and conference benevolences beyond the amount in the church budget can do so. The World Service and conference benevolence asking is a minimum asking, and treating it as a ceiling above which a church should not go is injurious, not only to the work, but also to the motivation which prompts world service and conference benevolences.

(iii) Providing means whereby persons who desire to make an additional gift for world service only can do so by being properly informed concerning the purposes and procedures of the World Service Specials administered by the Council on World Service and Finance.

(b) On the annual conference level there is a tendency to include "administrative items" in the conference world service and conference benevolence budgets. We recommend that this distinction be carefully guarded, and that the money needed for the administrative program of the annual conference be apportioned and raised separately from the world service and conference benevolence budget.

In addition, the annual conference should be aware that world service is a minimum asking and be insistent that all world service funds be transmitted to the Central Treasury by the conference treasurer.

### 3. Budgets of the Council and the Central Treasury

The cost of the Central Treasury and the Council on World Service and Finance is charged against the World Service Fund, the Episcopal Fund, the General Administration Fund and the Interdenominational Co-operational Fund in proportion to receipts. The recommended annual budget of the Council on World Service and Finance including the Central Treasury is \$367,700.

### 4. Budget of the Division of Interpretation of the Program Council

The costs of the Division of Interpretation of the Program Council are to be distributed among the funds promoted by the Division. This next quadrennium these will include the World Service Fund, General Advance Specials, One Great



Hour of Sharing, the Fellowship of Suffering and Service and the Interdenominational Co-operation Fund. The amount allocated to the Division of Interpretation from the World Service Fund is \$872,500. The remainder of the Division's total budget of \$1,339,097 which amounts to \$526,597 is to be deducted from the other promoted funds before distribution.

#### 5. Authority to Adjust Budgets

It is recommended, in order to meet changing conditions or emergencies, that the Council on World Service and Finance be authorized to adjust the budgets of prior claims items as the emergencies or responsibilities placed upon these agencies by the General Conference may require.

#### 6. General Administration Fund

The payments made to this fund by the annual conferences shall be reported to the bishops, district superintendents, presidents of the conference Commissions on World Service and Finance and conference treasurers as may be deemed necessary by the Central Treasury.

(Note: Provision should be made for the annual conference to be credited for payments made to reduce the accumulated deficits which have accrued to annual conferences of The Methodist Church in payments to the General Administration Fund in the period from 1944 to 1968.)

#### 7. The Interdenominational Co-operation Fund

We recommend that the Central Treasury be authorized to prepare information concerning the Interdenominational Co-operation Fund and present the same and such reports of receipts for this fund to the leadership of the church as may be deemed necessary by the Council on World Service and Finance.

#### 8. Validity of Claims

We recommend that the Council on World Service and Finance be authorized to determine the validity of claims in all matters involving the World Service Fund, the Episcopal Fund, the General Administration Fund and the Interdenominational Co-operation Fund where these are not specifically set forth or determined by the General Conference.

#### 9. World Service "Manual on Finance"

The Council recommends that the World Service "Manual on Finance" for guidance of local church commissions on finance, local church treasurers, and annual conference treasurers be revised, if necessary, and made available to the local church commissions and to the annual conference commissions on finance.

#### 10. *The Methodist Fact Book*

The Council recommends that the *Methodist Fact Book* be revised and published from time to time as funds are available.

**11. New Apportionments for Annual Conferences**

The General Conference authorizes the Central Treasury to report immediately the new apportionments to each annual conference.

**12. Salaries of General Secretaries**

The Council recommends the following:

(a) The maximum salary and housing allowance of a general secretary shall not exceed the cash salary of a bishop. Any exception must have the prior approval of the Executive Committee of the Council on World Service and Finance.

(b) Salaries of part or full-time secretaries of special or quadrennial commissions or committees ordered by the General Conference shall be set in consultation with the Executive Committee of the Council on World Service and Finance.

13. The Council on World Service and Finance be directed to hereafter include in its initial report to General Conference a total recapitulation of all planned and anticipated askings so that the General Conference will have before it the total picture before it is asked to vote on World Service, the Episcopal Fund, General Administration Fund, or any other voluntary askings or apportionment.

## REPORT NO. 10

### RECOMMENDED LEGISLATION

The Council on World Service and Finance has carefully reviewed the legislation concerning its function and work as contained in the *Plan of Union* as adopted by the General Conference in November, 1966. The Council recommends the following changes in the legislation and some additional legislation. Careful consideration has been given these recommendations, first by the Committee on Legislation and second by the entire Council.

The following recommended changes are submitted for your consideration and action:

### BORROWING OF FUNDS BY AGENCIES OF THE UNITED METHODIST CHURCH

The Council recommends the insertion of the following paragraph following Paragraph 714 of the *Plan of Union*.

**"AN agency of The United Methodist Church proposing to borrow funds for a period in excess of twelve months or**

in an amount in excess of twenty-five percent or its annual budget or one hundred thousand dollars, whichever amount is smaller, whether for building or current expense purposes, shall submit such proposal, accompanied by a plan for amortization, to the Council on World Service and Finance for approval.

If the Council on World Service and Finance disapproves, the agency shall delay such borrowing until it can be considered by the Next General Conference."

### THE FUNCTION RELATING TO COORDINATION OF OPERATING SYSTEMS

The Council recommends that an addition be made to Paragraph 761.6 of the *Plan of Union*. The paragraph now reads:

761.6 "It shall have authority to employ a comptroller. It shall require all agencies receiving general church funds to follow uniform accounting classifications and procedures for reporting and to submit a yearly audit following such auditing procedures as it may specify. It shall have authority to pass on the acceptability of any auditing firm proposed by an agency for handling such yearly audit. All general agencies of the church shall observe a uniform fiscal year ending on May 31."

The Council recommends the addition of the following words at the end of the paragraph:

"It shall provide direction and co-ordination in the design and implementation of operating systems in order to maximize the efficiency of operating personnel, equipment, and resources between and within World Service agencies."

The paragraph as amended shall read:

761.6 "It shall have authority to employ a comptroller. It shall require all agencies receiving general church funds to follow uniform accounting classifications and procedures for reporting and to submit a yearly audit following such auditing procedures as it may specify. It shall have authority to pass on the acceptability of any auditing firm proposed by an agency for handling such yearly audit. All general agencies of the church shall observe a uniform fiscal year ending on May 31. It shall provide direction and co-ordination in the design and implementation of operating systems in order to maximize the efficiency of operating personnel, equipment, and resources between and within World Service agencies."

THE COMMITTEE ON OFFICIAL  
RECORDS AND FORMS

The Council recommends that Paragraph 756 of the *Plan of Union* which reads as follows:

756 "The council shall maintain and supervise, under the direction of its general secretary a Committee on Official Forms and Records, which shall have the duty of preparing and editing all official statistical blanks, record forms and record books for use in the church, except official records for use in the local church school and forms used by the Woman's Division of the Board of Missions. The committee shall consist of one bishop elected by the Council of Bishops and ten persons elected by the Council on World Service and Finance, as follows: one member of the council from each jurisdiction, and one conference secretary, one conference treasurer, one conference statistician, and one district superintendent. The following persons shall be consultants to this committee, ex officio without vote: a staff representative of the council, the director of the Department of statistics, the director of the Department of Research of the Program Council, a representative elected by the Interagency Committee on Research, a representative of The Methodist Publishing House, and representatives of other general agencies when their programs are directly involved. All official statistical blanks, record forms, and record books required for use in The United Methodist Church shall be printed and published by The Methodist Publishing House." be amended by deleting the number *ten* in the second sentence and inserting in its place the number *nine* and also by deleting the words, *except official records for use in the local church school and forms used by the Woman's Division of the Board of Missions*.

The paragraph as amended shall read:

756 "The council shall maintain and supervise, under the direction of its general secretary a Committee on Official Forms and Records, which shall have the duty of preparing and editing all official statistical blanks, record forms and record books for use in the church. The committee shall consist of one bishop elected by the Council of Bishops and *nine* persons elected by the Council on World Service and Finance, as follows: one member of the council from each jurisdiction, and one conference secretary, one conference treasurer, one conference statistician, and one district superintendent. The following persons shall be consultants to this committee, ex officio without vote: a staff representative of the council, the director of the Department of Statistics, the director of the Department of Research of the Pro-

gram Council, a representative elected by the Interagency Committee on Research, a representative of the Methodist Publishing House, and representatives of other general agencies when their programs are directly involved. All official statistical blanks, record forms, and record books required for use in The United Methodist Church shall be printed and published by The Methodist Publishing House."

### TRANSFER OF RESPONSIBILITY OF THE DEPARTMENT OF SHIPPING AND SERVICE

The Council concurs in the action placing the Department of Shipping and Service under the Division of Interpretation of the Program Council. The Council recommends the deletion of Paragraph 755.2c of the *Plan of Union*.

*"2c. Shipping and Service. It shall be the function of this department to maintain such addressing, packaging, mailing, and duplicating service as may be deemed necessary to provide these services for the general agencies. The general secretary shall cooperate with the general secretary of the Commission on Promotion and Cultivation in scheduling the general mailings to pastors in the interest of proper spacing. The general secretary is authorized and directed to make equitable charges to the agencies using these services."*

The Council further recommends the insertion of a new paragraph under CHAPTER FOUR, ADMINISTRATIVE ORDER, The Program Council, to be a part of the paragraph describing the functions of the Division of Interpretation of the Program Council. The relevant portion of the paragraph reads as follows:

*"To maintain a shipping and service operation, including addressings, packaging, mailing and duplicating services, as may be deemed necessary. The services of this operation shall be available to all general agencies. The General Secretary is authorized and directed to make equitable charges to the agencies using their services."*

### GENERAL ADMINISTRATION FUND

(Two minor revisions are needed in Paragraph 783 of the *Plan of Union*. The first is due to an omission. The second will apply if the revisions of the Joint Commissions to the *Plan of Union* are approved at General Conference.)

The Council recommends that Paragraph 783 relating to the General Administration Fund which reads:

783. The General Administration Fund shall provide for the expenses of the sessions of the General Conference, the



Judicial Council, the Coordinating Council, the Departments of Research, Records, and Statistics and the Transportation Office of the Council on World Service and Finance, the Committee on Family Life, the Commission on Worship, the Commission on Ecumenical Affairs, the Commission on Public Relations and Methodist Information, the Commission on Archives and History, the World Methodist Council, Religion In American Life, such special commissions and committees as may be constituted by the General Conference, including causes supported by the Christian Service Fund of the former Evangelical United Brethren Church, and such interchurch causes and other activities as may be authorized by the General Conference other than those provided for under the Interdenominational Cooperation Fund. Any agency or institution requiring or desiring support from the General Administration Fund shall present its case for the same to the council at a time and place which shall be indicated by the officers of the council. The council, having heard such requests, shall report the same to the General Conference with recommendations for its action and determination.

be amended by deleting the words *the Co-ordinating Council* and by adding the words *and the Convention Bureau* after the words "the Transportation Office." The paragraph as amended would read

783. The General Administration Fund shall provide for the expenses of the sessions of the General Conference, the Judicial Council, the Departments of Research, Records, and Statistics and the Transportation Office, *and the Convention Bureau* of the Council on World Service and Finance, the Committee on Family Life, the Commission on Worship, the Commission on Ecumenical Affairs, the Commission on Public Relations and Methodist Information, the Commission on Archives and History the World Methodist Council, Religion In American Life, such special commissions and committees as may be constituted by the General Conference, including causes supported by the Christian Service Fund of the former Evangelical United Brethren Church, and such interchurch causes and other activities as may be authorized by the General Conference other than those provided for under the Interdenominational Cooperation Fund. Any agency or institution requiring or desiring support from the General Administration Fund shall present its case for the same to the council at a time and place which shall be indicated by the officers of the council. The council, having heard such requests, shall report the same

to the General Conference with recommendations for its action and determination.

### TELEVISION-RADIO MINISTRY FUND

(According to the Revisions being submitted by the Joint Commissions on Church Union to the *Plan of Union* the financing for the Division of Television, Radio, and Film Communication of the Program Council will come through the World Service Fund. Previously the financial support for the Television, Radio, and Film Commission had been through the Television-Radio Ministry Fund. At the January meeting of the Council on World Service and Finance the financial support for the Division of Television, Radio, and Film Communication was established as part of the World Service Fund. Therefore, it is necessary to amend the legislation of the Council as it appears in the *Plan of Union* to delete reference to the Television-Radio Ministry Fund. The following statements provide for these amendments. The following assumes that the material in the Revisions to the Plan of Union relating to the Program Council will be acceptable to the General Conference.)

In the light of the placing of the Television, Radio and Film Commission in the Program Council as the Division of Television, Radio and Film Communication and in the light of the change in provision for financial support of this Division the Council recommends the following changes in relation to the legislation on the Television-Radio Ministry Fund.

The Council recommends that Section (6) of Paragraph 758 of the *Plan of Union* which reads

758(6). the World Service Fund including the Retirement Allowance for Bishops, General Church Officers, and Staff Personnel of the former Evangelical United Brethren Church. The General Administration Fund, the Episcopal Fund, the Interdenominational Co-operation Fund, the Committee for Overseas Relief Fund, the Fellowship of Suffering and Service Fund, the Radio Ministry Fund, the Temporary General Air Fund, all causes presently included in the Christian Service Fund of the former Evangelical United Brethren Church, funds received into the central treasury for these causes respectively.

be amended by deleting the words *the Television-Radio Ministry Fund*. The paragraph as amended shall read

758(6). the World Service Fund including the Retirement Allowance for Bishops, General Church Officers and Staff Personnel of the former Evangelical United Brethren Church, the General Administration Fund, the Episcopal Fund, the Interdenominational Cooperation Fund, the Com-

mittee for Overseas Relief Fund, the Fellowship of Suffering and Service Fund, the Temporary General Aid Fund, for all causes presently included in the Christian Service Fund of the former Evangelical United Brethren Church, funds received into the central treasury for these causes respectively.

The Council recommends that Paragraph 759 of the *Plan of Union* which reads as follows

759. Function of the Council—the General Conference at each quadrennial session shall elect a Council on World Service and Finance which shall through its central office receive and disburse, in accordance with the directions hereinafter set forth, all funds raised throughout the church for: (1) the World Service Fund, including world service special gifts and Advance Special gifts, (2) the General Administration Fund, (3) the Episcopal Fund, (4) the Interdenominational Cooperation Fund, (5) the Committee for Overseas Relief Fund, (6) the Fellowship of Suffering and Service Fund, (7) the One Great Hour of Sharing Fund, (8) the Television-Radio Ministry Fund, and (9) any other fund or funds as directed by the proper authority, including funds supported by the Christian Service Fund of the former Evangelical United Brethren Church. (For the authority and responsibility of the council on nonfiscal matters see Par. 755.2 and Par. 755.3.)

be amended by deleting the words *the Television-Radio Ministry Fund*. The paragraph as amended shall read:

759. Function of the Council—The General Conference at each quadrennial session shall elect a Council on World Service and Finance which shall through its central office receive and disburse, in accordance with the directions hereinafter set forth, all funds raised throughout the church for: (1) the World Service Fund, including world service special gifts and advance Special gifts; (2) the General Administration Fund, (3) the Episcopal Fund, (4) the Interdenominational Cooperation Fund, (5) the Committee for Overseas Relief Fund, (6) the Fellowship of Suffering and Service Fund, (7) the One Great Hour of Sharing Fund, (8) and any other fund or funds as directed by the proper authority, including funds supported by the Christian Service Fund of the former Evangelical United Brethren Church. (For the authority and responsibility of the council in nonfiscal matters see Par. 775.2 and Par. 755.3.)

The Council recommends that Paragraph 762 of the *Plan of Union* which reads as follows

762. The treasurer of the Council on World Service and Finance shall, not less than thirty days prior to the session of each Annual Conference, transmit to the presiding bishop

thereof, to the president of the Conference Commission on World Service and Finance, and to the conference treasurer a statement of the apportionments to the conference for the World Service Fund, the General Administration Fund, the Episcopal Fund, the Interdenominational Cooperation Fund, and such other funds as may have been apportioned by the General Conference. (See Pars. 773, 785, 789, 796.) He shall keep an account of all amounts remitted to him by the conference treasurers and from other sources intended for: (1) the World Service Fund, including world service special gifts and Advance special gifts, (2) the General Administration Fund, (3) the Episcopal Fund, (4) the Interdenominational Cooperation Fund, (5) the Committee for Overseas Relief Fund, (6) the Fellowship of Suffering and Service Fund, (7) the One Great Hour of Sharing Fund, (8) the Television-Radio Ministry Fund, (9) the Temporary General Aid Fund, and (10) any other funds so directed by the proper authority, including funds supported by the Christian Service Fund of the former Evangelical United Brethren Church, and shall disburse the same as authorized by the General Conference and directed by the council. A separate account shall be kept of each such fund, and none of them shall be drawn on for the benefit of another fund. The fiscal year for the council and for the several funds, boards, and agencies related to it, shall be from June 1 to May 31 inclusive.

be amended by deleting the words *the Television-Radio Ministry Fund*. The paragraph as amended shall read

762. The treasurer of the Council on World Service and Finance shall, not less than thirty days prior to the session of each Annual Conference, transmit to the presiding bishop thereof, to the president of the Conference Commission on World Service and Finance, and to the conference treasurer a statement of the apportionments to the conference for the World Service Fund, the General Administration Fund, the Episcopal Fund, the Interdenominational Cooperation Fund, and such other funds as may have been apportioned by the General Conference. (See Pars. 773, 785, 789, 796.) He shall keep an account of all amounts remitted to him by the conference treasurers and from other sources intended for: (1) the service special gifts and Advance special gifts, (2) the General Administration Fund, (3) the Episcopal Fund, (4) the Interdenominational Cooperation Fund, (5) the Committee for Overseas Relief Fund, (6) the Fellowship of Suffering and Service Fund, (7) the One Great Hour of Sharing Fund, (8) the Temporary General



Aid Fund, and (9) any other fund so directed by the proper authority, including funds supported by the Christian Service Fund of the former Evangelical United Brethren Church, and shall disburse the same as authorized by the General Conference and directed by the council. A separate account shall be kept for each such fund, and none of them shall be drawn on for the benefit of another fund. The fiscal year for the council and for the several funds, boards, and agencies related to it, shall be from June 1 to May 31 inclusive.

The Council recommends that Section 2 of Paragraph 770 of the *Plan of Union* which reads

770.2. The vouchers acknowledging such gifts to world service agencies shall be entitled "world service special-gift vouchers"; provided, however, that vouchers for such gifts to the World and National Divisions of the Board of Missions or the Committee for Overseas Relief (except as provided in Par. 1063) shall be entitled "Advance special-gift vouchers" (Par. 758); and provided, further, that vouchers for the One Great Hour of Sharing offering (Par. 778), Fellowship of Suffering and Service offerings (Par. 781), and contributions to the Television-Radio Ministry Fund (Par. 780) shall bear the respective names of these appeals.

be amended by deleting the words *and contributions to the Television-Radio Ministry Fund (Par. 780)*. The paragraph as amended shall read

770.2. The vouchers acknowledging such gifts to world service agencies shall be entitled "world service special-gift vouchers"; provided, however, that vouchers for such gifts to the World and National Divisions of the Board of Missions or the Committee for Overseas Relief (except as provided in Par. 1063) shall be entitled "Advance special-gift vouchers" (Par. 758); and provided, further, that vouchers for the One Great Hour of Sharing offering (Par. 778) Fellowship of Suffering and Service offerings (Par. 781), shall bear the respective names of these appeals.

The Council recommends that Paragraph 780 of the *Plan of Union* which deals with the special appeal for the Television-Radio Ministry Fund be deleted in its entirety. This paragraph as it now reads is as follows.

780. *There shall be a world service special gift fund known as the Television-Radio Ministry Fund, which shall be used for the creation, distribution, and utilization of television and radio programs, and shall be administered by the Television, Radio, and Film Commission. It shall be raised as follows:*

1. *Promotion shall be by the central promotion office of the*



*Commission on Promotion and Cultivation in consultation with the general secretary of the Television, Radio, and Film Commission or a special committee thereof as it may determine; and the appeal shall be channeled through the bishops, district superintendents, and pastors with the aid of the Conference Commissions on Promotion and Cultivation.*

*2. Each Annual Conference may appoint a Television-Radio Ministry Fund Committee to work on the conference and district level with the General and Conference Television, Radio, and Film Commissions in interpreting to the local churches the need for this fund. Each Conference Commission on Promotion and Cultivation may appoint within its membership a committee on the Television-Radio Ministry Fund, including the chairman of the Television-Radio Ministry Fund, including the chairman of the Television-Radio, and Film Commission, to work on the conference and district levels.*

*3. No goals or quotas shall be given except as the Annual Conferences may determine for themselves.*

*4. A Television-Radio Ministry special gift voucher shall be issued. (See Par. 770.)*

*5. The Council on World Service and Finance is authorized to provide a space for recording contributions to this fund in the pastor's report to the Annual Conference.*

*6. All contributions for the fund shall be channeled through the conference treasurer to the treasurer of the Council on World Service and Finance.*

*7. If the Television, Radio, and Film Commission deems it desirable, the designation of special projects within the Television-Radio Ministry program may be authorized.*

The Council recommends that Paragraph 800 of the *Plan of Union* which reads

800. The council may receive, take title to, collect or hold, absolutely or in trust for the benefit of the World Service Fund, the General Administration Fund, the Episcopal Fund, the Interdenominational Co-operation Fund, the Committee for Overseas Relief Fund, the Fellowship of Suffering and Service Fund, the One Great Hour of Sharing Fund, the Television-Radio Ministry Fund, or the Temporary General Aid Fund of the United Methodist Church, or any other fund or funds properly committed to its care, or for proper distribution among the causes supported by these funds, any and all donations, bequests, and devises of any kind or character, real or personal, that may be given, devised, bequested, or conveyed unto said Council on World Service and Finance, and to administer the same and the in-

come therefrom in accordance with the directions of the donor, trustor, or testator.

The Council on World Service and Finance shall also have power to invest, reinvest, buy, sell, transfer, and convey any and all funds and properties which it may hold absolutely or in trust, subject always to the terms of the legacy, devise or donation.

be amended by deleting the words *the Television-Radio Ministry Fund*. The paragraph as amended shall read

800. The council may receive, take title to, collect or hold, absolutely or in trust for the benefit of the World Service Fund, the General Administration Fund, the Episcopal Fund, the Interdenominational Co-operation Fund, the Committee for Overseas Relief Fund, the Fellowship of Suffering and Service Fund, the One Great Hour of Sharing Fund, or the Temporary General Aid Fund of The United Methodist Church, or any other fund or funds properly committed to its care, or for proper distribution among the causes supported by these funds, any and all donations, bequests, and devises of any kind or character, real or personal, that may be given, devised, bequeathed, or conveyed unto said Council on World Service and Finance, and to administer the same and the income therefrom in accordance with the directions of the donor, trustor, or testator.

The Council on World Service and Finance shall also have power to invest, reinvest, buy, sell, transfer, and convey any and all funds and properties which it may hold absolutely or in trust, subject always to the terms of the legacy, devise or donation.

The Council further recommends that in order to harmonize all legislation that references to the Television-Radio Ministry Fund which may appear in other portions of the *Plan of Union* be deleted.

## REPORT NO. 11

### A SURVEY OF SERVICES AND EMPLOYMENT PRACTICES OF METHODIST AGENCIES AND INSTITUTIONS 1965

The Methodist Church at its 1964 General Conference reflected the increased concern over civil rights which was evident throughout the nation. The denomination considered again and restated its basic position on many aspects of the civil rights issue. The Methodist Church reaffirmed that all persons, regardless of race, religion or national background, have a right for equal opportunity in employment.

An outgrowth of this concern was the following legislation which appeared as a footnote to Paragraph 1105.2 of the 1964 *Discipline*.

The General Conference of 1964 directed the Council on World Service and Finance to report to the Council of Bishops in 1966, and to the General Conference in 1968, the results of surveys of services and employment policies, with particular reference to racial discrimination in hiring and advancement in all institutions and agencies of the church which received financial support from the Council on World Service and Finance.

The survey was directed by a committee of five members of the Council on World Service and Finance with the actual conduct of the project assigned to the Department of Research of the Council. The survey was completed in January of 1966 and submitted to the Council of Bishops prior to the 1966 spring meeting. In accordance with the instructions of the legislation, this summary statement is being presented to the General Conference. The complete study report is available for those interested by writing to the Department of Research, Council on World Service and Finance, 1200 Davis Street, Evanston, Illinois 60201.

Two basic delimitations were made in the conducting of the survey. It was to be limited to the topic of racial discrimination in employment policies and services rendered. It would deal with the stated policies of the institutions. No attempt was made to ascertain if the institutions were acting in accordance with their own stated policies.

Data was gathered by means of a questionnaire from all general boards and agencies receiving World Service funds. Although it is not a World Service agency, The Methodist Publishing House was invited to participate, which it willingly agreed to do. In cooperation with the Division of Higher Education of the Board of Education all of the Methodist-related colleges, universities, and schools of theology were contacted. In conjunction with the Board of Hospitals and Homes, the Methodist-related hospitals and homes were requested to supply the needed information.

The officially stated positions of the school on employment practices and on services to constituents in many cases reflected the general social and cultural scene in the United States. In many parts of the country the issue of discrimination in the employment of Negroes and in the providing of services to Negroes was not present. This was true because there were very few in the general population or the total social climate was such that there was no discrimination in the general society. Many institutions did not have Negroes on their staff because they found no qualified Negroes in the

area and were unlikely to do so in the immediate future. In other sectors, the Methodist institutions had worked through the issue sometime in the past and now were practicing policies of nondiscrimination.

It is difficult to assess the effect which various statements of the church on the matter of racial equality have had upon the institutions. Some respondents directly and specifically cited the Social Creed and various statements of the General Conference as the guidelines which they follow. Others indicated that because they were Methodist institutions the issue of discrimination in employment had never arisen and should not arise in the future.

Another powerful influence on the changing of policies and practices in recent years has come, not from the church, but from the state and federal legislation. In many of the states in the northern and western portions of the United States the state legislatures have enacted fair employment practices acts which make it illegal to discriminate in the employment, placement, and advancement of personnel. Several of the institutions cited these as the basic principles under which they are now operating. This was true of the general boards and agencies of the church since most of them are located in states which have the fair employment practices codes.

However, the recent civil rights legislation has had a dramatic impact upon many of the institutions which in the past have had segregated policies in terms of employment and in terms of admissions. This is particularly true in the case of hospitals and of educational institutions. In both of these instances, the need for the federal assistance in various types of programs is such that the institution, if it had not been inclined to do so previously, found itself in a financial situation where compliance with the civil rights legislation is necessary to continue to operate or expand. Some of the colleges in the southern portion of the United States indicated they had signed the "Assurance of Compliance" and indicated in a case or two that this was done with some reluctance. The continuing effect of this legislation will be to make the stated policies of the institutions one of non-discrimination both in employment and in the providing of services to their constituencies.

In the general boards and agencies of the church there was no racial discrimination practiced in employment, advancement, or services rendered to the employees and to the denomination at large. These agencies in particular stated this would be contrary to the fundamental position of The Methodist Church and the Christian faith. Most of the agencies with a large number of employees had Negroes and

other non-white personnel employed in most of the job categories, although there was a tendency for fewer non-white personnel to be found in the higher position levels than in the lower ones. This may, in part, be due to the lack of availability of trained personnel for some of these positions. In an instance or two this may reflect a carry-over from the establishment of staff at a previous time and as future staff personnel are acquired, the proportion of non-white may increase.

The Methodist-related hospitals also rather uniformly were following policies of non-discrimination of employees and in the providing of professional services. Employment and advancement were not related to race but to qualifications for the particular position. The limited number of Negroes at the professional staff level in the hospitals was attributed by many of the hospitals to the lack of Negro applicants for many of the professional staff positions. Several of the hospitals indicated that they could not, if they wished to do so, discriminate if they wanted to continue to participate in certain federally financed programs. In those situations where there were some evidences of discrimination in the utilization and the assignment of facilities within the hospitals for patients' use, the discrimination was lessening and would need to continue to do so to meet federal regulations.

The groups which gave the greatest evidence of discrimination, especially in terms of admissions, were the Methodist-related homes. In one or two instances in homes for children and youth there were indications that Negroes were not accepted for admittance. More particularly was this true for the homes for the aged. In the southeastern portion of the United States there were often definite policies which limited admissions to the homes to Caucasians. In a few others, the homes stated that they would accept Negroes but that none had applied. Throughout the remainder of the country, many of the homes would admit Negroes if they applied, but many had never received applications from Negroes. The problem of discrimination in terms of admissions is perhaps somewhat heightened for homes for the aged because of the residential factor involved. In contrast with the hospitals, the residency at the home for the aged is of a far more permanent nature and therefore the social attitudes of the local culture are far more likely to be reflected in the institution. It is likely that these attitudes of the homes will be longer in changing, in part because the homes often are not dependent upon federal funds for the establishment of the home or for the maintenance of its program. Also, many of the homes have



entrance fees which preclude many Negroes from applying for admission for economic reasons.

As indicated by the number signing the "Assurance of Compliance" to the Civil Rights Act of 1964, the vast majority of the colleges, universities, and seminaries of The Methodist Church have indicated their willingness to comply with the provisions of the act. This means that they officially are stating that they have a policy of non-discrimination in terms of employment and admittance to the schools. This was particularly evident among the theological seminaries all of which reported that they did not have nor had had a policy of discrimination. The large universities also affirmed this indicating that in many cases they no longer kept records of their students by race. In many cases, the lack of non-Caucasian persons in the administrative and faculty ranks was due to the lack of applicants or of trained personnel in the academic fields.

Among the junior colleges which responded to the questionnaire, there was general assent to the policy of non-discrimination in employment and in admissions. Many indicated that they did not have former statements on this as it had never been an issue for them. Among those in the south, there were many which, in recent years, were having to face this entire issue and were attempting to deal with it as constructively as possible. The junior college tends to be more intimately related to its local community than does the larger university. As a result, there has been a tendency for it to reflect the cultural setting in which it is located. Many schools have signed the "Assurance of Compliance," although many of them do not have Negroes currently enrolled. These schools are in the process of attempting to deal creatively and constructively with the civil rights issue in terms of the past history of the school, its community, and the current situation. While some of the junior colleges in the south have not made overt moves to seek Negro applicants, they no longer are actively opposed to opening the facilities of the school to all qualified students regardless of race.

Much the same attitude was reflected among the senior colleges which responded. Only one indicated that it was definitely still operating on a segregated basis. The others were following a policy of non-discrimination in employment and in enrollment. Again, for many of the schools in the northern and western portion of the nation, Negroes have been admitted to the school throughout the school's history. In the southern schools the officials are attempting to deal with the changing social situation both in the general culture and in terms of education. Many have recently

gone on record as opening their facilities to all students on a non-discriminatory basis. The likelihood is that in the coming year there will be more and more evidence of the schools serving all qualified applicants for admission and employment regardless of their racial background. (As of January 1, 1968 all of the universities, colleges, junior colleges and schools of theology have either signed or voted to sign the "Assurance of Compliance of the United States Government.")

The vast majority of the Methodist-related agencies and institutions have stated that they are currently serving their constituents on a non-discriminatory basis and are hiring persons on the basis of qualifications regardless of their race. The indications are that in those places where this has not been the practice in the past, it has been adopted as the current practice and that increasingly there will be evidence of an inter-racial staff on all levels and of services provided to all peoples. This is not to say that there are not still problems in certain agencies and sectors of the country.

The statements coming from the official bodies of The Methodist Church, the impetus of the civil rights movement in the general culture, and the civil rights legislation of recent years together have combined to produce a climate which is encouraging Methodist-related institutions to reaffirm and to pursue more actively a policy of non-discrimination in all of their endeavors. For many, many institutions the issue of discrimination in employment and services has never been a problem as these institutions from their inception followed a policy of non-discrimination. For others, it is a new policy and one which is being undertaken in difficult situations. The overwhelming majority of the agencies and institutions related to The Methodist Church have stated that they are not following a policy of discrimination. They will in the future, as they have in the past, continue to employ and serve all people regardless of race.

## REPORT NO. 12

### TEMPORARY GENERAL AID FUND

We recommend that the Temporary General Aid Fund be continued as a separate asking for the purpose of providing grants-in-aid to qualifying Annual Conferences for pensions and minimum salaries—the item for minimum salaries to be provided through the World Service budget, and the item for pensions to be separately apportioned as Temporary General Aid Fund.

## **PENSIONS**

1. That the Temporary General Aid Fund for pension aid total approximately \$500,000 and shall be apportioned as follows:

Each Annual Conference of the former Methodist Church shall be apportioned an amount equal to 8¢ per church member each year during the 1968-72 quadrennium for the pension portion of the Temporary General Aid Fund; provided, however, the apportionment to an Annual Conference where merger has occurred with a former Central Jurisdiction Conference shall be reduced to the extent of the additional annual pension requirement incurred as a result of merger to provide benefits up to the lower of the conference rate or the recommended 1 per cent rate.

2. That the items for pensions be administered by the General Board of Pensions in accordance with the plan adopted by the General Conference of 1968.

## **MINIMUM SALARIES**

1. The item for minimum salaries shall be \$500,000 and shall be apportioned as a part of the Temporary General Aid Fund on the basis of five cents a member to former Methodist Conferences.

2. The funds received shall be distributed annually to the participating conferences in accordance with the plan adopted by the 1968 General Conference.

## **REPORT NO. 13**

### **QUADRENNIAL PROGRAM FUND FOR RECONCILIATION AND COMMISSION ON RELIGION AND RACE**

The Council on World Service and Finance has reviewed the Quadrennial Program including Fund for Reconciliation and also the proposed budget of the Commission on Religion and Race and the asking of a total budget of \$700,000 for the quadrennium for the Commission as a prior claim against the Quadrennial Emphasis offering. The Council approves the budgets and the \$20,000,000 Quadrennial Emphasis offering subject to the prior claim for the budget of the Commission on Religion and Race.

## **MINISTERIAL EDUCATION FUND**

The Council on World Service and Finance approves the plan for raising a Ministerial Education Fund (D.C.A. page 225). This fund is to be apportioned to the Annual Conferences beginning with the 1970 fiscal year on the basis

of 2% of the total paid for all purposes in each conference in the third year of the previous quadrennium, excluding payments to World Service, Conference Benevolences, Advance Specials, new buildings and servicing of debts.

# REPORT NO. 14

## WORLD SERVICE BUDGET SUMMARY COMPARISON

Combined annual budget askings of Methodist and Evangelical United Brethren Churches for the last Quadrennium compared with Agency Requests and Council on World Service and Finance Recommendations for 1968-1972.

	ANNUAL BUDGET		
	<i>1964-68 Last Quad- rennium (Footnote 1)</i>	<i>Agency Request</i>	<i>1968-1972 Council Recommendation</i>
<b>WORLD SERVICE: (ASKING)</b>			
Council on World Service and Finance .....	\$ 257,000	\$ 367,000	\$ 367,000
Division of Interpretation ....	824,015	890,000	872,500
American University .....	300,000	300,000	300,000
Deaconess Pensions .....	50,000	70,000	60,000
Negro Educational Institutions .....	500,000	500,000	500,000
E.U.B. Colleges .....	707,500	770,000	770,000
American Bible Society ....	156,000	275,000	179,500
Board of Christian Social Concerns .....	576,000	981,000	625,000
Board of Education: .....	230,500		
(EUB item grouped below)			
Division of the Local Church .....	1,100,000	1,901,000	1,440,000
Division of Higher Education .....	1,100,000	1,580,000	1,440,000
Ministerial Education ....	2,140,300	2,420,000	2,420,000
Board of Evangelism .....	459,500	1,195,000	551,000
Board of Health and Welfare Agencies .....	225,000	997,000	300,000
Board of Laity .....	502,500	1,657,000	540,000
The Methodist Corporation ....	125,000	125,000	75,000
Methodist Investment Fund ..	400,000	400,000	400,000
Board of Missions:			
World Division .....	5,351,850	7,097,000	6,420,000
National Division .....	4,431,150	7,383,000	5,300,000
Joint Comm. on Educ. & Cult. (see Note 2) ....	—	2,093,000	
Board of Pensions .....	150,000	448,000	200,000
Program Council .....	22,500	300,000	300,000
Division of Correlation, Research and Planning ..	—	310,000	290,000
Division of Television, Radio & Film Communication .....	350,000	2,318,000	852,000
Quadrennial Program .....	50,000	50,000	50,000

## ANNUAL BUDGET

	1964-68 Last Quad- rennium (Footnote 1)	Agency Request	1968-1972 Council Recommendation
Scarritt College .....	175,000	375,000	375,000
Contingency Reserve .....	44,685	—	373,000
<b>TOTAL .....</b>	<b>\$20,228,500</b>	<b>\$34,802,000</b>	<b>\$25,000,000</b>
Pension Equalization Fund ..	240,000	—	—
EUB PENSIONS .....	359,000	—	—
	<b>\$20,827,500</b>	<b>\$34,802,000</b>	<b>\$25,000,000</b>

Note (1) Last quadrennium annual budget combines corresponding items of former Methodist World Service Fund and EUB Christian Service Fund.

Note (2) Joint Commission on Education item to be paid by Divisions of Board of Missions.

## REPORT NO. 15

## COUNCIL ON WORLD SERVICE AND FINANCE

## GENERAL ADMINISTRATION

## Fund Summary Comparison

Combined Annual Budget Apportionments to Methodist and Evangelical United Brethren Churches for the last Quadrennium compared with Agency Requests Council on World Service and Finance Recommendations for 1968-72.

## ADMINISTRATION FUND: (APPORTIONMENT)

General Conference Expense \$	182,500	\$ 197,500	\$ 322,500
Comm. on Public Relations and Methodist Informa- tion .....	163,400	237,100	163,400
Records and Statistics .....	175,233	233,300	210,000
Transportation Office .....	67,110	98,300	50,000
Convention Bureau .....	—	38,500	38,482
Commission on Archives and History .....	77,500	151,300	77,300
Methodist Shrines .....	9,000	12,200	12,200
Religion in American Life ..	35,500	53,500	35,000
Judicial Council .....	5,500	6,500	6,500
Commission on Ecumenical Affairs .....	40,000	166,100	63,000
Consultation on Church Union .....	—	25,000	17,000
Commission on Worship .....	7,750	60,000	9,750
General Committee on Family Life .....	20,000	36,500	20,000
World Methodist Council .....	90,000	162,000	100,000
Reserve for Research Projects .....	15,000	25,000	15,000
Committee on the Structure of Methodism Overseas ..	12,500	62,000	62,000
Relocation Fund for Staff ..	—	50,000	50,000
Pension for EUB Officers ..	—	75,000	75,000
U.N. Center Subsidy .....	—	75,000	75,000



ANNUAL BUDGET

	1964-68 Last Quad- rennium (Footnote 1)	1968-1972 Agency Request	Council Recommendation
Contingency Reserve .....	30,000	87,500	100,000
Co-ordinating Council .....	25,000	—	—
Ad Hoc Committee (EUB (MERGER) .....	65,500	—	—
Methodist Corporation .....	75,000	30,000	—
Committee on Inter-Juris- dictional Rel. ....	20,000	175,000 (See note 2)	
Commission to Study Min- istry .....	10,000	2,500	—
<b>TOTALS</b> .....	<b>\$ 1,126,493</b>	<b>\$ 2,059,800</b>	<b>\$ 1,502,132</b>

Note (1) Last quadrennium annual budget combines former Methodist and EUB administrative items.

Note (2) Commission on Inter-Jurisdictional Relations of the new quadrennium is included for \$700,000 as a prior claim on the FUND FOR RECONCILIATION.

REPORT NO. 16

COUNCIL ON WORLD SERVICE AND FINANCE—  
APPORTIONMENTS AND ASKINGS

Comparative Summary

Condensed Comparison of estimated Collections of Funds Apportioned to Methodist and Evangelical United Brethren Churches during Current Year with Agency Askings and Council on World Service and Finance Recommendations for the 1968-1972 Quadrennium.

	YEAR			1968-1972		Reference	
	CURRENT/COLLECTION	ESTIMATES		Agency	Council on	DCA	
	Methodist	EUB	TOTAL	Annual Request	World Service Recommended ann. askings	Page No.	Report No.
WORLD SERVICE .....	\$18,000,000	\$2,827,500	\$20,827,500	\$34,802,000	\$25,000,000	61	1
GENERAL ADMINISTRATION FUND .....	1,025,993	100,500	1,126,493	2,059,800	1,502,132	65	4
EPISCOPAL FUND .....	2,400,000	182,600	2,582,600	2,700,000	2,700,000	63	3
INTERDENOMINATIONAL COOPERATION FUND ..	570,000*	59,400	629,400	1,010,815	777,500	66	5
TEMPORARY GENERAL AID FUND .....	370,000	—	370,000	1,250,000	1,000,000	116	12
<b>TOTAL</b> .....	<b>\$22,365,993</b>	<b>\$3,170,000</b>	<b>\$25,535,993</b>	<b>\$41,822,615</b>	<b>\$30,979,632</b>		
1968-1969 YEAR ONLY							
FUND FOR RECONCILIATION (Including \$700,000 to establish Commission on Religion and Race)							
SPECIAL DRIVE				\$20,000,000		94-96	
1970-1972 ANNUALLY							
Ministerial Education Fund (Apportioned 2% Non-Building or Non-Benev. Spending)				\$ 8,000,000		225	40

Notes: *Interdenominational Cooperation Fund:*

- (1) During the past year \$650,000 was apportioned to Methodist Churches; however estimated collections are \$570,000.
- (2) In addition to the amounts apportioned, the National Council of Churches receives from Methodist Boards and Agencies in excess of \$1,500,000 annually. A summary estimate of this item for the current year is as follows:

General Administration .....	\$ 1,500
Div. of Christian Life and Mission .....	220,000
Div. of Christian Education .....	85,000
Div. of Overseas Ministry .....	1,300,000
Div. of Christian Unity .....	25,000
Office of Communication .....	16,000

TOTAL .....	\$1,647,500
From Interdenom. Co-op. Fund .....	401,000

TOTAL OF ALL FUNDS .....

(3) The Interdenominational Cooperation Divides as follows:

	<i>Current Estimated Collections</i>	ANNUALLY	
		<i>New Asking</i>	<i>Quadrennium CWS&amp;F Recommended</i>
National Council of Churches .....	\$401,000	\$ 688,990	\$500,000
World Council of Churches .....	203,000	291,825	250,000
Commission on Chaplains and others .....	11,000	15,000	12,500
Central Treasury .....	14,400	15,000	15,000
TOTAL .....	\$629,400	\$1,010,815	\$777,500

(4) Additional Contribution to National Council of Churches from Boards and Agencies of Former EUB Churches amounts to approximately \$166,500.

## REPORT NO. 17

### COMMISSION ON ECUMENICAL AFFAIRS

Amend Report No. 4 (D.C.A., Page 65)

Item 10 Commission on Ecumenical Affairs add \$15,000 to make total appropriation \$63,000. Add \$15,000 to total to make grand total \$1,298,132.

### INTERDENOMINATIONAL CO-OPERATION FUND

Amend Report No. 5

(D.C.A., Pages 66-68)

Page 67—Column 3

add \$46,610 to National Council of Churches to make the total

National Council of Churches .....	\$470,000
Travel .....	30,000
	<u>\$500,000</u>

Page 68—Column 1

add \$26,150 to World Council of Churches budget to make the total Annual budget of the World Council of Churches

Administration and Program .....	\$230,000
Travel .....	20,000
	<u>\$250,000</u>

Page 68—Column 1

Summary of the Interdenominational Co-operation Fund  
Amend to read

National Council of Churches .....	\$500,000
World Council of Churches .....	250,000
General Commission on Chaplains and Armed Forces	
Personnel .....	12,500
Administrative Expense .....	15,000
<hr/>	
Total .....	\$777,500

Note: Since the totals for the General Administration Fund and the Interdenominational Co-operation Fund have been changed, the apportionments to the Conferences on Pages 66 and 67 for these funds are no longer accurate.

**REPORT NO. 18**

**TEMPORARY GENERAL AID FUND**

The Council on World Service and Finance has studied the motion referred to it that "the asking for minimum salary be raised to a level where no person shall be assigned to a full-time appointment in The United Methodist Church without a salary of \$5,000 per year, and where this amount is more than is now being paid by the annual conference, that the difference shall be supplied by the general church from the Temporary General Aid Fund."

The Council reaffirms its position on the Temporary General Aid Fund as stated in Report No. 12 (D.C.A. page 116) as amended in Report No. 13 (D.C.A. page 339).

**RECORD OF FAMILIES OF SERVICE MEN**

The request for \$35,000 per year from the Board of Evangelism and the Commission on Chaplains to follow up and record the families of men in the armed services was referred to the Council. The Council has reviewed the request and recommends that finances for these services be shared equally by these agencies from current receipts or from available reserves if necessary.

**COMMISSION ON WORSHIP**

The reference to the Council for an additional \$2,000 per year for the Commission on Worship for current operations has been studied by the Council. It recommends that the request be granted from the General Administration Fund, raising the budget allowance from the Fund from \$7,750 to \$9,750 per year.

**COMMISSION ON ARCHIVES AND HISTORY**

The referral to the Council of the request for \$25,000 for archives was reviewed again. The Council reaffirms its previously budgeted allowance of \$77,300 for the Commission.

## **SPECIAL SESSION OF GENERAL CONFERENCE**

The Council approves the expenditure of \$500,000 for the 1970 special session of the General Conference and the increasing of the General Administration Fund Budget to care for this expense.

## **GENERAL ADMINISTRATION FUND**

In the light of the foregoing and of unforeseen needs which arise during the quadrennium, the Council on World Service and Finance recommends amending Report No. 16 (D.C.A. page 478) as follows (See also Report No. 17, D.C.A. page 487 and Report No. 4, D.C.A. page 65) :

Increase General Conference Expense from \$197,500 to \$322,000.

Increase Commission on Worship from \$7,750 to \$9,750.

Increase Commission on Ecumenical Affairs (See Report No. 17, D.C.A. page 487) from \$48,000 to \$63,000.

Increase Contingency Reserve from \$23,000 to \$100,000.

Increase TOTAL from \$1,283,132 to \$1,501,632.

**THE  
BOARD OF TRUSTEES  
OF  
THE METHODIST CHURCH  
AUDITED  
FINANCIAL STATEMENTS**



**ERNST & ERNST  
CINCINNATI, OHIO**

The Board of Trustees of The Methodist Church  
Cincinnati, Ohio

We have examined the statements of principal and income cash transactions of Funds in custody of The First National Bank, Cincinnati, Ohio, under agency agreement with The Board of Trustees of The Methodist Church, the summaries of principal and income cash transactions by funds, and the summaries of principal and income security transactions by funds for the year ended May 31, 1968. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances. Cash and securities owned were confirmed by correspondence with the custodian.

In our opinion, the accompanying statements of principal and income cash transactions, the summaries of principal and income cash transactions by funds, and the summaries of principal and income security transactions by funds present fairly the recorded cash and security transactions of Funds in custody of The First National Bank, Cincinnati, Ohio, under agency agreement with The Board of Trustees of The Methodist Church for the year ended May 31, 1968.

ERNST & ERNST

Cincinnati, Ohio  
September 23, 1968

**STATEMENT OF PRINCIPAL CASH TRANSACTIONS  
THE BOARD OF TRUSTEES OF THE METHODIST CHURCH**

Year ended May 31, 1968

Cash balance at June 1, 1967 .....		\$ 27,651.16
Receipts:		
Proceeds from sale of securities .....	\$125,419.38	
Gas and oil royalties .....	38,316.71	
Proceeds from sale and rental of real estate		
J. A. Knowles Estate .....	8,752.00	
Cash received from Maude O. Brenizer		
estate .....	3,305.93	
Fee adjustment—John W. Hamilton Fund .....	8.61	175,802.63
		<hr/>
		\$203,453.79
Disbursements:		
Securities purchased .....		190,449.66
		<hr/>
CASH BALANCE AT MAY 31, 1968 .....		<u>\$ 13,004.13</u>

STATEMENT OF INCOME CASH TRANSACTIONS  
THE BOARD OF TRUSTEES OF THE METHODIST CHURCH

Year ended May 31, 1968

Cash balance at June 1, 1967 .....			\$ 44,727.34
Receipts:			
From investments .....	\$125,879.91		
Proceeds from sale of securities .....	125,851.75	251,731.66	
		<hr/>	\$296,459.00
Disbursements:			
Payments to beneficiaries .....	\$ 91,410.95		
Securities purchased .....	188,784.33		
Expenses paid:			
Custodian's fee .....	\$7,775.26		
Other .....	1,290.52	9,065.78	289,261.06
		<hr/>	
CASH BALANCE AT MAY 31, 1968 .....			<hr/> <hr/> \$ 7,197.94

SUMMARY OF PRINCIPAL CASH TRANSACTIONS BY FUNDS  
THE BOARD OF TRUSTEES OF THE METHODIST CHURCH

Year ended May 31, 1968

	RECEIPTS						DISBURSEMENTS		
	Cash Balance June 1, 1967	Proceeds From Sale of Securities	Gas and Oil Royalties	Proceeds From Sale and Rental of Real Est.	Cash From Estate	Fee Adjustment	Securities Purchased	Cash Balance May 31, 1968	
C. W. Alverson Estate	81.41	\$ 888.81	\$ 916.03				\$ 942.50	\$ 27.72	
N. T. Arnold Estate	24.11							940.14	
Boyce and Boyd Fund	369.65	3,000.00			\$ 3,305.93		3,000.00	369.65	
Maude O. Brenizer Estate	—						2,833.47	472.46	
Emma C. Ewing Fund	(13.11)	932.50					817.42	101.97	
Francesca N. Gamble Bequest No. 1	130.57							130.57	
Francesca N. Gamble Bequest No. 2	29.69	3,400.00					3,421.25	8.44	
Francesca N. Gamble Bequest No. 3	942.16	1,300.00					2,217.00	25.16	
E. H. Gammon Fund	169.21	5,000.00					5,000.00	169.21	
General Endowment Fund	734.52	18,997.00					19,572.62	158.90	
Frank V. Hale Estate	69.86							69.86	
John W. Hamilton Fund	(23.61)	834.38				\$ 8.61	819.38	—	
Ashbel Hubbard Fund	(134.51)	1,975.63					1,812.27	28.85	
J. A. Knowles Estate	23,346.29	50,568.00	37,400.68	\$ 8,752.00			110,832.59	9,233.38	
Mary J. Knowles Memorial Fund	228.26	12,106.67					11,966.87	868.06	
Mary J. Knowles Memorial Sinking Fund	1.56	1,100.00					985.63	115.93	
Elizabeth H. Macardell Estate	111.75							111.75	
Permanent Fund	144.81							144.81	
Louisa C. Reilly Estate	24.74							24.74	
Martin Ruter—invested income	3.70	200.00						203.70	
Scoville-Elkenburgh Trust	919.08	13,009.72					13,797.18	131.62	
Stewart Missionary Foundation	339.25	9,016.67					9,426.38	19.54	
J. H. Webb Estate	152.77	3,000.00					3,005.10	147.67	
<b>TOTAL</b>	<b>\$ 27,551.16</b>	<b>\$ 125,419.38</b>	<b>\$ 38,316.71</b>	<b>\$ 8,752.00</b>	<b>\$ 3,305.93</b>	<b>\$ 8.61</b>	<b>\$ 190,449.66</b>	<b>\$ 13,004.13</b>	



# SUMMARY OF PRINCIPAL SECURITY TRANSACTIONS BY FUNDS THE BOARD OF TRUSTEES OF THE METHODIST CHURCH

Year ended May 31, 1968

	Carrying Value June 1, 1967	Securities Purchased	Securities Sold	Carrying Value May 31, 1968	Market Value May 31, 1968
C. W. Alverson Estate	\$ 2,886.46	\$ 942.50	\$ 838.66	\$ 2,990.30	\$ 2,308.12
N. T. Arnold Estates	132,253.26			132,253.26	131,437.26
Nannie Findley Bean Fund	1.00			1.00	1.00
Boyce and Boyd Fund	73,740.36	3,000.00	3,015.00	73,725.36	101,193.74
Maude O. Brenizer Estate	—	2,833.47		2,833.47	2,833.47
Emma C. Ewing Fund	41,217.91	817.42	1,007.50	41,027.83	41,673.98
Francesca N. Gamble Bequest No. 1	167,727.60			167,727.60	222,214.29
Francesca N. Gamble Bequest No. 2	69,561.28	3,421.25	3,391.00	69,591.53	84,571.00
Francesca N. Gamble Bequest No. 3	78,005.05	2,217.00	1,287.00	78,935.05	97,280.50
E. H. Gammon Fund	170,942.05	5,000.00	5,025.00	170,917.05	221,284.05
General Endowment Fund	393,926.35	19,572.62	18,857.91	394,641.06	542,574.75
Frank V. Hale Estate	2,512.10			2,512.10	2,147.00
John W. Hamilton Fund	1,911.88	819.38	906.88	1,824.38	1,561.25
Ashbel Hubbard Fund	118,827.12	1,812.27	2,008.75	118,630.64	175,852.45
J. A. Knowles Estates	485,432.11	110,832.59	13,541.83	582,722.87	575,559.98
Mary J. Knowles Memorial Fund	149,245.30	11,966.87	7,351.50	153,860.67	202,731.39
Mary J. Knowles Memorial Sinking Fund	4,954.94	985.63	1,037.31	4,903.26	6,194.00
Elizabeth Macardell Estate	500.00			500.00	383.75
Permanent Fund	17,501.60			17,501.60	16,316.85
Louisa C. Reilly Estate	102.47			102.47	95.52
Martin Ruter—invested income	190.50		190.50	—	—
Scoville-Elkenburg Trust	266,273.75	13,797.18	8,579.76	271,491.17	392,327.61
Stewart Missionary Foundation	180,483.27	9,426.38	4,412.13	185,497.52	227,663.70
J. H. Webb Estate	3,015.00	3,005.10	3,015.00	3,005.10	2,992.50
<b>TOTAL</b>	<b>\$2,361,211.36</b>	<b>\$190,449.66</b>	<b>\$ 74,465.73</b>	<b>\$2,477,195.29</b>	<b>\$3,051,168.16</b>

Note—The carrying value of assets is as follows: Marketable securities—principally at market value at date of contribution with subsequent additions at cost; other assets—at nominal amounts.

Market values of marketable securities are based on quoted market prices at May 31, 1968; other assets are stated at nominal amounts.

# SUMMARY OF INCOME SECURITY TRANSACTIONS BY FUNDS THE BOARD OF TRUSTEES OF THE METHODIST CHURCH

Year ended May 31, 1968

	Carrying Value June 1, 1967	Securities Purchased	Securities Sold	Carrying Value May 31, 1968	Market Value May 31, 1968
N. T. Arnold Estate	\$ —	\$ 5,877.50	\$ 3,946.17	\$ 1,931.33	\$ 1,931.33
Boyce and Boyd Fund	—	3,925.28	2,959.62	965.66	965.66
Emma C. Ewing Fund	960.63	2,005.00	960.63	2,005.00	1,995.00
Francesca N. Gamble Bequest No. 1	—	8,816.25	5,919.25	2,897.00	2,897.00
Francesca N. Gamble Bequest No. 2	—	2,938.76	1,973.09	965.67	965.67
Francesca N. Gamble Bequest No. 3	—	2,938.76	1,973.09	965.67	965.67
E. H. Gammon Fund	960.62	8,795.38	5,893.33	3,862.67	3,862.67
General Endowment Fund	1,921.25	20,567.33	13,797.58	8,691.00	8,691.00
Ashbel Hubbard Fund	960.62	4,890.95	3,920.24	1,931.33	1,931.33
J. A. Knowles Estate	59,030.64	99,669.92	65,816.30	92,884.26	91,865.50
Mary J. Knowles Memorial Fund	960.63	5,856.62	3,920.25	2,897.00	2,897.00
Scoville-Elkenburgh Trust	960.62	13,686.33	8,852.95	5,794.00	5,794.00
Stewart Missionary Foundation	—	8,816.25	5,919.25	2,897.00	2,897.00
<b>TOTAL</b>	<b>\$ 65,755.01</b>	<b>\$188,784.33</b>	<b>\$125,851.75</b>	<b>\$128,687.59</b>	<b>\$127,658.83</b>





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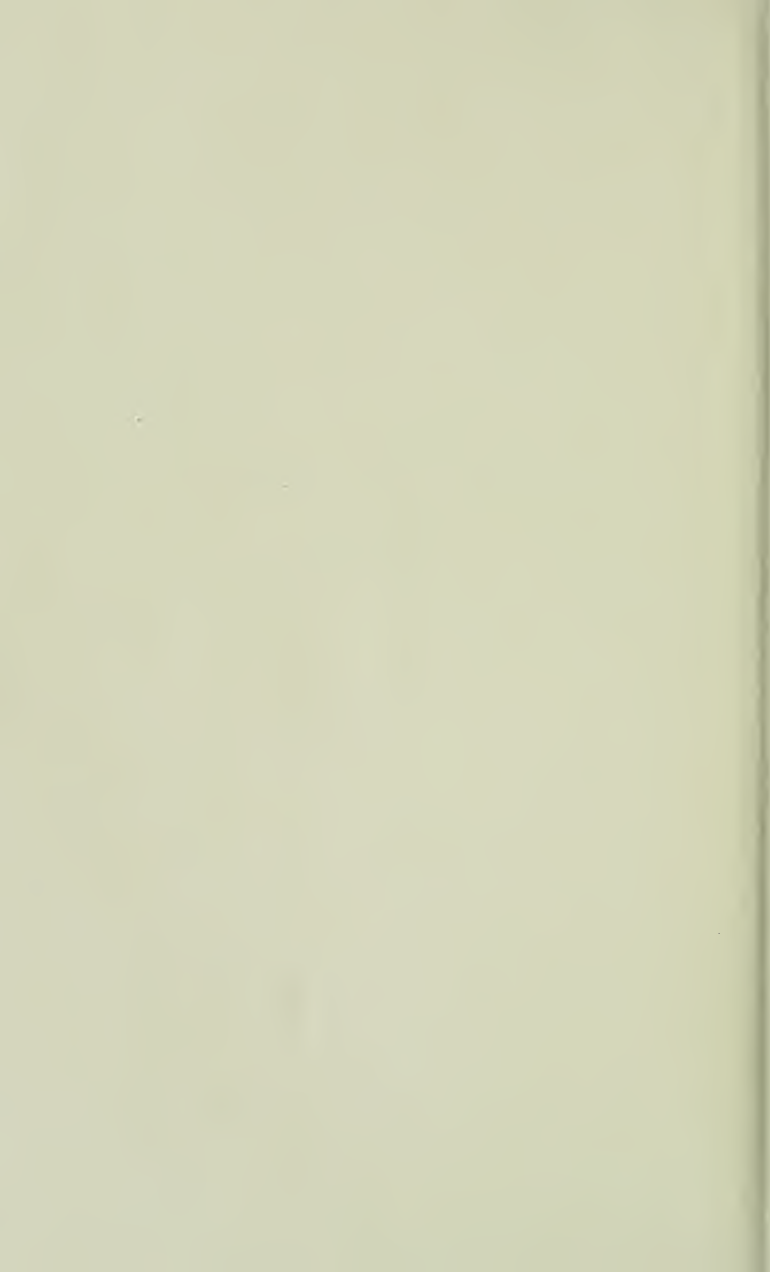
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